

After the Breakfast given by Mr. G. A. Natesan to Sir William Wedderburn at D'Angelis' Hotel on Thursday the 12th Jan., '11.

Supplement to "THE INDIAN REVIEW."

INDEX.

A

	PAGE.
Abdul Aziz, Omer Bin, His life sketch by Khan Bahadur Ghulam Muhamad Muhagir	198-200
Action of light on plants	... 85
Adayar Educational Conference, Transactions of	... 952
Advisory boards	... 168
Aga Khan and the Deccan Educational Society, of Poona	... 416
————on Lord Minto's Viceroyalty, the	... 143
Agricultural Census in U. S. A.	... 824
————Education in Bombay	... 160
————Enquiry	... 488
————Section, 79-80, 159-160, 247-248, 328, 406, 488, 567-568, 656, 735-736, 824, 975 976.	
————world in India, the new, From Montagu's speech	735-736
Agriculture in Bengal	... 194
Ahmad Shaji Minhas, Mr. on Muslim Education	606-608
Aiyangar, M. R. N. Mr.; The Latest child of education	29-30
Alcohol as a brain poison	... 572
Allahabad Educational Conference, by Mr. A. P. Patro, B. A., B. L.	536a-536d
————Industrial Conference, by Prof. V. G. Kale	185-196
Allied Industries	... 245
All-India Ayurvedic Conference	... 980
————Industrial Museum and Bank	974-975
Among Indian Rajahs and Ryots by Sir Andrew H. L. Fraser, K. C. S. I.	... 463
Ancient Hindu Civilization by K. C. Kanjilal, B. A.	714
————Coronation by Mr. T. V. Seshagiri Aiyar	844-849
Andhras, History of the, by Mr. C. S. R. Somayajulu B. A.	688-690
Anagarika Dharmapala; Buddhism and the Depressed Classes	173-175
Anglo-Indian, An: Letters to an Indian friend	617-620
Anglo-Indians	... 416
————and India	... 983
Animals in Mars	... 493
An idler in the near East	... 136
Anti-Asiatic	... 727
————Agitation	... 966
Antiquity and originality of Hindu Civilization	... 960
Aphorisms and Reflections by Thomas Henry Huxley	... 303
Are the Eurasians a depressed class? By Mr. A. P. Smith	695-697
Ajiya Gikwai Asiatic Society in Japan	... 336
Art Galleries, why so few, by H. J. Hoare	... 715
Artificial Camphor	... 253
———— gems	... 493
Artisans, Education of the	... 78
Art of setting up, the,	... 640
Art of Pottery	... 487
Asiatic Problem, General Botha on the,	... 968
Asiatics in the Transvaal	... 480
Asoka, the Inscriptions of king	... 409
Aurangazeb, the coronation of, by Prof. Jadu Nath Sirkar, M. A.	837-842
Awakening of India	... 143
————by Parameshwar Lal, M. A.	524-527
————of the East	... 807
Ayurvedic and the Unani system of Medicine	... 660
Azim and Zuleikha by Prof. Michael Macmillan	922 925

B

Back-to-back houses	... 252
Bagdad Railway	... 220
Balkrishna Sahay, Hon. Mr. on the Depressed Classes	344c-344h
Ballads of the brave, by Frederick Langbridge	... 543
Bankim Chandra Chatterjee, biography of his life.	982
————the late,	... 334
Barlow, Mr. Glyn, on the New India	46-47
Baroda, Caste Punchayat Bill	481-82
————Progressive Legislation in	... 324
Besant, Mrs. Annie, on the Hindu University	854-856
———— Indian unrest	... 960
———— Theosophy	148-149
———— the Unrest	... 801
Beauracracy and the Empire, by Mr. Ali Mumtaz	... 307
Beef in Kashmir	... 244
Behind the Scenes in the Coronation by Mr. W. T. Stead	419-421
Bell and Wing, by Frederick Fanning Ayer	... 544
Bengal Social, Movements in, by a Bengalee	30-34
Bhagavad Gita and Kant, by S. Radhakrishna	... 639
————The ethical ideals of, by P. V. Ramachandra Aiyar, B. A., B. L.	753-761
Bhajekar, B. N: A Supplement to Elementary Education Bill	269-272
Bhavnagar State, the	... 401
Buddhism, Progress in the West,	... 168
Bill to Amend the Government of India Act. 1858	... 663
—— to prevent celibacy,	... 491
Biographical story of the constitution, the	... 224
Biology as a factor in Education, by Prof. D. L. Dixit	... 309
Bird of Time, the, a poem by Mrs. Sarojini Naidu	... 665
Bishop of Madras: the Coronation Service,	833-836
————the Rt. Rev. the Lord, on the Elevation of the Depressed Classes	... 1-3
Bite of the Cobra, the	... 980
Bleaching powder	... 652
Bombay in the Making (1661—1726) by Pheroz B. M. Malabari, G. Fisher Unwin	25-28
Book on King George V.	... 329
Bose, Prof. J. C. on plant life	... 413
Botha—on Asiatic Problem	... 968
Bradlaugh and India, by P. N. Raman Pillai	701-04
Brahmin's Wisdom, the	... 221
Bright and India, John, By P. N. Raman Pillai	609-616
Britain and Sea Law	... 711

PAGE.

British Indians in Canada ... 321
———————Malaysia ... 967
———————South Africa ... 560c
———————Transvaal 398-399
———————Labourers in Mauritius ... 727
———————in Egypt ... 575
———————India ... 387
———————Politics 379-380, 49-50
———————Rule in India by Prof. K. Sundrarama Aiyer 549
.... 392
Brother Copas by Sir A. T. Quiller Couch ... 543
Brotherhood of man, Promoting the, by Saint Nihal Sing, 682-687
Buddhism and the Depressed Classes by the Anagarika Dharmapala 173-175
———————and Theism by Sakyokanda ... 718
———————What is, in the Buddhist Review ... 469
Buddhist excavations in Kasia by Pandit Ganga Prasad ... 714
———————Lay Follower, Daily life of a, in the Buddhist Review ... 61
Buddhist Layman, the whole duty of the ... 312
Burke and India by P. N. Raman Pillai 895-901
Burma Agricultural Conference, the ... 656

C

Cabinet Changes ... 983
Calafat, a new ore ... 566
Cameos from Shakespeare by K. B. Marzban ... 384
Cardew I. C. S. Mr. A. G.—The Author of the Superman Theory 337-339
Carmichael, Sir Thomas Gibson, his life 910-912
Castes and Tribes of Southern India by E. Thurston, C. I. ... 303
Caste System, the by Ganga Prasad ... 224
Castor oil, uses ... 655
Cathelyne Sing, How they raise rice in America 348-352
———————Making money out of milk 430-434
———————Where farming is a profitable pastime 176-182
Census in Ancient India, the ... 390
Central Technical College, a ... 74
Ceylon Nation, Journal by the Anagarika Dharmapala ... 977
Chandavarker, N. G., Hon. Mr. Justice : Hinduism and the Depressed Classes 145-146
———————G. Appasami Dayanand Saraswati 769-778
Charm of the East, the ... 142
Chatterjee, C. I. E. Dr. Sir P. C., on the Proposed Civil Marriage Bill 498-502
Children's Courts in Baroda 561-562
China 51-52, 949
China's Industrial Future by Mr. E. A. Ross ... 468
Chinese Enterprise ... 158
Chitral, the relief of, by Captain G. J. Younghusband and Colonel Sir Francis Young Husband, K. C. I. E. ... 631
Chockalingam Pillai B.A., on the right and left hand caste feuds 531-531
Cholera and Drinking water in Indian Factories ... 407
Christ for India, a Review by the late V. J. Kirtikar 673-681
Civil Marriage Bill, the, by Dewan Bahadur K. Krishnasamy Row C. I. E. 449-452
———————Dewan Bahadur R. Raghunatha Rao ... 571

PAGE.

Civil Marriage Bill, by Mr. S. Streenivasa Ayengar B.A., B.L., 339-344b
———————by Rao Bahadur V. K. Ramanujachari 698-700
——————— the Proposed, by Dr. Sir P. C. Chatterjee 498-502
———————by R. Swaminatha Iyer 786-795
Clarke on the Depressed Classes, Sir George 319-321
Coal Industry in India 144-487
Cochin, Free Elementary Education in ... 323
———State Manual ... 730
Cocoanut Beetles ... 408
Coffee, a fallacy about, ... 412
Coloured Passengers in the Railways ... 728
Commercial Education ... 246
——— ——— Schools in St. Petersburg ... 486
Common Colds ... 572
———Script for India, by Hon'ble Mr. V. Krishnasamy Aiyer ... 41-45
Confessions to the police in India ... 575
Congress Address by Sir W. Wedderburn ... 34-40
——————— Deputation to the Viceroy by Sir W. Wedderburn .. 52-54
——————— Influence of the ... 167
——————— the President-elect of the 938-940
Cooch Behar, the late Maharaja of ... 817
———————Maharaja of ... 970
Coolie labour ... 246
Co-operation, modern ... 188
Co-operative credit ... 157
——————— movement ... 972
——————— by Syed Hassan Imam ... 973
——————— Societies' Bill 294-297
Coronation Month by Miss Annie A. Smith 534-536
——————— of Aurangazeb 837-842
———————of Jehangir by Mr. C. Hayavadana Row 842-844
———————our beloved Sovereign, the 538-539
———————Service by the Bishop of Madras 833-836
———————the, by G. A. Natesan 417-418
Do. 459-460
Cost of the Durbar ... 256
Cotton Mill Industry in India ... 633
——— Seed crushing ... 155
———————Oil ... 565
Cure for Cholera ... 828
———————Insanity ... 492
——— ———of Insommia ... 980
Crewe, Lord, as a Writer ... 329
Cultivation of Cotton in India ... 406
Currency Reform in India by Mr. De P. Webb 818-819
Current Events 49-52, 129-132, 218-221, 297-300, 377-381, 458-462, 538-542, 626-629, 707-710, 797-799, 948-949.
Curzon, Lord, on Indian Education 475-476

D.

Dadabai's Birthday Message 665-667
Dalhousie's letters by J. G. A. Bird ... 81
Death ; its causes and phenomena by Dr. M. Srinivasa Row, M. A., M. D. 784-786
Delegation Act, a ... 495
——————— Bill, the 809-810
Delhi ... 496
———Then and Now 857-864
Demilitarisation of India ... 805

PAGE.

Departmental Reviews and Notes, 81-88, 161, 249, 329, 409, 489, 569, 657, 737, 825, 977
Department of Industries, Abolition of the ... 245
Depressed Classes, the ... 256
———————and the National movement, the 473-474
——————— ——Sir George Clarke on the 319-321
———————Schools for ... 86
———————by A. Vasudeva Pai 779-784
———————by Babu Govind Dass 811-812
———————by Mr. G. A. Natesan 621-623
———————by Mr. K. Ranga Row ... 832
———————Mr. N. Ranganathan 892-895
———————by Rao Bahadur V. M. Mahajani 125-127
———————The Hon. Mr. Balkrishna Sahay 344c-344h
———————Elevation of the, by the Rt. Rev. The Lord Bishop of Madras... 1-3
Deputation to H. E. The Governor from the Madras Provincial Conference 393-394
Deussen's Indian Reminiscences, by the Hon. Mr. T. V. Sheshagiri Aiyer 604-605
Devil and the Deep sea, the ... 135
Dickens and Thackeray, the quarrel of ... 737
Dictograph, the ... 661
Dilke, the late Sir Charles ... 166
Divorce, by Fauche & Co, Poona ... 950
Double lives, by Francis Gribble ... 384
Drain, the ... 575
Dress at the Durbar ceremonies ... 664
Drink Traffic in India by Mr. Frederick Grubb ... 264
———————J. B. Pennington P.C.S. ... 128
Drunkard, modern methods of dealing with the, by Nihal Singh ... 142
Duke of Connaught on the Indian question ... 151
Durbar of 1911, Programme 961-963
Durbars, the last two 913-920
Dwarkanath Mitter, his life ... 635

E.

East, the 380-81, 461-462
.....
Eastern Stories and Legends by Marie A. Shedlock 952
——Women, in praise of, by Mr. V. B. Mehta 345-347
economic Botany of India, the ... 231
——Condition of India, the 732-734
——Etymology ... 194
—— War of the Century, the 708-709
———————in the Country of Champaigne 297-298
———————Economics of British India by Jadu Nath Sirkar... 950
Economy in motion ... 981
Eddy, Mr. G. S, Japan's Message to India 668-672
Editor (Mr. G. A. Natesan) on the Coronation 417-418
———————South African Indians, Struggle 423-424
———————Sir Arthur Lawley ... 947
Education and Disease ... 658
———————Bill, by Hon. Mr. Gokhale 313-319
———————Essentials of ... 465
———————in Ancient India by P. Chattarjee ... 954
———————Gwalior ... 818
———————Kashmir ... 162
———————Phillipines ... 570
———————The Native States ... 82
———————Some ideals of, by Miss Lilian Edgar, M.A. 425-430
———————The latest child of, by Mr. M. R. N. Ayengar 29-30
Educational.....82,250,330,410,490,570,658,738,826,978
———————expenditure ... 330

PAGE.

Educational Progress in Patiala ... 323
———————Service, the ... 330
Egyptian Cotton ... 193
Electrical treatment of obesity ... 981
Electricity in Agriculture ... 488
Elementary Education, a supplement to, by Mr. V. N. Bhajekar, B. A. 269-272
———————Education Bill, the ... 658
———————A speech by the Hon. Mr. Gokhale at Madras 553-560a
———————Hon. Mr. Gokhale's, a full text of 234-237
Elizabethian Lyrics, a treasury of ... 56
Emery wheels ... 829
Emigration from India ... 480
——— ———State control of .. 801
——— ———to and Marriage laws in Mauritius ... 240
Empire of the Five Nations ... 469
Energism in the Orient ... 804
England and India, a poem ... 977
English Factories in India by W. Foster ... 304
——— ———Political Novel, the ... 161
——— ———Press Representatives at the Durbar ... 744
——— ———Rule in India ... 255
Inoculations for cold .. 164
Enquiry into prices 971-972
Ethical Training in Japan ... 738
Ethics of Islam, the, an article by Mr. A. S. Tyabji ... 140
Eurasian origin by H. P. K, Skipton ... 550
Europe Since 1815, by Charles Downer Hazen ... 711
Every Inch the Black is a Man, by Mr. M. K. Acharya ... 796
Every Man's Cyclopædia ... 135
Evolution and Heredity by Berry Hart, M. D. ... 304
———————Sorrows and joys of, by the Rev. John Page Hopps 98-103
Excise duty countervailing ... 327
———————on cotton goods, the ... 406
Exhibition of Antiquities at Delhi, an 734-735
Ex-Members of Council ... 416

F.

Factory Children's Education ... 247
———————workers in Japan, Protection of ... 563
Faculties of Commerce in British Universities 820-821
Faded leaves, by Mr. H. Suhuawardy ... 223
Fair Maiden, two eyes of the, by Dr. Satischandra Bannerjea 92-94
Faridkot Durbar, the ... 244
Farming is a profitable pastime, by Catheyline Sing 176-182
Fasting for health ... 828
——— ———the Cure of diseases ... 492
Fatal Garland, the, by Srimati Swarna Kumari Debi ... 54
Fawcett's Services to India, by Mr. P. N. Raman Pillai 113-119
Fergusson College Poona, history of 10-16
Fertilising Rice ... 824
Feudatory India 73, 153-154, 244, 323-324, 401-402, 481-484, 561-562, 649-653, 729-730, 817-818, 969-970.
Field of common endeavour, a, by Mr. Valentine Chirol)
Finances of India, by Sir William Meyer K.C.I.E
First Mysore Advisory Conference, the,
Fiscal reform for India
Florence Nightingale, Miss, a Memorial to
Foreign capital, the use of

PAGE.

Frederick Grubb, on the Drink Traffic in India ... 264
Free Universities ... 490
Fresh air and consumption ... 252
Fritchley, Mr. E. W. on the Liquor Problem in India 196-198
From passion to peace, by James Allan ... 56
Functional Albuminuria ... 740
Future of the Congress, an article by Sir William Wedderburn ... 225

G

Gaekwar on Nationalism ... 167
Galbraith Cole, the case of ... 967
Gandhi and the South African Indian problem, by Dr. P. J. Mehta 361-376
——Mr. M. K: The gains of passive resistance 888.889
General, 88, 168, 256, 336, 416, 496, 576, 664, 744, 832, 984
Geniuses, school days of ... 494
Geology of Indian manganese, the, 485-486
Georges, the five 869-872
George, His Majesty the King, His life-sketch 873-882
——V King, his life sketch ... 634
——Lane Fox Pitt, St. on the moral education of India 434-435
German education ... 410
——salt ... 652
Ghulam Muhammad Muhagir, Khan Bahadur, on Omer Bin Abdul Aziz 198-200
——a Review, on the teachings of Islam 928-929
Gigantic Gemstone, a, ... 741
Gladstone as a Cabinet Minister ... 743
——M. P. Mr. ... 830
Glimpse of London, a, ... 576
Glimpses into the law and polityof Ancient India... 979
Gokhale. Hon. Mr., on Indian Expenditure 202-210
——on the Elementary Education Bill 553-560*a*
——Public life 641-647
Gokhale's Education Bill, Mr. 313-319
——a circular by the Elementary Education League, Bengal ... 473
——text of the memorial to Lord Crewe ... 721
Gokhale's Elementry Education Bill 234-237
—— 395-396
Gold coinage for India ... 487
——Currency for India 407, 484-85
——by S. K. Sarma ... 636
—— ... 728
——Law ... 88
Golden Jubilee of the *Indian Mirror* ... 619
Gondal State, administration of, for 1910-11 ... 73
—— ... 496
Gospel of wealth
Governing Unit for the Empire, a, by Mr. J. H. Allen ... 309
Government and Swadeshi ... 157
——'s Emigration Policy 399-400
Govind Das, on the India Office 17-24
Green leaf manure in Madras ... 564
Gupta, K. G. on India's future ... 953
Gwalior Chamber of Commerce ... 73
——Industries and Agriculture, in ... 78

H.

Haldane on style, Lord ... 569
Harischandra, a drama, by Rao Sahib Bhavanandam Pillai ... 222
Hathwa Raj case, the ... 725
Hayavadana Rao, C. on the Coronation of Jehangir 842-844
Hearts and Coronets by Alice Wilson Fox ... 56
Heredity, the first principles of, by S. Herbert 542-543
High Court Judges as members of Executive Councils, a Speech in Parliament ... 331
High prices ... 155
Hindu College, object and aims of the ... 658
Hinduism and Christianity by K. Sundararaman ... 134
——the depressed classes, by Hon. Justice N. G Chandavarkar 145-146
——by Hon. Mr. V. Krishnasamy Aiyar. 147
——the National Movement ... 64
Hindu Mahomedan Conference, a speech by Sir W. Wedderburn 65-66
——Problem ... 137
——Relations by Mr. S. M. Mitra ... 226
——Muslim Problem by Syed Nabbi Ullah 121-125
—— Mussalman Problem, the ... 959
—— Problem in Canada, the 725-726
Hindus in Canada 814-815
——Vancouver, the position of 560*c*-560*d*
Hindu Social Institutions by P. J. Mehta M. D. 441-448
——Reform by Hon'ble. Raja Rampal Singh, C. I. E. ... 47-48
Hindusthan 'Hamara' by Mr. M. Govinda Pai ... 352
Hindu University Amalgamation ... 490
——Scheme ... 978
——by Mrs. Annie Besant 854-856
——by Satishchandra Bannerjee 929-931
——(conditions of Government approval) ... 826
——of Benares, by Pandit Madan Mohan Malavya 510-520
Historic monuments, the preservation of ... 471
History of India by K. V. Rangaswamy Ayengar ... 133
——For Schools by K. A. Veeraraghavachary ... 224
Home for consumptives in Mysore, a ... 332
Hyderabad, Education in ... 153
Hyndman's Reminiscences, Mr. ... 189

I.

Idealism in Education ... 64
"If England left India" an article in "the Keys of All the creeds." ... 53
Immigration restriction in Australia by Mr. Everard Digby ... 7
Imperial Conference and India ... 3
——Conference, the 458-4
——Finance, near future of, by D. E. Wacha 865-8
——Telegrams and Universal Pennypostage ... 7
Impressions in Western India by the Bishop of Bombay ... 6
Indentured Emigration to Natal ... 3
——A memorial by Mr. G. A. Natesan 241-4
——Labour 151-15
——In Fiji ... 32
——Jamaica ... 40
——Natal 227, 39
——Trinidad ... 322
——Law, a case of ... 728
Independence of the courts ... 411
Independent Labour party and India, the ... 415
India and Canada ... 968
——Imperial Conference ... 335
——Finance by Prof. V. G. Kale 889-892

PAGE.

India and Imperial Preference by Sir Roper Lethbridge, K.C.I.E. 89-92
——long staple cotton ... 734
——the General election, by an Indian resident in London 95-98
——the Universal Races Congress by Miss. Annie A. Smith ... 624
——Lord Crewe on ... 168
——Minto on 237-239
——Protection in ... 822
Indian Agriculture, Improvement of ... 79
——Art ... 245
——Stories of ... 637
——Borderland, the, by Mr. F. Noyce, I.C.S. ... 5-8
——Borrower, the ... 552
——Civilians, Judicial Training ... 802
——Commissioner, the first ... 86
——Companies Act ... 822
——Cooly severely beaten, an ... 967
——Divorce law, the, by Ameer Ali ... 83
——Educational Service ... 959
——Economics, Education in 188-189
——A study of, by Pramatha Nath Bannerjea ... 950
——Emigration to Canada ... 815
——Expenditure, Hon. Mr. Gokhale, on, 202-210
——Extradition Act ... 831
——Factories Act, working of, the ... 651
——Guild of Science and Technology, the by Mr. A. R. Paniker, M. A. 300-302
——High Court Bill, the text of ... 659
——Courts Act ... 827
——Hills as health resorts ... 808
——Import Duties ... 156
——Industrial Conference, report of the fifth... 304
——Industries, capital for ... 75
——Institute of Social Science ... 978
——Life Assurance Companies Bill by Dewan Bahadur Krishnasamy Row, C. I. E. 902-904
——Manufacture, a sale of ... 76
——, a catalogue of ... 245
——Methods of Evangelisation by K. T. Paul... 956
——Military expenditure by Mr. D.E. Wacha 585-604
——Music and Harmonium by Dr. Coomarasamy 547
——Nationalism ... 804
——Petroleum Industry 157-158
——Politics, Mr. Montagu on 722-725
——Press Act ... 163
——Progress, the Maharaja of Gwalior on ... 228
——Railways and Indian Trade ... 157
——Reformer, the Working faith of the, by K. Natarajan ... 130
——Renaissance, by Glyn Barlow ... 905
——Revenues, the ... 576
——Sadhus, the ... 803
——Sisters of Mercy, the, by Mr. Saint Nihal Singh 453-457
——Social Reform by K. Natarajan ... 305
——Sugar Industry 190, 247-248
——by Prof. P. G. Shah 288-294
——the waste in ... 324
——Trade ... 562
——Universities ... 410
——"Unrest," Lord Minto on 230-231
——, the root of ... 141
——Vernaculars, a plea for ... 64
——Viceroyalty, Lord Morley on 232-234
——Voice, the ... 321
Indians and cringing habits ... 576
——in Argentina 479-480
——Australia 400, 816

PAGE.

Indians in British East Africa ... 322
——Canada ... 478
——Columbia 478-479
——Mauritius 240, 648
——South Africa ... 480
——by H. S. L. Polak 502-505
——Lord Ampthill's Views on 812-814
——the Dominions ... 560*d*
——Finance department ... 255
——Public Service, by Hon. Mr. N. Subba Row 210-217
——in Putumayo, treatment of ... 815
——in Transvaal 72, 726
——by Mr. L. W. Ritch ... 625
——of South Africa, by H. S. L. Polak 936-938
——outside India, 68-72, 149-152, 240-243 321-323, 398-400, 476-480, 560*c*-560*d*, 648, 725-728, 812-816, 966-968.
——treatment of, by Europeans ... 62
India Office, the, by Mr. Govinda Das 17-24
——of the future, the 802-803
——our right to ... 57
India's aims ... 87
——Education and her future position in the Empire ... 640
——Finance and Defence by Col. L. H. Grey ... 307
——Foreign Trade ... 566
——Future, K. G. Gupta on ... 953
——Goods in South Africa ... 816
——Imports and Exports ... 403
——Most pressing needs in *the Statist* 388-389
——Princes by Mr. Price Collier 468-469
——Sugar Industry ... 821
Industrial and Commercial Section, 74-78, 155-158, 245-247, 324-327, 403-407; 484-487, 562-566, 650-655, 731-735, 818-823, 971-974.
——Bursaries ... 570
——Improvement in Madras ... 158
——India ... 156
——Progress, from Montagu's Budget Speech 731-732
——Survey in Central Provinces ... 486
——Training ... 325
Industries in Baroda ... 244
Infantry of Kapurthala, the ... 401
Influence of the age on the writer, the ... 136
Insurance Bill for India, the ... 823
Intellectual life in Japan ... 977
Intemperance in the Punjab ... 416
Investor's year-book 1911, the, by C. H. LeMaistre 630
Investment, in India in the *Financial Review of Reviews* by Lord Lamington ... 551
Islam, the teachings of, a Review by Khan Bahadur Ghulam Muhammad Muhagir 928-929
Italian Turkish Belligerency 948-949
Ivory out of cow's milk ... 829

J.

Jadu Nath Sirkar, Prof. M. A. on the Coronation of Aurangazeb 837-842
Jail Industries ... 972
Japan ... 542
Japan's Industrial Progress ... 633
—— Message to India by Mr. Sherwood Eddy 668-672
Jehangir, Coronation of, by Mr. C. Hayavadana Row 842-844
Jodhpur, death of the Maharaja of 324
John Page Hopps, the late ... 414
Joint Stock Business in South India by Dewan Bahadur K. Krishnasamy Rau 4-5
——Companies 188, 76

PAGE.

Joseph, Geo., M. A. on Ravi Varma 905-909
Joshi, the late Hon. R. B. G. V. His life ... 414
Joy of the Spring time, a poem, by Mrs. Sarojini Naidu ... 608
Judicial Commissionership of Oudh ... 331
Judiciary in India, the ... 827
Junagadh State ... 151

K

Kapok cultivation ... 656
Kashmir shawl, a celebrated ... 416
Kale, V. G. Prof. M. A., Allahabad Industrial Conference 185-196
———————India and Imperial Finance 889-892
Kalidasa, His poetry and mind by Akhil Chandra Chatterjee ... 631
Kalidasa's Meghasandesa, a critical appreciation by M. Rangacharya, M. A. ... 133
Kapurthala, retirement of officials in ... 73
———————Service Infantry ... 324
Kelkar N. C. on Shivaji's Coronation 849-851
Khulna Dacoity case ... 739
King and the Journalists ... 721
Kingdom of Slenders swords, the, by Hallie Eminie Rives ... 382
King on Manners ... 832
——Emperor, the ... 984
King's Coronation and Irish party, the ... 415
Kingsley, Charles, His Life by Arthur C. Benson 719-720
King's Message to his people ... 576
——Visit to India by K. B. Subedar, B. A. 139-141
Kirtikar, the late Rao Bahadur, V. J. 662,739
——————His review on Christ for India 673-681
Krishnalal, Javery Mr.: Reminiscences of the late Justice Ranade 521-524
Krishnasamy Aiyer, C. I. E., Hon. Mr. V., A common script for India 41-45
———————on Hinduism and the Depressed classes ... 147
———————Madras University Convocation Address, 942-946
Krishnasami Row, C. I. E., Dewan Bahadur K. on the Civil Marriage Bill 449-452
———————on the Indian Life Assurance Bill 902-904
———————on Joint Stock Business in South India ... 4-5
Krishna's Teachings and Modern Belief, an article by Ella Wheeler Wilcox ... 60

L

Labour in India ... 653
——Laws in Europe ... 635
——Problem ... 195
Laghu Paniniyam by Prof. A. R. Raja Raja Varma ... 951
Lama ... 51
Land Revenue Assessment ... 328
———————in the C. P. ... 160
Largest hotel in the world, the ... 653
Late Nizam, the ... 969
Lawley, Sir Arthur, by the Editor (Mr. G. A. Natesan) ... 947
Law of Libel, the ... 491
Lawyers and their clients ... 979
———as presidents of republics ... 827
———Hints to, by Devar, J. ... 251
———who have Refused Judgeships ... 571
Legal 83, 163, 251, 331, 411, 491, 571, 659, 739, 827, 979
Leprosy ... 332

PAGE

Leth Bridge, K. C. I. E. Sir Roper, India and Imperial Preference 89-92
Letters to an Indian friend 617-620
Liberalism and Colonial self-government by Lloyd George ... 470
Life Assurance companies and Income-tax ... 326
Life of animals, average length of ... 253
Liquor problem in India, the by Mr. E. W. Fritchley 196-198
Literary 81, 161, 249, 329, 409, 489, 569, 657, 737 825, 977
———————activity in India ... 657
———————Lapses by Stephen Leacock ... 383
Litigation, Increase of ... 739
Lodge, Sir Oliver, by J. Arthur Hill in the *Occult Review* 386-387
Lotteries, illegality of ... 491
Love's blossoms, a poem by Mr. P. Seshadri M.A. 120
Lyall, Sir Alfred ... 334

M.

Macaulay and Indian Education 560a-560b
———————the maker of Modern India by Mr. P. N. Raman Pillai 762-769
Macmillian, Michael, Prof. Azim and Zuleika 922-92
Madan Mohan Malavya, Pandit: The Hindu University of Benares 510-520
Madras and the High Courts Bill ... 659
———————Executive Council ... 87
———————Taluk Board, Enhancement of the proportion of elective seats ... 663
———————University Convocation Address by Hon. Mr. V. Krishnasawmy Aiyar 942-946
Mahajani V. M, Rao Bahadur on the Depressed Classes 125-1[illegible]
Maharaja Holkar the ... 8[illegible]
———————Scindhia's Gift, the ... 6[illegible]
———————of Benares ... 3[illegible]
———————Bobbilie's gift, the ... 6[illegible]
———————Dharbunga, New Life in Hinduism 183-1[illegible]
———————Gwalior on Indian Progress, the ... 2[illegible]
———————Patiala ... 4[illegible]
———————Patiala's Liberality ... 8[illegible]
———————Rewa's munificence, H. H. ... 4[illegible]
Maharani of Baroda, Her Life, by Saint Nihal Singh ... 63
Mahayana Buddhism, the Significance of ... 9[illegible]
Mahomedans in India, the ... 80
Mahomedan University, the ... 73
Majesty the King, his ... 71
Majesty's Imperial work, His ... 57
Master Christopher, by Mrs. Henry Dela Pasture. 71
Making Bad Children good, by Saint Nihal Singh. 5[illegible]
———————Gold and Silver yarns, a new method of ... 56[illegible]
———————money out of milk, by Catheline Singh 430-43[illegible]
Malaria and Mosquito bites ... 41[illegible]
———————Plague ... 40[illegible]
———————the Economic loss ... 33[illegible]
Malaysia, British Indians in ... 72[illegible]
Manual of occultism, a ... 38[illegible]
———————Training ... 38[illegible]
Marine type of telephones ... 74[illegible]
Marriage tax in Kapurthala, a ... 24[illegible]
Mary, Her Majesty, Queen, A sketch of her life 882-88[illegible]
Matthew Arnold ... 82[illegible]
Mauritius Indians ... 39[illegible]
———————Sugar ... 16[illegible]
Mechanical excavators, use of ... 40[illegible]
Medical, 84, 164, 252, 332, 412, 492, 572, 660, 740, 828, 980.
Medical Education in India, cost of ... 492

PAGE

John Bright and India. ... MR. P.N. RAMAN PILLAI ... 609
Letters to An Indian Friend. ... AN "ANGLO-INDIAN" ... 617
The Depressed Classes. ... MR. G. A. NATESAN ... 621
India and the Universal Races Congress. ... MISS. ANNIE A. SMITH ... 624
Indians in the Transvaal. ... MR. L. W. RITCH ... 625
The Bird of Time: A POEM ... MRS. SAROJINI NAIDU ... 665
The Voice of the Veteran:— Dadabhai's Birthday Message 668
Japan's Message to India. ... MR. G. SHERWOOD EDDY ... 668
Christ for India: A Review. ... THE LATE VASUDEV J. KIRTIKKAR ... 678
Promoting the Brotherhood of man. ... MR. SAINT NIHAL SINGH ... 682
History of the Andhras. ... MR. C. S. SOMAYAJULU, B. A. ... 688
A Primary Demand of Patriotism. ... MR. K. T. PAUL, B. A., L. T. ... 691
Are the Eurasians a Depressed Class? ... MR. A. P. SMITH ... 695
The Civil Marriage Bill. ... RAO BAHADUR V. K. RAMANUJACHARI ... 698
Bradlaugh and India ... MR. P. N. RAMAN PILLAI ... 701
The Late Nizam of Hyderabad 705
Civilisation: Indian and Western. ... MR. PRAMATHA NATH BOSE, B. Sc. ... 745
The Ethical Ideal of the Gita. ... MR. P.V. RAMACHANDRA AIYAR, B.A., B.L.... 753
Macaulay: The Maker of Modern India. ... MR. P.N. RAMAN PILLAI ... 762
Swami Dayanand Saraswati. ... MR. G. A. CHANDAVARKAR ... 769
The Depressed Classes. ... MR. A. VASUDEVA PAI ... 77[illegible]
Death: Its Causes and Phenomena. ... DR. M. SRINIVASA RAU, M.A., M.D. ... 784
The Proposed Civil Marriage Bill. ... MR. R. SWAMINATHA AIYAR ... 786
Every Inch the Black is a Man. ... MR. M. K. ACHARYA ... 796
The Modern Paris. ... MR. K. S. RAMASWAMI SASTRI, B.A., B.L. ... 796
The Coronation Service. ... THE BISHOP OF MADRAS ... 833
The Coronation of Aurangazib. ... PROF. JADUNATH SARKAR, M. A. ... 837
The Coronation of Jehangir. ... MR. C. HAYAVADANA RAO, B.A. ... 842
Ancient Hindu Coronation. ... THE HON. MR. T. V. SESHAGIRI AIYAR ... 844
Shiwajee's Coronation. ... MR. N. C. KELKAR, B.A., LL. B ... 849
Relations between Europeans and Indians. ... SIR WILLIAM WEDDERBURN, BART. ... 852
The Hindu University. ... MRS. ANNIE BESANT ... 854
Delhi: Then and Now ... [illegible]ive 857
Near Future of Imperial Finance. ... DINSHAW EDULJI WACHA ... 865
The Five Georges: ... A SKETCH ... 869
His Majesty King George: ... A SKETCH OF HIS LIFE ... 873
Her Majesty Queen Mary: ... A SKETCH OF HER LIFE ... 882
The Gains of the Passive Resistance Struggle. ... MR. M. K. GANDHI ... 888
India and Imperial Preference. ... PROFESSOR V. G. KALE, M. A. ... 889
The Depressed Classes. ... MR. N. RANGANATHAN, B.A. ... 892
Burke and India. ... MR. P. N. RAMAN PILLAI ... 895
The Indian Life Assurance Bill. ... DEWAN BAHADUR KRISHNASWAMI RAU... 902
The Indian Renaissance. ... MR. GLYN BARLOW, M. A. ... 905
A Great Indian Artist. ... MR. GEO. JOSEPH, M.A., BAR-AT-LAW ... 905
H. E. Sir Thomas Gibson-Carmichael 910
The Last Two Durbars. 913
What the Taj told an American Woman. ... MRS. SAINT NIHAL SINGH ... 921

PAGE.

Paul K, T. B.A. B.L. on a primary demand of patriotism 691-695
Pennington J. N. Mr. or the Drink Traffic in India... 128
Persia 51, 542,628-629, 949, 798-799
——embarrassed ... 710
Personal, 86, 166, 254, 334, 414, 494, 574, 662, 742 830, 982
Philosophy and Religion ... 517
Phonograms ... 573
Phonograph, new ... 573
Pineapple, the use of ... 976
Plague in India, problem of the, in the *National Review* ... 466
——mission, the idea of a ... 310
Plantain in Bengal, the 975-976
Poetry and the ideal, by Avary H, Forbes ... 952
——Eastern and Western, by Andrews ... 61
——for to-day, the ... 825
Poet's Mission : a poem by Nalini Kanta Bhattasali 344b
Polak, Mr. H. S. L., Indians in South Africa 502-505
——————on the Indians of South Africa 936-938
Police torture case in Gonda ... 743
Political ... 87, 167, 255, 335, 415, 495, 575, 663, 743 831, 983
——Earthquake in China ... 798
——Evolution of India by Hon. Mr. Gokhale... 548
Politics ... 743
Poona Fergusson College, history of 10-16
Polytechnical School ... 190
Population of British India, from Montagu's Budget Speech ... 744
Position of Women in Indian Life, by the Maharani of Baroda ... 657
Postal Library, a ... 489
Potato Crop 567-568
Poverty of India ... 958
Prabu Dutt ... 254
Pramathanath Bose, B. Sc. (Lond) on Civilization, Indian and Western 745-753
Prayag or Allahabad ... 631
Preference in India ... 716
Preparation for mercerisation ... 652
Press and Privilege ... 335
——The United Provinces, the ... 255
——Camps at Delhi ... 744
——In India ... 737
Primary Education in India ... 82
Princess Amelia, Romance of, by U. S. Childe Pemberton ... 223
——Exiled, a ... 154
Proportional Representation in France ... 743
Proposed Emigration Bill in South Africa 149-151
Protection for India 76-77
Provident Funds Bill ... 823
Psychic Science Series ... 134
Psychology and the School room, Mr. K. B. Ramanathan, M A. 925-927
Public and a subsidised paper ... 664
——Institutions, private munificence to ... 738
——Life, Mr. Gokhale on 641-647
Punjab Weaving School, the ... 652

Q.

Queen Mother, the ... 332
Quinine as a prophylatic ... 302
Questions of Divorce, the ... 712
Questions of importance... 65-66, 145-147, 234-237, 313-319, 393-396, 473, 560*a*-560*b*, 647-648, 721, 809-810, 961-963

R.

PAGE

89-92
7-620
470
326
153
98
7
Race and Colour prejudice by Miss H. M. Howsin
Radium preparation, new
Railways in the Middle East
Rain tree, the,
Rajaduari : Current Events... 49-52, 129-132, 218-2 297-300, 377-381, 458-462, 538-5 626-629, 707-710, 797-99, 948-940
Rajput College at Agra, a ... 48
——————proposed, ... 154
——————education, a plea for, by the Maharaja of Kashmir 217-218
Raja Rampal Singh, C.I.E on the Hindu Social Reform 47-48
Ramachandra Aiyer B.A., B.L., T. V. on the Ethical Ideal of the Bhagvadgitha ... 753-76
Ramakrishna and his Mission, Sri, by Swami Ramakrishnananda ... 221
Ramanathan K.B., on Psychology and the school-room 925-927
Raman Pillai, Mr. P N. Bradlaugh and India 701-704
——————Fawcett's services to India 113-119
——————John Bright and India 609-616
——————Macaulay, the maker of modern India 762-768
Ramanujachari, Rao Bahadur, V, K. on the Civil Marriage Bill 698-700
Ramaswami Sastri, K. S., B. A. B.L. The Modern Paris ... 796
Ramchandra K. Prabhu, Mr. The Unknown God of the Vedas 352
Ramsay Macdonald, Mr. ...
Ranade, Reminiscences of the late Justice, by Mr. Krishna Lal M. Jhavin 521
Ranganatham, Mr. N. on the Depressed classes 892-
Ratcliffe, S. K, Universal Races Congress 262-
Raw jute, duty on ...
Real and Imperial problems ...
Recording machine, an ingenious ...
Reform in the Nizam's Dominions ...
Reforms in Kapurthala ...
Regilding the Crescent, by G. Aglalo ...
Relations between Europeans and Indians by Sir William Wedderburn 852-85
Religion in the home, a plea for ... 63
——————of the Sikhs by Rev. J. Carpenter 957-95
Religious art in India and Europe, by Dr. A. Worsley 421-42
——————education in Kashmir 401-40
Remarkable mind influence ... 33
Reminiscenses and letters, by Gerturde Tynbee ... 30
——————by Goldwin Smith ... 54
Representative Conference in Mysore ... 48
Rest Harrow by Maurice Hewlett ... 22
Revolution in Telephony ... 33
Rice as muscle builder ... 57
——crop prospects in Lower Burma ... 97
——in America: by Cathelyne Singh 348-35
Right and left hand caste feuds by Mr. V. Chockalingam Pillai 531-53
Ripon's Biography, Lord ... 24
Rise in prices, the ... 81
Ritch Mr. L. W. ... 25
——————on Indians in the Transvaal ... 62
Romance of a premier ... 66
Roman people, Language and character of, by Oscar Weise ... 5

PAGE.

——phabhet for India, by Mr. P. T. Sreeni-
——Ayengar, M. A. 285-287
——f Indore, the ... 970
——cal s and China ... 219

S

——at Nihal Singh, Mr. Promoting the brotherhood of man 682-687
——————The Indian Sisters of Mercy 453-457
——————Mrs. How the United States Government helps the farmer 104-112
——————What the Taj Told an American woman 921-922
Sankara, a note about, by Sir. S. Subramania Iyer Avl., 577-579
Sarada Charan Mitra, Fusion of the sub-sections of sub-castes 579-584
Sarma, S.K. on gold currency for India ... 636
Sarojini Naidu, Mrs. Her Song ... 497
——————: The Bird of time ... 665
——————The Joy of the Spring Time 608
Satischandra Bannerjea, Dr., The two eyes of the Fair Maiden 92-94
——————on the Hindu University 929-931
Satyamurti, S., New University schemes ... 527
School fees ... 330
—— of Tropical Medicine ... 828
—— organisation for secondary Schools by D. H. Vacha, M. A. ... 951
Science, 85, 165, 253, 333, 413, 493, 573, 661, 741, 829, 981
Scientific Spirit in India, the, by Prof. G. C. Bhate 551
Sea-borne trade of Madras ... 651
Secret of influence ... 984
——eing the invisible ... 222
Selected poems by by Oscar Wilde ... 951
Servants of India Society, the 505-510
Seshadri.....Mr. P., Love's Blossoms ... 120
Shaka Era, of 78 A. D. the, by Row Bahadur C. V. Vaidya 265-269
Shaw, Prof. P. G. on the Indian Sugar Industry 288-294
Sheshagiri Iyer, Hon. Mr. T. V. on Ancient Hindu Coronation 844-849
——————on Dr. Duessen's Indian Reminisences 604-605
Shivaji's Coronation by Mr. N. C. Kelkar 849-851
Sirkar M. A. on Coronation of Aurangázeb 837-842
Sikhs in Patiala ... 86
Sikh History, Sketches from, by Puran Singh ... 135
Sitanath Sastri, Pandit, on Modern Theism 200-201
Slaughter of Kine in India and the King's Visit, the 336
Small Industries in India by R N. Mukherjee ... 74
Smith A. P., Are the Eurasians a Depressed class? 695-697
Smith, Miss Annie A., India and the Universal Races Congress ... 624
——————The Coronation 534-536
Snake bites ... 740
Soap-nut tree, the ... 651
——trade ... 650
Social movements in Bengal 30-34
——Service, a plea for 452-453
Solar System, origin of the ... 829
Some Muhammadan Rulers of India in the 'Moslem World' ... 391
Song, by Mrs. Sarojini Naidu ... 497
Songs of the double star, by G. Leathern ... 383
South Africa and Australia, coloured people in ... 727
——African Indian's Struggle, the, by the Editor (Mr. G. A. Natesan) 423-424
Special Marriage Bill, the ... 251
——————Dr. Satis Chandra Bannerjee ... 308
Sreenivasa Aiyengar, B. A. B. L. Mr. S. on the Civil Marriage Bill 339-344
——————Aiyer B. A. B. L, Mr. M. the Late Sister Nivedita 940-941
——————Row, M. A., M. D., on Death ; Its causes and Phenomena 784-786
Sri Sankaracharya and the Mussalmans ... 254
Sultan's policy, the, ... 805
Surendra Vikrama, Prahash Bahadur, the late, ... 650
Stale phrases ... 657
"Star of the East," the, a Journal published at Melbourne ... 977
State Industrialism ... 325
——Socialism in New Zealand by L. Rossignol and Stewart ... 631
Stead Mr. W. T.: Behind the scenes in the Coronation 419-421
Stead's retrospect, Mr. ... 256
St. John Ambulance Association in Bhopal ... 323
Stolypin M., the late, ... 830
Stories from Dante by Susan Cunnington ... 630
Stranger than fiction, by Mary L. Lewes ... 952
Streenivasa Aiyengar M. A. The Romic Alphabet for India 285-287
Strenuous life, the, by Theodore Roosevelt ... 950
Students and Eye glasses ... 660
Study in Degeneracy, a, by Dr. Arabella Kenealy... 465
Subba Row, Hon. Mr. N., 'Indians in the public service 210-217
Sub-castes, fusion of Sub-sections, by Sarada-charan Mitra 579-584
Subedar, M. A., Mr. K. B ; The King's visit to India 439-441
Subramania Aiyer, Sir. S. ; A note about Sankara. 577-579
Sugar cane cultivation in Bombay ... 80
——in Madeira ... 824
Sun umbrellas ... 564
Superman theory, the author of, by Hon. A. G. Cardew I.C.S. 337-339
Swami Dayanand Saraswati by G. A. Chandavarkar 769-778
Swaminatha Aiyar, R, The proposed Civil Marriage Bill 786-795
Swami Thrigunadita, at the world's Spiritual Congress ... 982
Swedeshi agitation : Failure of Firms ... 563
——cult ... 652
——education Movement in Ceylon ... 470
Syed Mumtaza Saheb, the Hon. on Muslim Education in Southern India 9-10
——Nabi-ulla, Bar-at-law, or Hindu Muslim Problem 121-125

T.

Tata Hydro-electric scheme, the ... 151
——————supply Co. ... 741
——Mr. R. J. and the Transvaal Indians ... 151
Teachers and political agitation ... 255
Technical college for India ... 410
Technological Institute ... 155
——————Laboratory, a plea for by Mr. Satish Chandra Gupta ... 546
Talegaon Glass works ... 564
Telefunken system, the ... 829
Textile Industry, the, an article by Prof. V. G. Kale ... 650
Thackeray ... 569
——centenary, the, by Mr. S. Rama Row 537-538
Theosophical society, the 435-439

CONTENTS.

			PAGE
Azim and Zuleikha. A tale.	...	PROF. MICHAEL MACMILLAN, M.A.	... 922
Psychology and the School-Room.	...	MR. K. B. RAMANATHAN, M. A.	... 925
The Teachings of Islam: a Review.	...	KHAN BAHADUR GHULAM MAHUMAD SAHEB MUHAGIR	... 928
The Hindu University.	...	DR. SATISH CHANDRA BANERJEE, M. A., LL, D.	... 929
Zoroastrianism in Dante.	...	SHAMS-UL-ULMA JIVANJI J. MODY, B.A.	... 931
The Indians of South Africa.	...	MR. H. S. L. POLAK	... 936
The Congress President-Elect.		... ...	... 938
The Late Sister Nivedita.	...	MR. M. SRINIVASA AIYAR, B.A., B.L.	... 940
The Hon. Mr. Krishnaswami's Madras Convocation Address		... ...	... 942
Sir Arthur Lawley.	...	THE EDITOR	... 947
Welcome to the King-Emperor.	...	K. S. RAMASWAMI SASTRI	... 948

CURRENT EVENTS—49-52, 129-132, 218-221, 297-300, 377-381, 458-462, 538-542, 626-629, 707-710, 797-799, 948-949
THE WORLD OF BOOKS—54-56, 133-136, 221-224, 302-304, 381-384, 462-464, 542-544, 630-632, 710-712, 799-800, 950-952.
TOPICS FROM PERIODICALS—57-64, 137-144, 225-234, 305-312, 385-392, 465-472, 545-552, 633-640, 713-720, 801-808, 953-960
QUESTIONS OF IMPORTANCE—65-66, 145-147, 234-237, 313-319, 393-396, 473, 560*a*-560*b*, 647-648, 721, 809-810, 961-963.
UTTERANCES OF THE DAY—66-68, 148, 237-239, 319-321, 396-397, 475-476, 553-560*a*, 641-647, 722-725, 811-812, 964
INDIANS OUTSIDE INDIA—68-72, 149-152, 240-243, 321-323, 398-400, 476-480, 560*c*-560*d*, 648, 725-728, 812-816, 966-968
FEUDATORY INDIA—73, 153-154, 244, 323-324, 401-402, 481-484, 561-562, 649-653, 729-730, 817-818, 969-970.
INDUSTRIAL & COMMERCIAL SECTION—74-78, 155-158, 245-247, 324-327, 403-407, 484-487, 562-566, 650-655, 731-735, 818-823, 971-974
AGRICULTURAL SECTION—79-80, 159-160, 247-248, 328, 406, 488, 567-568, 656, 735-736, 824, 975-976
DEPARTMENTAL REVIEWS AND NOTES—81-88, 161, 249, 329, 409, 489, 569, 657, 737, 825, 977
LITERARY—81, 161, 249, 329, 409, 489, 569, 657, 737, 825, 977
EDUCATIONAL—82, 162, 250, 330, 410, 490, 570, 658, 738, 826, 978
LEGAL—83, 163, 251, 331, 411, 491, 571, 659, 739, 827, 979
MEDICAL—84, 164, 252, 332, 412, 492, 572, 660, 740, 828, 980.
SCIENCE—85, 165, 253, 333, 413, 493, 573, 661, 741, 829, 981
PERSONAL—86, 166, 254, 334, 414, 494, 574, 662, 742, 830, 982,
POLITICAL—87, 167, 255, 335, 415, 495, 575, 663, 743, 831, 983,
GENERAL—88, 168, 256, 336, 416, 496, 576, 664, 744, 832, 984.

	PAGE.
nspection of School children	... 84
ical lervice of British India and of Native States, the	... 412
J., M. D, on Hindu Social Institutions	441-448
ohto—M. K Gandhi and the South African Problem	361-376
fr. V. B. in Praise of Eastern Women	345-347
ich to Bismarck " by L. Caecil Jane	... 381
Md Morocco	... 378
Mofinances of India	... 545
Massistant Surgeons in Parliament	... 412
Me Cocoanut	... 165
... India	... 654
nor girls, protection of, by the Secretary of State	... 560*b*
nto on India, Lord	396-397, 237-239
——India's New ambitions	... 964
——Indian affairs, Lord	... 475
into's Indian policy Lord	273-285
——Viceroyalty, Lord, the Aga Khan	... 143
Mirage by E. Temple Thurston	... 799
Mirzapure Stone Co., the	156-157
Miss Lilian Edgar, M. A., Some ideals of Education	425-430
Modern Education, some aspects of, by Mr. R. D. Patel	... 136
——Paris, the, by K. S. Ramaswami Sastri, B.A., B.L.,	.. 796
——Theism, by Pandit Sivanath Sastri	200-201
Mody, Shams-ul-ulma Jivanji J. on Zoroastrianism in Dante	931-935
Mohamadans as rulers of India, the	... 312
Money Lenders in India	... 138
—— Lending Banks by Cassel	... 388
Montagu on Indian Politics	722-725
Moral Education in India by, F. J. Gould	... 330
——of India by St. George Lane Fox Pitt	434-435
——the masses, the, by Mr. D. K. Pandia	... 62
——Instruction in India	... 330
——Service of the intellect	... 311
——Training in India	... 472
Morley on "Indian Unrest", Lord	230-231
——on Language and literature, Lord	... 250
——the Indian Viceroyalty,	232-234
Moslem Press in Egypt., the	... 467
——University, the	... 955
——a letter from the Educational Department	647-648
Mosquito and the Castor plant, the	... 660
Movements in Islam	... 717
M. P's and Public speech	... 494
Muhammadan Influences by Mr. J. F. Scheltema	58-59
Mukherjee's address at the Allahabad Industrial Conference	... 185
Music and Education	... 738
Muslim education by Mr. Ahmed Shafi Minhas	606-608
——in Southern India by the Hon. Syed Mumtaz Sahib	... 9-10
——Politics, a talk on	... 135
——University, a plea for by A. Yusuf Ali	66-68
Mutual Recognition in the life beyond by H. H. T. Cleife	... 632
Mysore Exhibition	... 818
—— Industries	... 153

N

Nair, Dr. T. M., The New Indian Factory Act	257-261
Natal Delegate to the Congress	... 968
——Emigration to	72, 560*c*
Natal, Indentured labour in	... 227
——Poll tax	... 322
Natarajan, K. on Indian Social Reform	... 305
Natesan, Mr. G. A. on Indentured Emigration to Natal	241-243
——his speech at the Congress on the case of Transvaal Indians	68-72
——on the Depressed classes	621-623
(*For other articles, see under Editor.*)	
National School of Agriculture, a	... 328
New Artificial Leather	... 972
——Commercial fibre, a	... 487
——Gold and other essays, the, by Ralph Shirby	... 632
——India, the, by Glyn Barlow, M. A.	46-47
——Indian Factory Act, the, by Dr. T. M. Nair	257-261
——Industries for India	... 563
——Journal, (Ceylon Nation)	... 977
——life in Hinduism, the, by the Maharaja of Darbhunga	183-184
——Message, the	... 381
——Nizam the	729, 969
——radium preparation, a	... 741
——route to India, a	... 63
Newspaper reading	... 256
Newspapers in America	... 63
New University schemes, the, by Mr. S. Satyamoorthy, B. A.	527-531
——use for separated milk, a	... 653
Nivedita, the late sister	... 830
——by M. Sreenivasa Aiyar	940-941
Nizam, H. H., the, and Sir C. Bayley	... 153
——of Hyderabad, the death of the	... 729
——the late	705-707
Northcote, the late, Lord	... 830
North West Africa, Volcano of the	707-708
Novelist in Prison, a	... 737
Noyce, I. C. S. Mr. F, on the Indian Borderland	5-8
Nur Jehan, the story of	... 311

O

Official Secrets Bill	
Oh! To be Rich and Young, by Jabez T. Sunderland	... 743
Olive branch of arbitration, the	... 224
Opium Agreement, the	377-378
Oratory, W. J. Bryan's	... 405
Orientalist, Conference of the	... 742
Oriental Kings and their ideals, in *Hindusthan Review*	... 664
——Languages, School of	... 467
Orient, Some general impressions of the, in the "Madras Christian College Magazine"	... 249
Orthodoxy, old and new	... 229
Our duty to India, and the Indian illiterates, by Rev J. Knowles	... 806

P

Page Hopps, the Rev. John, Sorrows and joys of the Evolution	... 56
Pandit Hirday Nath Kunzru	98-103
Paniker, M. A., A. R. on the Indian Guild of Science and Technology	... 574
Paper industry	300-302
Parameshwar Lal, M. A., Mr. on the Awakening of India	... 191
Passive resistance struggle, the grains of the, by M. K. Gandhi	524-527
Pasteur's Birthplace	888-889
Patriotic work, a	... 334
Patriotism, a primary demand of, by Mr. K. T. Paul	... 832
	691-695

PAGE.

Theosophy, Mrs Besant 148-151
Thorpe's way by Morley Roberts ... 860
Tibetan invasion of Mid-India ... 232
Tilak's new work, Mr. ... 249
Times of India Directory, the ... 133
Tobacco 566, 660
———experiments at Pusa ... 248
———grown in Ujjain ... 155
———the misdeeds of ... 492
Tolstoy's letter to his wife ... 166
Topics from periodicals... 57-64, 137-144, 225-234 305-312, 385-392, 465-472, 545-552, 633-640 713-720, 801-808, 953-960
Toru Dutt in the S. C. College Magazine ... 308
Trade between India and Japan ... 246
Training College in Travancore ... 484
Transfer of Property Act, the ... 331
Transvaal Indians ... 168
Transvaal Indians and Tata ... 151
———————on Mining stands ... 648
———————struggle, the, Negotiation between General Smutts and Mr. Gandhi 476-477
———————the case of, G. A. Natesan's speech at the congress 68-72
Travancore education 153-154
Tree of knowledge, the ... 329
Trevor Lordship, by Mrs. Hubert Barclay ... 952
Tripoli ... 797
Truth about India, the ... 718
Tulsi; a tale of Indian famine ... 712
Turkish National Anthem ... 983
Two allegories (The Altar in the wilderness and the giants of the earth) ... 382
Tyagayyar by C. Tirumaliah Naidu ... 135

U.

United States Government: How it helps the farmer by Mrs. Saint Nihal Singh 104-112
———————steel corporation ... 324
Universal Races congress by Mr. S. K. Ratcliffe 262-263
———————text book of religion and Morals by Mrs. Annie Besant ... 222
Unrest in India ... 720
———————and political agitation, the, by W. S. Gooneswardan B. A. ... 710
Utterances of the day, 66-98, 148, 237-239, 319-321, 396-397, 475-476, 553-560a, 641-647, 722-725, 811-812, 964

V.

Vaidya, C. V. Rao Bahadur, The Shaka Era of 78 A.D. 265-269
Valentine Chirol, Mr., Field of common endeavour 169-172
Vasudeva Pai on the Depressed classes 779-784
Vedanta Desikar, his life by Mr. M. V. Ranga chariya M. A. ... 144
———————by N. K. Tatacharya ... 951
———Principles and purpose of the, by Swami Paramananda ... 136
Vedas, unknown god of the, by Mr. Ramachandra K. Prabhu 920
Vegotable Fibre and wool manufacture ... 0
Venerable Veteran, Voice of the ... 1
Verbatim Reports of cases under Dekkhan Agriculturists' Relief Act by Nanabhai Lallbhai ... 7
Veto Bill, the 539-5
Viceroy, Congress Deputations to the 52-
Village Folk tales of Ceylon by H. Parker ... 16
Virginia perfect, by Peggy Wehling ... 71

W.

Wacha D. E. on Indian Military expenditure 585-604
———————, the near future of Imperial Finance 865-869
Water and the prevention of diseases ... 252
———power in the Central Provinces ... 654
Wax from cane sugar ... 248
Wedderburn, Sir William on the future of the congress ... 225
———'s congress Address, Sir W. 34-40
———————His speech at the Hindu Mahomedan conference 65-66
Welcome to the King-Emperor, a poem by K. S. Ramasawmy Sastri ... 948
Western civilization, the ethical tendencies of, by P. N. Bose ... 716
What the orient can teach us by Mr. Clarence ... 7
Do. Taj told an American woman by Mrs. Saint Nihal Singh 921-922
White Phosphorus matches in India ... 404
White woman and black man ... 728
Who's Who, by Adam and Charles Black ...
Wind mill idea, new uses of the ...
Winter oil ...
Within the holy of holies, by Rallimeo ...
Woman ruler, a remarkable ...
Wood distillation ...
Wordsworth's prelude by Hon. Sir N. Chandavarkar, G. ...
Work, a poem by Henry VanDyke ... 9
World of Books...54-56, 133-136, 221-224, 302-304 381-384, 462-464, 542-544, 630-632, 710-712 799-800, 950-952 ... 6
Worsley, Dr .A. Religious Art in India and Europe 421-4

Y.

Yogi, the, a poem by Sadie Bowman Metcalfe ... 3
Young politicians' library, the ... 8
———Turks armed ... 8
Youthful offenders ... (
Yusuf Ali, I.C.S., Mr. A., A Plea for the Muslim University 66-
Yuvaraja of Mysore, in the military department ... 64

Z.

Zoroastrianism in Dante by Shams-ul-ulama Jivanji J-Mody, B. A. 931-93

CONTENTS.

PAGE

The Depressed Classes. ... THE LORD BISHOP OF MADRAS ... 1
Joint-Stock Business in South India. ... DEWAN BAHADUR KRISHNASAMI RAU ... 4
The Indian Borderland. ... MR. F. NOYCE, I.C.S. ... 5
Muslim Education in Southern India. ... THE HON. SYED MURTAZA SAHIB ... 9
The Fergusson College, Poona. 10
The India Office. ... MR. GOVINDA DAS ... 17
Bombay in the Making (1661-1726). ... A "BOMBAYITE" ... 25
The Latest Child of Education. ... MR. M. R. N. AIYANGAR ... 29
Social Movements in Bengal. ... A "BENGALEE." ... 30
Sir Wedderburn's Congress Address. 34
A Common Script for India. ... THE HON. Mr. V. KRISHNASWAMI AIYAR ... 41
The New Inida. ... MR. GLYN BARLOW, M. A. ... 46
Hindu Social Reform. ... HON'BLE RAJA RAMPAL SINGH, C.I.E. ... 47
India and Imperial Preference. ... SIR ROPER LETHBRIDGE, K. C. I. E. ... 89
The two Eyes of the Fair Maiden. ... DR. SATISHCHANDRA BANERJEA ... 92
and the General Election. ... "AN INDIAN RESIDENT IN LONDON." ... 95
Sorrows and Joys of Evolution. ... THE REV. JOHN PAGE HOPPS ... 98
the United States Government helps the Farmer ... MRS. SAINT NIHAL SINGH ... 104
cett's Services to India. ... MR. P. N. RAMAN RILLAI ... 113
's Blossoms. ... MR. P. SESHADRI, M. A. ... 120
du-Muslim Problem. ... SYED NABI ULLAH, BAR.-AT-LAW ... 121
pressed Classes. ... RAO BAHADUR V. M. MAHAJANI, M. A. ... 125
he Drink Traffic in India. ... MR. J. B. PENNINGTON, I. C. S. (*Retired*). ... 128
Memorial to Miss Florence Nightingale. 129
Field of Common Endeavour. ... MR. VALENTINE CHIROL ... 169
ddhism and the Depressed Classes. ... THE ANAGARIKA DHARMAPALA ... 173
here Farming is a Profitable Pastime. ... CATHLEYNE SINGH ... 176
e New Life In Hinduism. ... THE MAHARAJA OF DARBHANGA ... 183
ne Allahabad Industrial Conference. ... PROF. V. G. KALE, M.A. ... 185
The Liquor Problem in India. ... MR. E. W. FRITCHLEY, F.R.I.B.A., F R. G. S.... 196
Omer Bin Abdul Aziz. ... KHAN BAHADUR GHULAM MAHMUD MUHAGIR

Modern Theism. ... PANDIT SIVANATH SASTRI ... 198
The Hon. Mr. Gokhale on "Indian Expenditure" 200
Indians in the Public Service. ... THE HON. MR. N. SUBBA RAU ... 202
A Plea for Rajput Education. ... THE MAHARAJAH OF KASHMIR ... 210
The New Indian Factory Act. ... DR. T. M. NAIR, M. D. ... 217
The Universal Races Congress. ... MR. S. K. RATCLIFFE ... 257
The Drink Traffic in India. ... MR. FREDERICK GRUBB ... 262
... 264

treated as untouchable. The Jewish leper was the counterpart of the Indian outcaste. To touch him involved ceremonial defilement. The first thing our Lord Jesus Christ did then was to put forth His hand and touch him. By that simple act He restored the man's self-respect and created between Himself and the poor leper a bond of kindly human sympathy. I never understood the true significance of that act till I came to India. In a remarkable memorial presented to the Secretary of State for India by an association of Mahars in the Bombay Presidency protesting against their exclusion from military service and police service, they speak with gratitude of "the kindly touch of the Christian religion" as having elevated the Mahar "once and for ever, socially as well as politically." It is a beautiful and expressive phrase, "the kindly touch of the Christian religion." When once they came in contact with men who no longer despised them, no longer treated them as untouchables, no longer treated them worse than their cattle, but recognized their manhood, visited them in their homes and held out to them the right hand of brotherhood, then at once their self-respect was restored and gleams of hope appeared upon the horizon of their cheerless, hopeless lives. The kindly touch gave them courage to arise and go forth upon the path of progress. The first thing needed, then, on the part of the educated Hindus whose consciences have been really awakened on the subject of the depressed classes is 'the kindly touch.' Apart from this, little else can be done. Education, schemes for material advancement will all be comparatively useless unless this stigma of untouchableness is removed, and the self-respect of the depressed classes is restored.

Then the next step is to promote schemes of education for the depressed classes. Something has already been done in places like Madras, in this direction. A few schools have been started. In Trichinopoly too I hear that a night school for the outcastes has recently been established and is being worked entirely by educated Hindus. Efforts of this kind would form an admirable sphere of social service for the college students. If a hundred young men would unite together in Madras to support and manage two or three night schools, much good might be done. At any rate, it would be a beginning. It would form a practical exhibition of sympathy and would do more than many speeches and articles to advance the cause of reform. But I would insist upon the fact that the work must be done by the students themselves. It will not be enough for them to pay other people to do it. Let the students divide themselves into bands, making each band responsible for one or two nights a week, and then themselves teach the poor outcastes to read and write and give them useful knowledge. Apart from anything else the simple fact of their trying to do this work will have an enormous influence for good, and, I may add, it will do as much good to them as it will to the outcastes.

Then, in the third place, there is very real need for active temperance work among the depressed classes. A great deal of their poverty and degradation arises from intemperance. In one of our Mission districts in the Telugu country which I visited some months ago I found that the Tamil Missionaries had persuaded nearly all their converts in the district to give up strong drink. The result was very remarkable. In the first place, the converts were paying off their debts. One man told me that when he was converted a year before he owed over Rs. 70; in one year he had paid Rs. 30 and in another 18 months he hoped to pay off the remainder. This was simply the result of giving up drink. In another village a large body of Christians were asked what benefit they had obtained by becoming Christians They replied at once: "We do not get ill and we

vance. Alexander, though he had not to face the Central Indian desert or the Indus, found the way back by no means as easy as Colonel Holdich pictures it. He had not the assistance of an efficient local guide and made the mistake of keeping too close to the sea. No supplies were to be had and the time of year was against him. Before he emerged again into Persia, he had lost no inconsiderable part of his force. Only once subsequently is there record of an invasion of India through Makran. Early in the eighth century an expedition planned by Hajjaj, the Governor of Irak under the Kalif Walid I, for the advancement of the true faith swept through Makran and established Muhamadan supremacy in the Indus valley which lasted until Mahmud of Ghazni put an end to it in 1005 A.D. This gate of India is now commanded by Quetta and in any case could no longer be used except by a country which possesses the command of the sea.

From the southernmost gate to India, Colonel Holdich turns to the most northern. There are big gaps in the history of Afghan exploration and it is not until A. D. 400 that we meet another traveller, records of whose travels are still in existence. This was Fa Hian, the Chinese who came by way of Turfan and Lop through Khotan in Eastern Turkistan across the Pamirs to Balkh. The early Buddhist pilgrims, of whom Fa Hian was one, were intrepid travellers but, as Colonel Holdich puts it, the footsteps of Buddhist pilgrims pointed no road for the tread of armies and their travels therefore lack for him the interest of those of the men who entered India a little further to the south. "It might be possible for an unopposed Chinese force to enter India by Eastern Tibet; possibly also by way of Assam but there is no evidence that such an attempt has ever been made. We look to the north and looking in that direction we are quite content to write down the approach to India by any serious Military force across Tibet or through the northern gates of India to be an impossibility."

Another lacuna of between five and six hundred years occurs before we come to the distinguished group of Arab travellers of whom, Al Istakri, of Persepolis, whose Book of Climates was written about 950 A. D. is the first. Of Al Istakri, Colonel Holdich tells us very little and does not even give his date. His chapter on 'Arab Exploration' is mainly occupied by an exhaustive examination in the light of modern geographical knowledge of the works of Ibn Haukel whose Book of Roads and Kingdoms appeared about 976 A.D. and of Al Idrisi whose "Delight of those who seek to wander through the Regions of the world" was written at the Court of King Roger II of Sicily at the beginning of the twelfth century. To the greatest Arab traveller of them all, Ibn Batuta, Colonel Holdich makes but one casual reference. This is somewhat surprising as Ibn Batuta travelled from Astrakhan to Bokhara, crossed the Hindu Kush to Kabul and reached the Indus somewhere below Larkhana in 1233.

Marco Polo hardly touched Afghanistan and his information is too vague to enable his footsteps to be traced. European exploration in the Indian Borderland does not therefore really begin until 1810 when Christie and Pottinger, of the Bombay Infantry, reached Kelat. Christie went on to Herat whilst Pottinger made an even more adventurous journey to Persia *via* Kharan and Jalk, the two finally meeting at Ispahan. The earliest European explorers of Afghanistan were distinctly cosmopolitan. The greater number of them were, as might be expected, officers of the Indian Army. Sir Alexander Burnes is the best known of these but his geographical work was done chiefly in Central Asia and Persia. Of his assistants, Lord and Wood explored Badakshan and Leech the road to Kandahar. A little later came Broadfoot, a Lieutenant of the Indian Engineers who travelled by the Gomul route from the Indus to Ghazni. Casual Europeans

were safer in Afghanistan in the days of Dost Mahomed than they are at the present day and to this we owe it that all the exploration in Afghanistan was not done by English officers. Of the others the most celebrated is the American, Masson, a typical adventurer who wandered about Afghanistan for some twelve years and exercised considerable influence over his Afghan and Hazara acquaintances. During part of this time he was in the service of the Indian Government and it would have been well if he had exercised some influence over his employers. Had it been so, the disasters of the first Afghan War might have been avoided for Masson was probably the only European of his time who had a correct appreciation of the political situation in Afghanistan. Earlier in the field than Masson was Moorcroft, a Veterinary Surgeon whose travels in northern Afghanistan added little however to the stock of geographical knowledge for he was a student rather of agriculture than of geography. Vigne, again, who travelled over the same route as Broadfoot some three years earlier was more interested in botany and geology than in geography and did not make such good use of his opportunities as his successor. Colonel Holdich takes leave of Afghan exploration with the work of the Frenchman Ferrier who set out from Baghdad in 1845 for a journey through Persia and Afghanistan to India. Ferrier is the only known European who has crossed the Firozhoki plateau from north to south and has been through the Taimani country to Ghur. Colonel Holdich deals lightly with Ferrier but it seems probable that his veracity is not altogether above suspicion and that the city of Deb Hissar where he met with such a warm welcome from inhabitants who had none of the characteristics usually associated with the Afghan existed only in his own imagination. Colonel Holdich at any rate is unable to locate it.

Colonel Holdich's summary of the value of the work done by himself and his contemporaries and predecessors in the same field is of the greatest interest. He is of opinion that Baluchistan is almost as well surveyed as Scotland but that there are still serious gaps in our geographical knowledge of Afghanistan. The uplands of Badakshan remain to be explored. Further south we know nothing of 70 miles of the Hindu Kush divide. The road from Kandahar to Ghazni divides two tracts of country of which we are in practically complete ignorance. Yet, in spite of these gaps, Colonel Holdich considers that we know all we need to know of the landward gates of India. The use which can be made of them has been made long ago. Kandahar which is 80 miles only from the Indian frontier is the key to the only two gates which are of real importance—the road from Herat to Kandahar and the other almost parallel road to Seistan from the Russian Trans-Caspian line across the Elburz mountains *via* Mashad which leads by a longer way to the Helmund and Kandahar. Colonel Holdich sums up the problem of Indian defence as the provision of men and material sufficient in quality and quantity to guard these gates when open or to close them if we wish them shut.

As we said at the outset much of the attractiveness of Colonel Holdich's book lies in the illustrations drawn from his own experience. He has a gift for vivid description of which his description of the Makran coast is such a good example that it deserves quotation. "The physical condition of it, the bubbling mud volcanoes which occasionally fill the sea with yellow silt from below, and always remain in a perpetual simmer of boiling activity; the weird and fantastic forms assumed by the mud strata of recent sea making which are the basis of the whole structure of ridge and furrow which constitute Makran conformation, no less than the extraordinary prevalence of electric phenomena,—all these offered the Arabian Sea as a promising gift to the inventive faculty of such Arab-genius as revelled in stories of miraculous enterprise. On a still warm night when the stars are all ablaze overhead the sea will, of a sudden, spread around in a sheet of milky white and the sky become black by contrast with the blackness of ink. Then again will there be a transformation to a bright scintillating floor with each little wavelet dropping sparks of light upon it, and from the wake of the vessel will stretch out to the horizon a shining way like a silver path into the great unknown."

The maps which illustrate the book have been compiled by Colonel Holdich himself. They are very good but not quite good enough. In a geographical book the understanding of which requires the closest study of the map, every place mentioned in the text should be given in the map but this is not always the case. There is a bad misprint on page 133, in which Baber's date is given as early in the nineteenth century.

MUSLIM EDUCATION IN SOUTHERN INDIA.

BY

THE HON. SYED MURTAZA SAHIB.

IT goes without saying that the Mussulmans—a community of political, intellectual and religious importance that had made a mark in the history of the nations and established its reputation as the pioneer of education in Europe when ignorance was her dominant feature—are very slow in the race of life, and apparently there are no healthy signs of their keeping pace with other nationalities. I shall make an humble attempt to explain in this article as to how this change was brought about, so that your numerous readers may get at the reasons that have worked out the degeneration of the Mussulmans.

The true interpreters of Koran and learned philosophers of Islam were attaching due importance to Science and Arts and their firm conviction and unshaken faith was that eternal happiness lies in the combination of material and spiritual advancement. They had fully grasped the spirit of the tradition of the Prophet of Arabia that runs to the effect that true martyrdom means scholarship and not raging religious wars. Gazzali, rightly called Hujjatul-Islam (authority on Islam), says that one that wants to work out one's own salvation must dive deep into the fountain of knowledge. According to the philosophers of the above category, religious wranglings and controversies are to be looked down upon; inasmuch as they are calculated to wound the feelings of some creatures of God and to create undesirable discord and tension among different religionists. As long as these philosophers were swaying the Islamic world everything went on to the credit of the Mussulmans and their rank in the civilized world was kept up.

Unfortunately for the Muslims this state of affairs could not continue; for a set of so-called philosophers having no sense of responsibility sprang up and began to preach the unauthorized and highly impracticable sermon of the renunciation of the world which is quite against the principle of Islam as laid down in the tradition of the Prophet 'La Rohbianiyatha Fil Islam' (Islam does not recognize asceticism). It is the teaching of these irresponsible, selfish, mischievous and self-made preceptors that has brought about the ruin of this once-great community.

The above teaching greatly found favour with the Muhammadans of Southern India and consequently they, instead of putting forth genuine attempts to keep pace with others in the running, began to stand in the way of the runners. They were proof against argument. They took delight in pouring fourth damnation on the rival party (the true philosophers) and went so far as to declare them heretics. Their so-called religious fervour was getting intensified, as the ignorant mass began to show them profound deference and looked upon them as something like saviours.

No genuine efforts were made at the outset to counteract the mischievous influence of the said enemies of Islam. Their dogmatic maxims being against the approved principles of the religion, the true philosophers expected the natural death of the false philosophy and so the matter was slept over. But when they opened their eyes and had an insight into the mischief played by their foes, they got perplexed and were in a dilemma not knowing what means they had to employ to mind matters; but it was too late for them to do so; whereupon they began to despair, taking their rivals to be too strong to be overthrown. This resulted in a 3rd party coming into being. This party was wise enough not to identify itself with either of the said two schools of philosophy and was keeping itself aloof from both of them and doing something silently for the intellectual regeneration of the community.

The members of the 3rd party who did not prove themselves philosophers came forward asserting their independence, but priding themselves on being practical sons of Islam. They rightly thought that in the absence of any Muslim leader of the capacity and earnestness of the late lamented Sir Syed Ahmed Khan in this Presidency, there was no other alternative but to recognize the leadership of a non-Mussulman having the welfare of the Mussulmans at heart. The choice consequently fell on the late Justice Boddam, an acknowledged and disinterested friend of the community. The hand of the young party rose to some power under his command and made the false philosophers sustain defeat after defeat.

This party succeeded in inviting the All-India Mahomedan Educational Conference to Madras in 1901, which may be deemed a turning point in the history of Mahomedan education in the Presidency.

The main outcome of the Conference is the inauguration of the Mahomedan Educational Association of Southern India—a long-felt want of the community. This Association helps deserving Mahomedan students with scholarships for furthering their education in the College department. It is the earnest hope of the community that the Association will prove itself a Divine blessing if it can see its way to extend its help to the students in the Secondary department.

The second meritorious act done by the said band is the holding of the Conference of the Ulemas (learned Pundits) in Madras, which has also contributed a good deal towards dispelling crooked notions of the community and making them understand the real spirit of Islam which teaches with equal force the necessity of attending both to material and spiritual advancement. Your readers may find another healthy sign in Mussulmans. They have now realized the necessity of relying more on themselves than on anybody else.

The Fergusson College, Poona.

(A Brief History of its Inception and Growth.)

FOR the history of the inception and development of the Fergusson College at Poona, we have to go back to another institution of the Deccan Education Society, *viz.*, the Poona New English School, out of which it (the Fergusson College) has grown. It was in 1879 that the late Mr. V. K. Chiplunkar, the late Mr. M. B. Namjoshi, the late Mr. G. G. Agarkar and Mr. B. G. Tilak held deliberations in connection with a scheme for public education in the Deccan. Their object was to cheapen and facilitate education and make it available for all classes by opening schools and colleges under private management. Charges in the social condition of the people often require reforms in the methods of education. Government wheels move but slowly and these young men thought that private educational bodies, who from their very position, are in better touch with Society at large, can more easily and readily try educational methods which circumstances may demand. In the January of 1880, therefore, with the advice and approval of men like Mr. Mandlik and Mr. Ranade, they started the New English School at Poona. Mr. V. S. Apte, the well-known Sanskrit scholar and a distinguished graduate of the Bombay University, soon after joined this body of workers. A few more graduates with a bright University career offered their co-operation in due course of time.

The course of these young energetic men was not unhampered. They had to battle against official prejudices and meekly submit to misfortunes. In 1882, Mr. Chiplunkar died after a short illness at the age of 32. In the second term of the year, Mr. Tilak and Mr. Agarkar were gulled and they fell victims to the political intrigues of Kolhapur. In their

righteous indignation these men wrote in the *Kesari* and the *Maratha* articles against the minister's maladministration and his ill-treatment of the minor Raja of Kolhapur, which was supposed to have brought insanity to the unhappy prince. The young Editors soon discovered their mistake but they had all the same to suffer incarceration for four months. This suffering was not without its reward, as will be seen from the subsequent facts. In spite of these misfortunes, however, the school showed unmistakable signs of progress, and Sir William W. Hunter (then Dr. Hunter) the Chairman of the Education Commission of 1882, who visited the school during the stay of the Commission in Poona, observed, "..... this institution has risen to such a prosperous state that I can affirm with certainty that throughout the whole of India, I have not yet witnessed a single institution, which can be compared with this establishment. This institution..... can rival and compete with success not only with the Government High Schools in this country, but may compare favourably with the schools of other countries also."

But success in the efficient conduct and management of a high school, was not the sole object for which these men had banded together. They had set a higher object before them—that of opening an Arts College, 'which should become, in times to come, a source of continuous supply of graduates and under-graduates ready to carry education, for a small yet decent remuneration (in imitation of their teachers), into the remotest parts of the Maharashtra and thus to cover, if possible, the whole country with a network of private schools under the direction and control of a central Educational Committee consisting of the best Native and European educationists in the Presidency." In their report for 1883, the Managers further stated that "they had undertaken the work of popular education with the firmest conviction and belief that of all agents of human civilization, education is the only one that brings about material, moral and religious regeneration of fallen countries and raises them up to the level of most advanced nations, by slow and peaceful revolutions. And in order that it should be so, it (education) must be ultimately in the hands of the people themselves."

The Managers, therefore, set to work and the first thing they did was to place themselves in a position which would enable them to satisfy all the conditions that the University might impose before affiliating the school as an Arts College. The Deccan Education Society was accordingly established in October, 1884, to whose charge the New English School and its appurtenances were transferred, thus securing permanence and stability to it and other institutions that the Society might found or affiliate. The Managers having thus relinquished all their personal rights, thereafter worked for and on behalf of the Society as its Life-Members. It was necessary to collect a large fund for the adequate equipment and commodious housing of the school and college. With this view, Mr. Namjoshi moved about in the Southern Maratha States. The unhappy issue of the Kolhapur case which went to prove the innocence of these men, had evoked deep sympathy with the Managers, not only from the people at large but also from the Chiefs and Princes of the S. M. States. The Political Agent and the Regent of Kolhapur heartily supported the appeal for help in money. Sir James Fergusson, the then Governor of Bombay, was disposed to do all he could to further the object of this Society. The attitude of the Bombay Government was at this time liberal. Mr. Namjoshi was thus able to show in a few months a promised sum of Rs. 52,000. Government promised to place at the disposal of the Society one of the sites of the Peshwa's Palaces at Poona, for the school and college purposes.

It was not the desire of the Life-Members to ask for the full-time Arts College all at once. The provisional Council of the D. E. Society (of which Sir William Wedderburn, Bart, was then the Chairman) therefore applied to the University to affiliate the N. E. School for the purposes of the P. E. orly. It also applied to Government for grant-in-aid to the school. The Senate of the Bombay University gave its provisional sanction to the P. E. class for three years Thus, the first step in the ladder of higher education was gained. It was resolved to name the college after Sir James Fergusson in token of the sympathy which he felt with the cause of education generally and the support he lent to this institution in particular.

This step in the Western Presidency of Bombay was a unique one, for no Indians had till then proposed to undertake a share in the imparting of higher education, and making it available to a very large number of their fellow countrymen. It would have been very difficult for the Managers of the school to realize even in a small measure, their cherished object, had not men like Sir William Wedderburn, Dr. Wordsworth, Dr. Bhandakar, Messrs. Mandlik, Ranade and Telang lent their hearty support and identified themselves with the cause of education through private agency.

On the morning of Friday the 2nd of January, 1885, exactly five years after the opening of the school, was opened the Fergusson College at Poona. In the front court-yard of Gadre's Wada (where the school was located at that time) specially fitted and decorated for the occasion there assembled a large audience of the elite of the Poona public to witness this auspicious ceremony which Principal Wordsworth of the Elphinstone College, Bombay, was invited to perform. It was quite in the fitness of things that Prof. Wordsworth should have been asked to help at the ceremony, for, in the first place, he presided over the college in which these founders were trained and, secondly, he had by his literary attainments and earnest sympathy with the political aspirations of the Indian people, secured for himself an abiding place in the hearts not only of his students but also of those educated public men who had the good fortune to come in contact with him.

In his speech on this occasion Prof. Wordsworth referred to the liberal policy of the English people in spreading Western education in India; and he explained that the key of the policy which Lord Ripon had pursued in India "lay in the conviction that no greater duty and no more arduous responsibility was thrown upon the Government of India than in finding legitimate openings for the legitimate aspirations and activities of that portion of the Indian community which by the co-operation of the British Government had received the intelligent impulse of English education." Prof. Wordsworth justified this reference on the ground that he believed that the birth of the Fergusson College was only a mark of those legitimate aspirations and activities. In conclusion, he hoped that the institution would extend its usefulness in that ancient city of the Deccan and that many would learn those lessons of wisdom which govern passions and raise the human mind to a love of virtue and a love of knowledge.

In the course of the next six years the Fergusson College came to be gradually recognized for the purposes of the higher University examinations, and in 1891, it became a full-time Arts College, teaching the Arts and Science courses up to the M. A. During the period of twenty years since its full recognition, the college has given ample proof in justification of its existence. It has extended its sphere of usefulness by opening the gates of higher education to those who, without the facilities this college affords, will have to content themselves with what they will get in schools. It appears from the last year's

report of the D. E. Society that the number on the college rolls in March last was 610 and for several years this college, (making allowance for fluctuations), has been teaching an equally large number. The same report tells us that out of these 610 students, more than a half (311) came from families who, in the absence of an institution like this, would never think of sending their sons to receive college education; for the annual income of the parents of these boys does not exceed Rs. 500. The college contains a useful library, which with the recent acquisition of the valuable collection of the Mandlik Library, is now valued at over Rs. 75,000. As regards scientific appliances, whether chemical, physical or biological and other equipments, we hear it affirmed without fear of contradiction that in several respects the Fergusson College will stand comparison with any college in that Presidency. There is a very spacious ground for Cricket with a roomy pavilion constructed on an elevated level for spectators to witness the sports from. There are also four Tennis Courts and another open plain, by the side of the botanical garden, for football and other outdoor sports, Indian or European.

It was originally intended to house the college and school together in specially constructed buildings in the centre of the city, and with this view, two months after the inception of the college, Sir James Fergusson laid the corner-stone of these buildings on the site of the Peshwa's palace known as the Budhwar Wada. The Bombay Government had promised to hand over that site to the Society for its institutions. But this was not to be, and after further negotiations the Nana Fadnis Wada was finally fixed as the Government grant-in-aid to the Society. In the meantime it was considered desirable to locate the college outside the city in a quiet retired place not far from the city and yet removed from the city influences. But till these new buildings could be erected it continued to be held in the same buildings that the school occupied.

The present buildings stand on an extensive dry plain called the Chatushringi grounds, about a mile to the west of the city on the road leading to the Government House at Ganeshkhind. The precincts of the college cover an area of 37 acres. The woodcut gives the E. E. N. view of the main buildings of the Fergusson College. All these buildings were designed and constructed by a well-known architect in the Bombay Presidency—the late Rao Bahadur Vasudeo Bapuji Kanitkar of the P. W. D. The foundation-stone was laid on the 11th January, 1892, by Lord Harris, the then Governor of Bombay. In three years the whole work of construction was completed and on March 27, 1895—the Hindu New year's day of that year—Chaitra Shukla I, Shake 1817, the buildings were formally declared open for the college. H. H. the Maharaja, of Kolhapur, was present on this occasion with several other Chiefs from the Deccan. As President of the D. E. Society, the Maharaja asked Lord Sandhurst to perfrom that pleasing ceremony.

The main College Building is a two storied solid structure which contains ten rooms, a large hall and a high open terrace which commands the view of the city and Cantonment of Poona. The total cost of this work came to Rs. 84,000. The principal block of students' quarters which accommodates over a hundred students, cost Rs. 40,000 the half which was contributed by Sir Bhagvat Sinhji, Thakur Saheb of Gondal in Kathiawar and the Society has marked its sense of gratitude to the Thakur Saheb by naming these quarters after him. All these buildings with outhouses and a small snug house for the Principal, entailed an expenditure of Rs. 1,60,000 which was met entirely from the generous subscriptions of the princes and people of that Presidency. But the college soon found that these provisions were inadequate and two

separate chemical and physical laboratory-rooms with two more class-rooms, each of the two latter furnishing seats for 150 students, have latterly come to be built at a cost of over Rs. 45,000. The Fergusson College got its share of the extraordinary grant made by the Government of India and the Society availed itself of Rs. 32,000 out of this quinquennial grant for a large portion of these buildings. Small additions have also been made to the students' residency from the current funds of the Society. The Principal and four other Professors of the College now stay on the College premises and they have thus frequent opportunities of meeting the resident students and exercising such healthy influence on their minds as would go to mould and shape the plastic nature of the youths under their charge, a consummation devoutly to be wished. One of these Professors is the Rector of the College Residency, and the studies, health and general comfort of the resident students share his care. An hospital assistant resides on the college grounds and is always in attendance.

The college authorities have been directing their efforts to increase and extend the sphere of the usefulness of this and other institutions and with this increase and extension the annual recurring expenditure has been steadily rising. For the past several years it has gone up to Rs. 45,000, the Government aid being limited to Rs. 10,000 only. An unfailing source of income seems in these circumstances to be absolutely necessary and the D. E. Society would do well to secure this early enough for the benefit of all its institutions. It is true that it was only last year that the Society completed two splendid buildings, for its schools at Poona and Satara which in the aggregate cost about Rs. 1,90,000. But all the same, the time has not come when the Life-Members might rest on their oars and confine their attention to the routine of instruction only.

It would not be amiss to say one word about the Deccan Education Society of Poona and the institution of its Life-Members. The Society is an educational body founded solely for the purpose of spreading education and thus supplementing the efforts of Government in this connection. It is registered under Act XXI of 1860. The Society consists of Fellows, Patrons and Life-Members. Fellows are elected by the Council of the Society on payment of a certain sum towards the funds of the Society. Those who contribute Rs. 1,000 and more to that Fund become Patrons of the Society. The Life-Members are a body of young educated men who believe in the efficacy of education and promise to serve in the institutions of the Society for twenty years at least on a comparatively small pay, in whatever capacity it may be found necessary in the interest of the institutions, to place them. The Council of the Society is composed of all the Life-Members together with as many Fellows or Patrons as there are Life-Members, elected every three years by the general body of Fellows and Patrons. This Council controls the permanent fund of the Society, considers proposals for the improvement and development of the Society's institutions, and the starting or affiliating of new educational institutions. It practically moulds and shapes the general policy of the Society. The Trustees hold in trust all the property of the Society, movable and immovable, together with all the monies of the permanent fund of the Society. There is an auditor to check and audit the accounts of all the institutions. The Governing Body of the Society is a small compact executive branch of the Council which has absolute control over the discipline, course of studies in the institutions and the administration of the current fund of the Society. What is peculiar in the position of the Life-Members of the Society is that they have not only to teach in the institutions and look to their routine work, but they have to watch the general interest of the Society and its institutions, suggest schemes of improvements and extensions which the times may make imperative and then find funds to effect these improvements, frame annual budgets and regulate expenditure accordingly. In fact, in matters small and great it is their duty to finance the Society's institutions. The body of the Life-Members is the Committee of ways and means. Above all, they are morally responsible, individually and collectively, to the public at large for the nature and quality of the work the Society's institutions are doing. It is these peculiar features in the character and composition of the body of Life-Members which make them the life-blood of that educational body and differentiate the D. E. Society from all other corporate bodies founded for some specified charitable or religious purposes, where those who undertake to actually work in the furtherance of their specified objects are often placed above the necessity of taxing their brains and energies for the supply of means or money. Unfortunately, many who are not in touch with the work of the D. E. Society fail to perceive this difference between the Missionary bodies in India and this Society. When in 1897, Poona was convulsed by what may be called a moral earthquake, this Society's institutions did not escape the general shock and Government officials, evidently from a misconception of the peculiar position, found fault with the Society for what they thought an inordinate share of power given to the Life-Members. A struggle ensued, but the Life-Members on whose shoulders the moral responsibility for the Society's well-being does always rest, showed at that critical juncture a patient spirit of subordinating personal feelings to the larger interests of their Society which saved it then from shipwreck.

The roll of Life-Members contains up till now thirty-three names excluding that of the founder Mr. Chiplunkar. Of them Mr. Tilak and Mr. Patankar resigned their membership at the end of 1890, as very serious differences had arisen between them and other Life-Members as regards the general policy to be pursued. Mr. Patankar is now a Professor in the Benares Central Hindu College. Nine other Life-Members passed away, most of them before they were forty, and none had reached the age of fifty. Mr. Vaman Shivram Apte, M. A., was a Sanskrit scholar and had won University honors. He was the first Principal of the Fergusson College. Mr. Apte possessed tact and ability which pre-eminently fitted him to be the head of an institution. Having subjected himself to the overwork of compiling English-Sanskrit and Sanskrit-English dictionaries he had considerably weakened his constitution and notwithstanding his regular habits he succumbed to an attack of enteric fever on August 9, 1892, at the age of 36. Mr. Gopal Ganesh Agarkar, M. A., was the Professor of History and Philosoply. He succeeded Mr. V. S. Apte as Principal. Mr. Agarkar with the Hon'ble Mr. G. K. Gokhale started and conducted the Sudharak, an Anglo-Vernacular weekly newspaper which has been an exponent of Social reform. He stood in the front rank of Social reformers. He died of asthma in June, 1895. One month previous to Mr. Agarkar's death, died Mr. Vasudev Balkrishna Kelkar, B. A., a clever and intelligent English scholar, with a clear understanding and benevolent impulses. He was large-minded, easy-going and unostentatious. Mr. Kelkar conducted very ably the weekly newspapers the *Maratha* and the *Kesari* till they passed entirely into the hands of Mr. Tilak as sole proprietor. Mr. Mahadeo Shivram Gole, M. A., was the third Principal of the Fergusson College. He retired in 1902 after completing the stipulated period of twenty years. Mr. Gole, was Professor of Science. He was the first

among these youug men to see that the time has come when men must direct their attention to scientific and industrial branches of learning. He possessed talents of a very high order. He wielded a powerful and eloquent pen. Mr. R. P. Paranjape, Senior Wrangler, M.A. (Cantab), B. Sc. (Bombay), is now the Principal of the Fergusson College and his example inspires his students with the conviction that high talents are compatible with the humility of the teacher's profession.

We feel that this brief notice of the Fergusson College would be incomplete if we omitted to mention the valuable services which the Hon'ble G. K. Gokhale, B. A., C. I. E., has rendered to this institution. Mr. Gokhale joined the body of Life-Members in 1886, and ever since his admission, with his singular devotedness to the work he undertakes, he worked for the progress and elevation of the Society's institutions with a zeal and energy which are peculiarly his own. It was his exertions and the influence which his ability and scholarship secured for him that he was able to collect a sum of contributions which enabled the Society to construct the Fergusson College buildings in such a short time. He raised that institution to a high position and with it he rose in the estimation of his countrymen. It was in one way a misfortune that Mr. Gokhale did not continue to give the student world the benefit of his instruction in subjects in which he is entitled to speak with authority. But Mr. Gokhale resigned expressly with the object of giving his activities a wider range and working in a still wider and higher sphere of usefulness, *viz.*, in the cause of his country's political regeneration. The eminent position which Mr. Gokhale now holds, and the services he has been rendering to the whole of India, justify the resignation of his duties in a comparati vely narrower sphere of action and usefulness.

Finally, we trust that the Fergusson College and other institutions of the Deccan Education Society will continue to flourish more and more and that many young men will continue to join when the older hands must needs take their well-earned rest. We have no doubt that the country will show its appreciation of their devoted labours undertaken in the full belief that in sane and sound education lies the future of our country and that only by its means can India take its place among the great nations of the world. Is it too much to hope that the gifted youth of other provinces will emulate the self-sacrificing example of Poona and form other societies on similar lines? India needs quiet and unassuming work and here is an example which can be confidently recommended to all lovers of their country.

The Hon. Mr. Gokhale's Speeches.

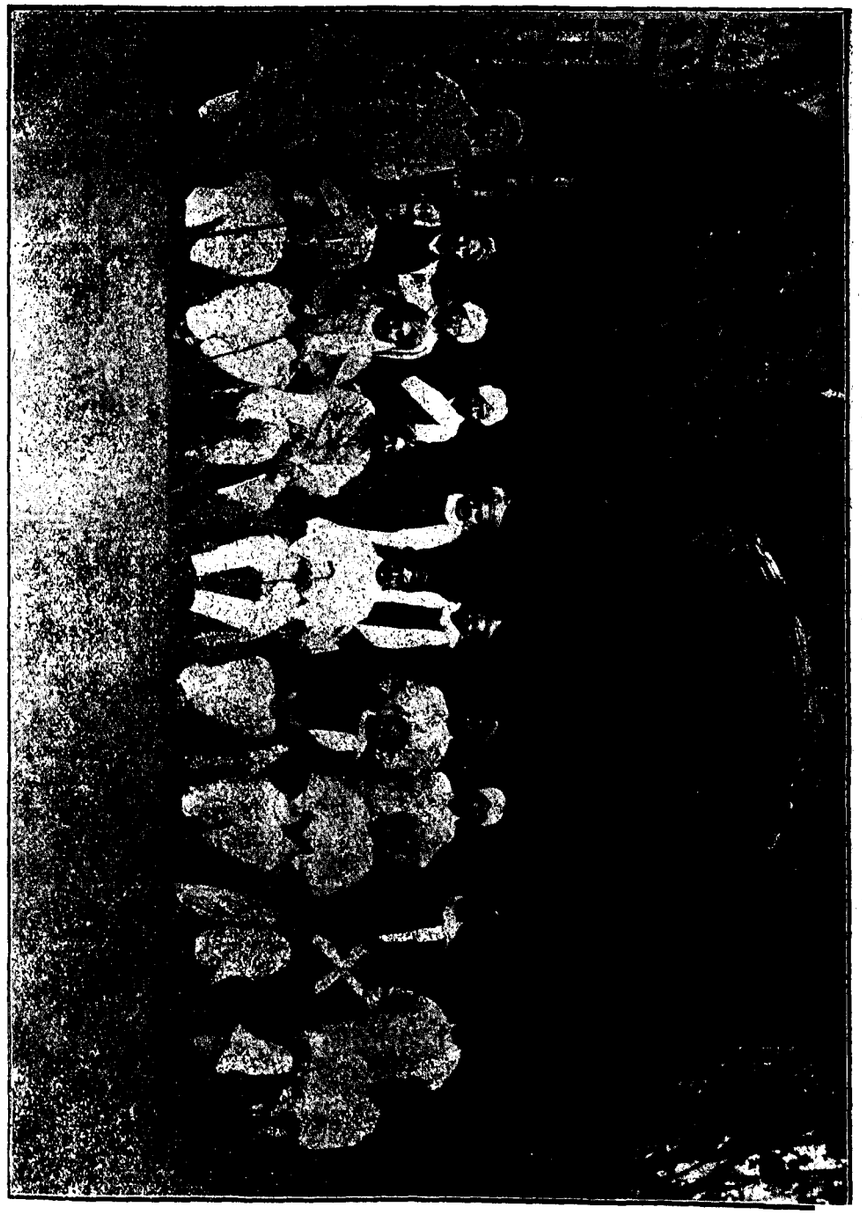
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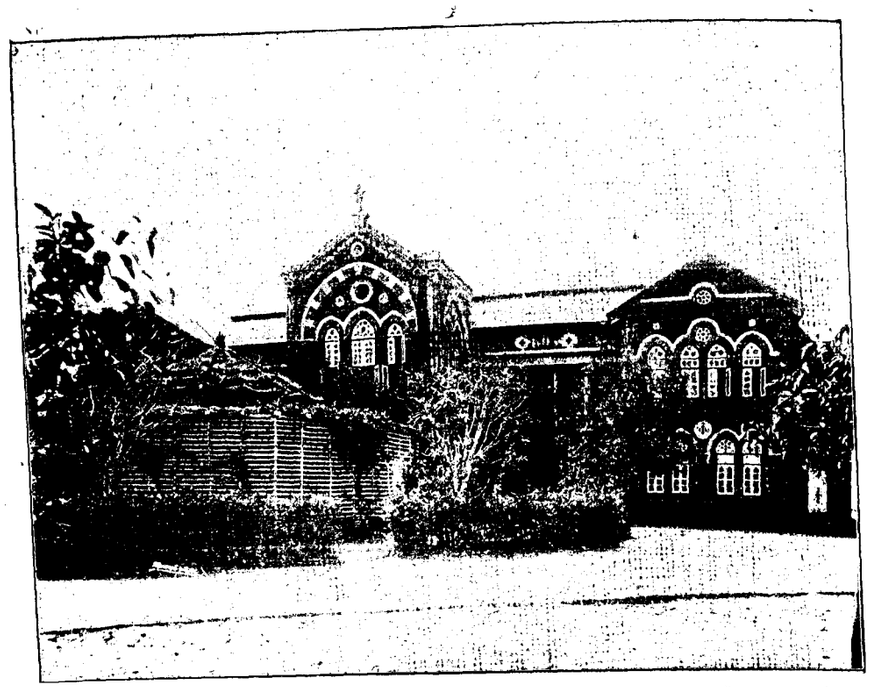
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THE LIFE MEMBERS OF THE DECCAN EDUCATION SOCIETY, POONA.



FERGUSSON COLLEGE BUILDINGS, POONA.

The India Office.

BY MR. GOVINDA DAS.

IT was a serious omission not to so enlarge the sphere of the enquiry of the Decentralisation Commission as to bring within its purview the methods and machinery of the India Office. There are few publications dealing with the subject and none from the inside so to say. Consequently, it becomes a very difficult task to avoid falling into pitfalls unawares. Ilbert's *Government of India* deals naturally only with the Statutory provisions establishing the official machinery and is of little help in throwing light on the actual working of the department. Light has to be sought for from other and stray quarters.

In view of a great deal of nonsense that has been talked by some of the more rabid Anglo-Indian dailies in this country about the autocratic way in which Lord Morley has dealt with the Government of India, his treating the Governor-General and his Council as mere delegates, as hands and mouths for the Secretary of State to make audible in this country his voice and carry out his instructions, it becomes necessary to say a few words about what should be the proper relations between these two august authorities which would work for the benefit of the Indians. The howl raised by the Anglo-Indian Press will deceive nobody who knows the real reasons at the bottom for this outcry against a liberal and not indolent Secretary of State. If Lord Morley had chosen to mark time and ditto the views of the Anglo-Indian community at large and give no political privileges to the "natives," nothing would have been heard against him. Fortunately for us, though coming to a new office at an age when most people would have been glad to be able to sleep, his liberalism has been an active faith, and has been worked out in practice causing a natural discontent amongst those possessors of vested interests who are unwilling to lay aside even a tithe of the power and prestige so long enjoyed unhampered and unquestioned by any outside authority.

As far as Parliamentary Statutes are concerned it needs no pointing out that the Secretary of State for India is absolutely master of the situation. He is a greater autocrat than the Tsar of all the Russias or the German Emperor.

But the exigencies of the situation, common sense, and the necessity of having to deal with men who are not 'orientals' but of the same blood and breeding as himself and who can and do make their voices heard amongst that British public which is the ultimate master of both, exercises a great deal of check on any such tyrannical handling of subordinate officials. So, as long as responsible Government is not established in India, as it is in Canada, in New Zealand, in Australia, in South Africa,—which question is beyond the pale of practical politics—it is absurd to kick against the exercise of the authority by a Secretary of State, which exists in him through the power of Statutes.

But there is another set of circumstances, which not only Anglo-India but India feels to be a case of injustice and against which there is no remedy, and mere academic protests seldom avail. It generally happens in financial cases only, when a money burden has to be put on this Dependency in the interests of the dominant partner. Then no Cabinet seems to be strong enough to meet out even-handed justice and the Constitution provides no remedy. Lower down I will suggest a plan to allow of equitable adjustments in all such cases, where the Government of India objects to a policy of the Home Government and loathes to have to carry it out, and is further backed up by a strong feeling in the country against the measure sought to be imposed upon the country and against its interests.

For cases like these where a strong-handed Secretary of State, mostly ignorant of India and its various and rapidly changing conditions, appointed more for his political views on Home questions and his services to the party in power than for his personal knowledge and fitness for the post, pulls the wires from London and keeps the puppets dancing in India, some ways and means have to be found to bring regulating pressure on him. We have also had cases where perfectly incompetent persons, but whom the party in power dare not disoblige, were put in as Secretaries of State for India as if the misgovernment of this "brightest jewel in the British Crown" were of little moment—as truly it is from the standpoint of party Government.

If the Government of India is to be merely the delegate of the Home Government and meant merely to see that the orders of the India Office are literally carried out—as they were in the days of Lords Lytton and Elgin, the latter going to the extent of deliberately enunciating and defending the theory of mandate from Home in the Imperial Legislative Council—then it would be far better to abolish all this complicated and costly machinery of the Government of India and replace it by one High Commissioner at the Indian end of the cable. This will secure both economy and despatch. This idea when put forward so nakedly would of course be scouted by everybody; though unfortunately for us Indians, wherever the interests of India and England conflict, the former have to go to the wall. No Secretary of State is strong enough to withstand the tremendous social, and political pressure of parties, corporations and even persons.

It may be incidentally noticed here that so far not a single Viceroy, or Governor has been made a Secretary of State for India. Is it that a first-hand knowledge is considered to be a drawback for the efficient discharge of the duties connected with the office?

It may be all right where the subordination to the India Office is in matters of principles, of actions far-reaching in their consequences, but for every-day matters of administration, the position should be one of freedom; the Secretary of State's authority held in abeyance and coming into activity only as an Appellate Court.

The reasons for such an extraordinary concentration of powers in the hands of a single individual, practically irresponsible as long as he has the Cabinet with him, and not bound to consult even them, is due to historical causes, into which we need not enter here. It is a relic of the days of the East India Company and its conflicts with the Ministers, till the Crown obtained the necessary powers of over-riding the authority of the Company, by its own uncontrolled and autocratic authority.

The conditions of the British Government of India are such that neither the Viceroy nor the Secretary of State can, profitably to the Indians, go his way unchecked by the other. The people of the country have no real and effective voice in dealing with the policy and principles actuating the springs of administration, and the "man on the spot" quite naturally is unwilling to part with any of the powers that he has been exercising in his 'paternal' way for so many generations. Oligarchies are proverbially tenacious of their powers and privileges; and so whenever any question of devolution of powers to the *people* comes up they oppose it strenuously. It should be clearly realised in this connection that the great devolution of powers advocated by almost all of the official witnesses before the Royal Decentralisation Commission was to *themselves*. They one and all resented interference and meddling, with what they regarded as their own proper work. They would not be hampered either by the authority of an official hierarchy above them, nor by a non-official *popular* authority below them. Witness the strenuous resistance to the Indian proposal of

District Councils, or of the separation of Executive and Judicial powers.

For all such cases it is absolutely essential that there should be plenary authority in England to override the selfish views of the local administrations. But for all those cases where principles and policies do not come into conflict with the long enjoyed powers and priviliges of the Bureaucracy but instead concern themselves with the improvement of administration at large, the man on the spot should be trusted almost wholly. In all such cases he will be far more alive to the needs of the moment than any distant authority could possibly be, and besides there is no personal bias in such cases distorting judgments from, though unacknowledged but ever-present, personal motives.

High authorities like Sir George Chesney, Sir John Strachey, Sir Charles Dilke—to give only three names out of many—are all for giving a complete measure of power to India to administer itself. A couple of quotations from Sir Charles Dilke's *Problems of Greater Britain* and Sir John Strachey's *India* will bring out the meaning of the above statements more clearly. Speaking of the Secretary of State for India, and the Government of India the former says:—"Even their official representative himself is subject to pressure from his constituency, which may render him upon some questions but a half-hearted friend." (P.408.) To exemplify this statement of his and thus to bring it home to his readers, he cites the notorious case of the abolition of Import Duties. This abolition, he says, "has been a triumphant success, but unfortunately it was carried, as has been shown, by interested pressure from Lancashire and against a considerable amount of Indian feeling." Unfortunately for this optimism born of Free-trade bias, this "triumphant success" has turned out to be an unmitigated failure and the Duties had to be reimposed. Showing yet again and unmistakably the black hand of "interested pressure" in the imposition of Excise Duties on cotton goods, Sir John Strachey, the official apologist, says: "Pressure, however, not easy to resist, is sometimes brought to bear upon him." (P. 53, 2nd Ed.) If he had dared to be truthful he might have added that this pressure is invariably transmitted to India. For, did not Sir John himself succumb to it in the Viceroyalty of Lord Lytton over the Customs question and defend his action vigorously in "The Finances and Public Works of India" a book published by the Strachey brothers. What shall we say to the honesty and truth of official versions *versus* non-official? One has only to compare the admissions of Sir Charles Dilke and the indignant denials of Sir John Strachey.

Finally, Sir Charles Dilke most truly remarks that questions of this class will increase day by day "in which the Government of India would have a general local opinion upon its side, and as we should not dream of imposing our ideas in such matters by force upon Self-Governing Colonies, and as we do not in fact impose upon many of the Crown Colonies, there is a great deal to be said for allowing Home Rule to India with regard to them."

The late Mr. R. C. Dutt in his 'India in the Victorian Age,' in approvingly commenting on J.S. Mill's evidence that "it is next to impossible to form in one country an organ of government for another which shall have a strong interest in good government," goes on to remark, "there can be little doubt that the irresponsible Government of the Secretary of State has also been attended with many hurtful results. There is no real control over the Secretary of State's action, similar to that which was exercised on the Court of Directors by the Board of Control; no periodical enquiries were made into the present administration, as inquiries were made into the Company's administration at every renewal of their Charter; and no jealous and salutary criticism, like that

to which the Company was subject, restrains and corrects the action of the present Indian Government. And the results of this irresponsible administration have not been altogether happy. To confine ourselves to financial matters only, the annual revenues of India averaged thirty millions sterling in the last five years of the Company's administration; and out of this sum, only three and a half millions were remitted to England for Home Charges. By the last year of Queen Victoria's reign, 1900-1901, the revenues had been nearly doubled, amounting to fifty-five millions, excluding Railway and Irrigation receipts, although the extent of the Empire remained much the same and the wealth and income of the people had certainly not increased. And a sum exceeding seventeen millions was remitted to England as Home Charges. This enormous economic drain (increased fivefold in less than fifty years) would have been impossible under the rule of the East India Company." (P. 184.)

Similar is the import of the statements made by Lord Lawrence in his answers to Henry Fawcett, namely, that the Secretary of State cannot stand the pressure of people who have votes and whose interest is not the Government of India for the good of the Indians but for their exploitation in the interests of the commercial classes of England. (P. 340.) Sir Charles Trevelyan also(p. 378) made similar remarks. "The Queen's Government has shown itself profuse and squeezable.....The influences which press upon the Government outside, through the Press and through their influential supporters, have altogether been too strong, and every safeguard has been overborne." Lord Salisbury also repeats the same old tale in his evidence. (P. 386.)

Now, let us see if there are any means for counteracting the pressure of English interests on the Secretary of State, and so of allowing a freer hand to the Government in India. How his latter is to be widened and prevented from falling completely a prey to Bureaucratic influences and Anglo-Indian prejudices, whether mercantile or official has been suggested in the two published chapters—the Imperial Government, and the Provincial Governments, in previous issues of the Journal.

To begin with, the character of the Indian Government at Home "does not correspond in character to the Government of the British Dominions beyond the Seas. From the executive point of view, and apart from the legislative supremacy of Parliament, the Colonies are governed by the King-in-Council, acting on the advice of the Secretary of State for the Colonies. But India is governed by the King-Emperor on the advice of the Secretary of State for India," (Anson: Law and Custom of the Constitution, Vol. II, Part II, p. 83).

Then we come to the India Council. The recent changes introduced in the Constitution of the Council all tend to improve its present working, they are all in the right directon, none being reactionary or prejudicial to our best interests in any way. The only criticism that can be rightly levelled against its present Constitution is that all these recent changes but touch the fringe of the evil, are superficial, and do not go down to the very root of the mischief and do but provide palliatives instead of a radical cure for the deep-seated trouble. But most likely these recent shiftings are but preliminaries to changes of a far-reaching character. It would be useful to offer therefore a few suggestions as to what would constitute a good and profitable adaptation in the interests of India.

(*a*) The number of the Councillors should be raised to fifteen—its original number. One or two ex-Viceroys and ex-Governors should also be included in it, besides three High Court Judges, three Civilians, two soldiers, four Indians, one banker, one merchant.

All these should be appointed by the King-in-Council and *not* by the Secretary of State for India.

(*b*) The Council should be divided into five Committees of three members each. Each Committee to be in charge of some one or more departments. The India Council should not be a mere consultative and advisory body to be utilised or not at the sweet will and caprice of an individual. It is to be an executive, active body, on the lines of the Executive Councils of the Viceroys and Governors. All orders and despatches should issue in the name of the Secretary of State for India *in Council* and *not* in his individual capacity.

This will, of course, mean the doing away with the *Secret* department, which has been the cause of so many Frontier Wars, of internal annexations, and generally of financial trouble to India. This parent of so much mischief in the past and pregnant with many more in the future is an inheritance from the dead old days of the dual government of India, when the Minister appointed by the Crown was often at loggerheads with the various Boards and Courts of the East India Company, and used this method for imposing his will and setting theirs aside. For once any definite line of action had been started, there could be no withdrawal, it had to be persisted in to the bitter end.

The anomalous position of the Council itself is also due to historical causes. It is the legal successor of the Court of Proprietors, of the Court of Directors, and the Board of Control, none of which of course could control the actions of a Minister. Of course, all this does not mean that the Secretary of State is to be put on a level and be merged in fact in his Council. No such absurd ideas are entertained. As long as his appointment is the offspring of Parliamentary Government and Ministerial responsibility, he is bound to be the predominant partner in the concern. His decision will have to be the final one. But beyond this he should certainly have his hands tied to the extent of the imperative necessity of taking the Council into his confidence.

Such a reform by raising the status of the Councillors and making them active participants in the day-to-day business of administration and making them jointly responsible with him will also remove one serious and well-founded complaint, that the Secretaries of the various departments of the India Office who as far as their legal status is concerned are mere clerks—have far more power than any of these Councillors. This is due to their having direct access to the Minister and receiving his orders straight from him, without reference to the Councillors. They should have direct access, but it should be only for the purpose of keeping the Minister informed of what is going on or is about to be done in their respective departments. Sir George Chesney in his *Indian Polity* (p. 375) speaks about the subject very feelingly.

This Secretariat Government is a serious drawback in the Government of India also, diminishing as it does the responsibility of the Minister and reducing him to a mere titular headship. The Prime Minister would not communicate with the staff of any office unless he was acting in conjunction with the political head of the office, but the Secretaries in the Indian Government stand in immediate relation to the Viceroy, and he may confer with or instruct any of them without reference to the member of his Council in charge of the department concerned. (Anson, Vol. II. Part II. p. 88.)

The necessity of changing the Constitution of the Indian Council cannot be better put than was done by J. S. Mill in the report he drew up for his employers—the Court of Directors. The report says :—

"The means which the Bills provide for overcoming these difficulties [of the Government of one nation by another] consist of the unchecked

power of a Minister.....The Minister, it is true, is to have a Council. But the most despotic rulers have Councils. The difference between the Council of a despot, and a Council which prevents the ruler from being a despot is, that the one is dependent on him, the other independent ; that the one has some power of its own, the other has not.....The functions to be entrusted to it are left in both [Bills] with some slight exceptions to the Minister's own discretion. That your petitioners cannot well conceive a worse form of government for India than a Minister with a Council whom he should be at liberty to consult or not at his pleasure....That any body of persons, associated with the Minister, which is not a check, will be a screen." (R. C. Dutt's *India in the Victorian Age*, pp. 226, 228.) The argument is unanswerable so far as it goes. During the *regime* of Lord Morley a tentative attempt has also been made to directly represent Indian interests by having two Indians on the Council. But unless Statutory provision is made, there is always the uncertainty that the privilege given to-day by one progressive and wise Minister may be withdrawn by a wrong-headed reactionary Minister to-morrow.

(*b*) The Statutory provision that members of the India Council must not be members of Parliament should be repealed. No convincing or for the matter of that any reasons have been given for such a drastic prohibition. On the other hand, the case for having some members of the Council in the House of Commons has been well made out by Sir Charles Dilke. He says :— "The Council is out of touch with the House of Commons, and adds no element of security to the side of the Indian Government in contests with that House, which has little regard for its opinion...The Viceroy and his Council in Calcutta are face to face with the House of Commons with little to protect them, except the single voice of the Under-Secretary of State or of the Secretary of State." (Problems of Greater Britain, p. 407.)

(*c*) In all cases of serious difference of opinion between the Secretary of State and his Council, the Secretary before the exercise of his power of Veto should be bound to lay the whole case before three other Members of the Cabinet—who should be jointly responsible for the action proposed to be taken, and a State paper embodying the reasons for the proposed course of action should be issued to the India Council and to the Government of India. (Sir George Campbell, *India As It May Be*. C. I.)

(*d*) In cases of difference of opinion between the Government of India and the India Office, or between the latter and the War Office or the Treasury, which would saddle India with some financial burden, the Secretary of State can be, and is always, overborne by his colleagues in the Cabinet. Having no Indian electors to conciliate, no Indian votes in the Parliament to reckon with, they naturally take the line of least resistance and never hesitate to transfer the obligation incurred for British benefits to Indian shoulders. The only method which would be a safeguard against such unblushing transactions would be a tribunal removed from the din of political strife. The Judicial Committee of the Privy Council would be an ideal body for adjudicating upon all such questions.

If the reforms suggested above are carried out and the relations of the Secretary of State to the India Council adjusted to the newer conditions and the Council itself modified in its *personnel* and constitution and brought up to date then there would be removed the complaint of Sir John Strachey—himself for long a distinguished member of that body—that "A body constituted like the Home Government of India is slow to move and sometimes obstructive, and its general policy has been conservative and cautious." (India, 2nd Ed. p. 54.)

He might have pointed out, if he could have got over his Anglo-Indian prejudices and *esprit de corps*, that this was largely due to the very large employment of retired and effete Anglo-Indians as members and secretaries. It could not be otherwise "regard being had to the innate indolence of most men, especially of old men," (Chesney's *Indian Polity*, 3rd Ed., p.374)and to the force of lifelong prejudices contracted in the despotic atmosphere of their Indian surroundings.

(*e*) The continued existence of the Stores Department is the cause of much justifiable complaint on the part of traders and merchants in India. It might well be abolished, for as long as it exists the Government will be bound to provide grist for its mill and the many 'philanthropic' resolutions about buying stores in this country, will remain largely a dead letter. Its abolition will force the Government to look nearer home for the supply of the goods wanted, and thus instead of boycotting encourage commercial enterprize in India.

(*f*) The real centre round which revolves the whole question of the proper Government of India, is however neither the Secretary of State nor the Viceroy, but the permanent Under-Secretary. The overwhelmingly important and indeed decisive part played by him in all questions of administration is well brought out by Lowell in *The Government of England*, Vol. I, Part I., Cf. VIII—and the question is how to bring this powerful official into direct touch with the rapidly changing conditions of things in India, and put him on his guard against swallowing fossilised views based on experience of conditions long past and even then seen through a wrong perspective owing to *over-nearness*. This is a very serious problem for all those interested in a *progressive* Government for India. The Secretaries of State come and the Secretaries of State go, but he sticks on for ever.

(*g*) Finally, the whole of the expense of maintaining the India Office and the salary of the Secretary of State should be a charge on the British estimates and not be provided for from the Indian Budget. When the Colonies do not pay for the Colonial Office why should poor India be called on to do so. It is wholly unjust.

Before concluding the chapter it would be as well to discuss from the Indian point of view a question of very great importance, namely, whether India is to be kept clear of entanglement in party politics or it must take its part in the fierce din and wrangle of party warfare.

The Anglo-Indian view is singularly unanimous, clear and emphatic on the point. On no account is the political neutrality of India to be disturbed. In season and out of season it is ever being dinned into our ears that if India is ever lost to the British Crown, it will be lost on the floor of the House of Commons.

May one be permitted to ask whether these reiterated loud proclamations are not due to a little fear of unpleasant investigations by Parliament. Similar outcries against Parliamentary interference were quite common in the days of the East India Company whenever the Charter had to be renewed and a Commission of Enquiry issued.

India survived that and came out all the better for those searching enquiries and there is no reason to fear that it will not do so to-day.

We see how the verdict goes against us wherever large questions of policy are concerned. The Colonial Conferences, the Imperial Federation Schemes all ignore—nay, gore India in her tenderest parts. Unless and until India also becomes a factor to be reckoned with in the maelstrom of British politics, full justice will never be, cannot be, done to it.

Lowell gives the reasons why the national temperament has changed. The proverbial old 'phlegm' has given place to almost 'French hysteria'

as was fully shown on the never-to-be-forgotten 'Mafeking' night in London. The whole town went almost mad when the long tension and almost agony of the strain of the Boer War was suddenly released by the news of victory. The *laissez faire* doctrine of the Manchester School of Economics has disappeared and been replaced by socialistic and 'paternal' doctrines. The new Imperialism is inimical to the aspirations of non-White and non-Christian nationalities, its humanitarianism confines itself largely to men of its own blood. English Ministers are after all human beings and they have to tack their sails to the breeze of the moment, if they are to avoid foundering. So the habit of treating the urgent symptoms and not going behind them in search of ultimate causes is very strong. Even Mr. Gladstone had to confess that he had never been "able sufficiently to adjust the proper conditions of handling any difficult question, until the question itself was at the door." Such an attitude makes impossible far-sighted policies looking for results in the distant future. Parliamentary legislation has become a scramble where the most persistent and influential get what they want. "The motives for winning over the various classes in the community by yielding to their wishes" are very strong' "Under the late conservative administrations complaints were made of doles to the land-owners, the Church of England and the publicans; now, under the Liberals, of concessions to non-Conformists and to the trades unions." (Vol. II. Chapter V. LXV, LXVI.) Every interest that can bring to its help the pressure of votes in the Parliament and can make any question 'acute' is certain of a favorable hearing.

It is impossible to prevent the discussion of Indian questions in the Houses of Parliament, and equally impossible that the discussions should not take a party turn. Lord Morley's India Councils Acts notwithstanding his strenuous efforts to keep out discussion on party lines were discussed largely on party lines and Lord Morley had to conciliate the Opposition by throwing overboard many a provision for which India had been pressing.

Why is it that India, "this brightest jewel in the English Crown," is not even thought of in connection with Imperial Federation Schemes? Why was it that it had no voice in the Colonial Conferences? What is the *real* objection to a policy of Protection? It is India that stands in the way. It is felt that the demand for Fiscal autonomy on her part could not well be refused with any show of political decency, nor could be light-heartedly met for fear of commercial votes.

If India is to be governed in the interests of its people, it must enter the arena of party politics. Everybody is much too busy with affairs nearer home, to spare time and energy for seeing full justice done to a people who are dumb. Even the Secretary of State for India is a party politician owing his Cabinet rank to his English work and not Indian. It is not on questions of Indian policy that a Cabinet is ever wrecked. All this talk about keeping Indian questions out of party polemics looks very much like a convenient cloak for covering them up and thus preventing their becoming urgent symptoms to add further perplexities to an already overburdened and harassed Cabinet.

India must be allowed direct representation in Parliament for the purpose of making its voice heard in the home of its rulers. For a long time to come the question of giving India an autonomous government on the lines of Australia or Canada will not come within the pale of practical politics; how are we to voice our demands in the meantime, if not by the mouth of our Indian representatives in the Houses of Parliament? The plea put forward against direct Colonial representation "that the Colonies would interfere with England, or England would rule the Colonies far too much" (Lowell, Vol. II, p. 436) cannot hold good of India. Its Parliamentary representatives would be too weak to be able to interfere with English policy and as India is not a Self-Governing Colony, there could be no question of England ruling far too much. It already rules fully. French and Spanish Colonies send representatives to the French and Spanish 'Parliaments.' If the representatives of Pondicherry can sit in Paris, cannot the representatives of its neighbour Madras sit in London with profit to their Constituencies and to England? The advantage of such a course would be immense. All questions would be threshed out in public, all chances of misunderstandings would be removed. The people at large would know the reasons for any line of action taken, and even if it is against their wishes, it would not leave a soreness behind against the Government, for then the failure to persuade to a wished-for course of conduct the Government of the day would rest on our own representatives and the Minister would be held blameless.

BOMBAY IN THE MAKING * (1661-1726).

BY A BOMBAYITE.

To a large majority of Bombay citizens, fully conversant with the history of their city from her earliest days, it is a matter of wonderment why a book purporting to give the history, mainly, of the "origin and growth of judicial institutions in the Western Presidency" should come to be christened "Bombay In The Making." They have found in that ponderous compilation of 500 pages nothing to support the title unless it be the chapter in which is excellently narrated the first landmarks of administration by one of its earliest and most sagacious Governor, Gerald Aungier. It should be remembered that when the island was ceded by the Portuguese to the British as a portion of the marriage dowry of the Infanta of Portugal to King Charles II. of England, none had the remotest conception of any territorial sovereignty. The island was nothing more than a congerie of few fishing villages and some cultivated "oarts" of which the most important was the one known as "the Manor of Mazagon." The village then known as Bombay Proper (Bombain) was an insignificant place. Mazagon was the premier "cacba" or hamlet. It is on record that the whole money value of Bombay when first ceded was no more than 51,000 Rupees or 75,000 Xeraphins, the 'Manor of Mazagon' yielding 6,438 Rupees or a little more than one-eighth; Bombain yielding next a revenue of 4,392 Rupees or say one-twelfth.

One of the main objects of Gerald Aungier, when the seat of the Governor was finally transferred to Bombay, was to increase the revenue and foster commerce. Indeed, the development of the former was a necessary purpose of the administration in order to induce a larger revenue. Customs, at the date of the Royal Charter of 1668, gave Rs. 12,261, which was the certain index of the trade of Bombay. The fostering of commerce necessarily implied the maintenance of commercial integrity and the enforcement of just claims by some judicial machinery. Thus, in order to obtain for his Company a larger and more stable revenue, Aungier had necessarily to establish what may be called rudimentary law courts where justice between individual and individual could be obtained. Protection of life and security of capital are the first essentials of a place rapidly springing up into commercial importance. The Company recognised those essentials and so did its agent whose business capacity, business sagacity and business integrity were the theme of universal praise. But even so far-sighted a personage as Aungier had hardly dreamt of those brilliant potentialities, the first tangible evidence of which was not visible even to his successors at the close of another century. Gerald Aungier may be given the fullest credit for having been the pioneer Governor of Bombay who laid the foundations of Elementary Judicial Institutions besides fostering the island as an excellent place for commercial undertakings and yielding a somewhat larger revenue than what the "lord of the Manor" of Bombay used to pay to the Government of Portugal prior to the cession of the island. Under the circumstances the title of the book, catching, as it is, is misleading. Indeed, the author himself has unconsciously supported our view of the book by observing in his preface as follows: "Though it *purports to be mainly a history of the origin and growth of judicial institutions* in the Western Presidency prior to 1726, it also deals with many episodes in the early history of the island-city, *which have rather a remote bearing on the subject proper*" If young Mr. Malabari had called the book: "Early Making of Bombay Judicial Institutions" he would have been absolutely correct and in no way misleading. Practi-

* By Pherōz B. M. Malabari. T. Fisher Unwin.

cally, even when we take into account the "episodes" related, it is to be feared, there will be found precious little which could justify the title of "Bombay in the Making."

The book in reality is a compilation to a very large extent, as any reader conversant with the early history of Bombay may easily find out for himself, of what has already been left on permanent record by the indefatigable historians of the past, from Fryer down to Mr. Edwardes. No doubt, the extracts are judiciously chosen, though often of portentous length, as may be evidenced in every page. To a novice, curious to learn of Bombay for the first time, they are certainly useful and interesting.

The one striking defect to be noticed in the book is the haphazardly arrangement of the chapters. A work purporting to be a consecutive narrative of the evolution of judicial institutions in the early history of Bombay should be chronologically arranged; so that the entire narrative may appear in the natural sequence of time. But in the enthusiasm of his research for all the materials necessary for his work—"the evolution through which the administration of justice in Bombay has passed"—Mr. Malabari has travelled wide afield and roamed at large hither and thither with varying activity. So that the book is a maze of facts but without a well-marked out plan. Certainly, half at least of the twelve chapters might have been foregone, say, those referring to the Surat factory, the cession of Bombay by Royal Charter to the East Indies Trading Company, land tenures, Aungier's Convention and so forth. All those chapters are a thrice told story and have been most minutely narrated by a succession of able scholars like Hamilton, Fryer, Anderson, Bruce, Warden, Campbell, Douglas and Edwardes. The compilation would have been qualitatively improved by the omission of the quantitative facts not pertinent to the main purpose. But perhaps all this may be reasonably pardoned in a young enthusiast embarrassed and dazed with the rich materials on which he was able to lay his hands. However, we will give him all the credit for his diligence and enthusiasm and the excellent spirit in which he seems to have quarried in his rich mine. We also greatly admire his candour. For, conscious of his many defects he has frankly admitted in his preface that "at first sight the account will look *inordinately long*. It could have been curtailed to an appreciable extent by omitting from some of the chapters *details which might perhaps be considered superfluous*." So far Mr. Malabari has well introspected himself and understood his own limitations. Moreover, with perfect truth, which only makes him rise in our estimation, he further informs us that "there are other defects in the book which may be forgiven to an author who has for the first time attempted a rather ambitious literary work." Thus, justice and generosity both demand that we should no longer refer to the defects of the compilation.

The Introduction to the book by Sir George Clarke is excellent. Indeed, in the brief compass of five pages he has admirably managed to inform the reader of the broad features of "Bombay in the Making." Of course, in an introduction of this nature we need not look for any original reflections. Neither Sir George can be deemed an original thinker himself, a thinker who may give ample pabulum for speculation in the domain of History. But we cannot refrain from taking strong objection to one little sentence in the first paragraph of his introduction. Sir George observes: "In the travesties of history which are too often retailed for the misdirection of Indian minds, the dominating factors in the establishment of British rule in India are commonly ignored." Now leaving alone "the dominating factors", we

should have very much wished that Sir George Clarke had quoted chapter and verse for the statement touching "the travesties of history." Can he tell us *which are the recognised histories of India* that may be fairly deemed to be "travesties"—"travesties of history which are too often retailed for *the misdirection of Indian mind*"? Within our knowledge we are not aware of any *Indian* writer of Indian history who has travestied it. It may be that some immature and heated minds may have, while dwelling on some particular historical event or episode, travestied facts with a view of misrepresenting. But, as a matter of fact, it may be reasonably asked, whether there have not been European writers of Indian history who, to suit their own political views and political theories, have deliberately perverted the truths of Indian History? Is it not the case that old Indian text-books of history have been superseded by new ones in which the principal aim and object to be discerned is the great solicitude to show only the bright side of the shield, fully conscious of the reproaches of conscience that it was expedient to drop a veil over the dark one or at the best to travesty it by whitewashing or colouring. For obvious reasons we refrain from mentioning some publications by retired administrators which are now introduced in Schools as text-books of British Indian History—as compendiums of gospel-truth sublime. But let alone these. May we inquire whether Sir George Clarke, since he is such a hater of history that is travestied, is aware of the fact that before our very eyes certain organised bodies and certain agents of political parties and newspapers have been *misrepresenting or distorting contemporary facts* without a blush and without a scruple with the single object of prejudicing India and Indians in the eyes of the British and other Western people? What is present politics but to-morrow's history as that great historian, Freeman, has said: 'The politics of to-day is the history of to-morrow.' Thus, while, present politics are "travestied" before our very eyes by certain organised conspiracies, designedly formed to run down everything Indian and prove that the people are unfit for self-government, here, Sir George Clarke, without any foundation in fact has indulged in an observation which every self-respecting and truth-seeking Indian must resent. Why, look at that latest publicist who has indited that portentous series of letters in the columns of the *Times*! We would ask Sir George Clarke to say whether that writer has not "travestied" facts? In these matters people who live in glass-houses must take care how they cast stones at others. Men in high office ought to be alive to the full responsibility of their oral or written utterances. And they are wanting in responsibility who make wanton statements without any foundation in fact.

Apart from the one grievous blunder which Sir George has made, but which we wish he would correct as openly as he can or give his authorities for his statement, he has very pithily summarised in a single paragraph the history of the early Judicial Institutions of Bombay on which the enthusiastic Mr. Malabari has roamed so widely. We make no apology to reproduce the extract since it well crystallises in a few sentences the pith of numberless pages of the ponderous-work.

> Mr. Malabari traces the rudiments of a judicial system to Aungier, who divided the islands into two sections, each with five unpaid justices, in order that in the words of the Government Resolutions, 'the inhabitants may have the greater satisfaction in the execution of the laws, and that all things may proceed the more regular.' A salaried judge appeared in 1675, and after a series of vagaries was suspended for wilful disobedience to orders. The Deputy Governor and Council constituted themselves a Court of Appeal, which was doubtless as ignorant of law as the functionaries whose proceedings it revised. Under the provisions of the Royal Charter of 1668, a judge advocate "learned in the civil law" was at length sent out from England, arriving at the time when Bombay was in the hands of the military mutineers headed by Captain Keigism.

For fuller details we may refer the reader to the chapter on Gerald Aungier. The monograph on that most able, righteous and sympathetic

Governor is the gem of the book; also the succeeding one which graphically relates the history of the administration of justice in Bombay between 1620 and 1726. These chapters along with the one on the working of Judicial Institutions in Bombay, will acquaint the reader with full details. But Sir George Clarke has really given in the extract just reproduced all that could be broadly known of those early institutions in a nutshell. Again, the crystallised form in which Sir George has referred to the chapter on "some interesting trials" of those interesting and stirring times is enough to acquaint one with their pith and marrow. The trial of Rama Kamati, oft quoted, is worth perusal. It serves to throw light upon the administration of justice during the early years of British rule in Bombay, and incidentally affords glimpses of her social conditions which are supplemented by "gleanings" from the minute book of the earliest Court of Judicature. There are masses of documents in the custody of the High Court of Bombay which might well repay investigation "before they have delayed beyond the possibility of scrutiny." That is too true and we are of opinion that the High Court Bench would render a public service to the cause of both judicial and social history of Bombay by addressing His Excellency the Governor in Council to take immediate steps to sift the grain from the chaff before the tooth of time has done its devouring work. A small Committee of young intelligent barristers, known for their intellectual interest in this matter, with the Chief Justice as the honorary president and final advising authority, assisted by Mr. Malabari himself who is the assistant Prothonotary, would be the best way of preserving such of the records as are of historic interest. Even photography may be called to their aid where such documents are in a condition that makes their preservation a little later on, absolutely impossible.

Though not properly appertaining to the main purpose of the book, we appreciate Mr. Malabari's labour in giving full details of the different land tenures in vogue and their past history, garnished by some important judicial pronouncements by learned judges with a keen historical instinct, notably Sir Erskine Perry and Sir Michael Westropp, two very eminent Chief Justices of Bombay. Rightly observes Sir George Clarke that in the case of Bombay, "carelessness or worse, has left an indelible mark, and the citizens of to-day are heavily penalised by reason of the want of foresight in the past." This is an absolute fact. The operations of the Improvement Trust have made alive certain owners of property in land in the town to know how they are grievously suffering the penalty of the ambiguous terms in which land, on divers tenures, was granted or transferred in the past. But the worst of it is this, that the Government of Bombay itself is the greatest tyrant at present. Its curious and one-sided interpretation of what are known as "Sanad" lands in the city has inflicted the greatest pecuniary losses on their present proprietors. While the Government has under this one-sided interpretation been enriched to the tune of six lakhs and upwards, the poor owners of land on this tenure have been impoverished by its confiscatory acquisition. Again, certain lands on certain tenures on Malabar Hill, seem to be much coveted by Government, and there is a great deal of vexation and sullen exasperation in regard to this matter.

On the whole, we cannot refrain from stating that young Mr. Malabari has compiled his work with commendable zeal, industry and patience, and with marked modesty and genuine candour. These are exellent qualifications which will, with growing age and experience, prove of great value when writing another book of more varied interest and great practical utility. The interest of the work under review is at the best *antiquarian*. Anyhow an *abridged* edition of it, with the omission of the half a dozen irrelevant chapters, and a judicious elimination of a large number of unuseful quotations, if published on a well-arranged plan, which would give the early history of Judicial Institutions in Bombay in a chronological order, might prove of immense utility to that larger class who goes by the generic name of the "general reader." Mr. Malabari by such a publication as suggested would render *real popular* service.

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THE LATEST CHILD OF EDUCATION.

BY MR. M. R. N. AIYANGAR.

THE open-air school is becoming a marked feature of London Educational life. I went to see one the other day at Forest Hill—a pleasant southern suburb of London. Birley House is situated on rising ground, with a little garden in front and a fairly big one at the back. Here a county council open-air school is held each year from April to October. Two other visitors were already there—from the Argentine Republic. Mr. Green, the Headmaster, received us courteously and took us round the school: he is a great enthusiast and loves his work.

It is a day school, and the children—about 90 in number—attend at 9 o'clock in the morning. They breakfast in the school: school work from 9-30 till 12. From 12 till 12-30 organised games: then dinner and a couple of hours' rest—each child is given a deck chair and a rug. From 3-30 till 5-30 work again: then Tea; and the children leave at 6 to return home.

The open-air school as the name suggests is intended mainly for invalid children—they are selected from the various county council schools by the headmasters and the medical officers. They come from the poorer quarters of London, and it is pitiable to see their pinched faces, their clothes mostly in rags, their boots often with hardly any socks. Consumption, mental deficiency, curvative of the spine, asthma are the complaints commonest among them. Some of them have a very pathetic look and some have such beautiful refined features! The regular meals, the clean, healthy surroundings, the simple busy open-air life, the pleasant companionship do them a great deal of good. In one case a little consumptive lad had gained 7 lbs. in weight in four months.

The whole work of the school is conducted in the open air and is not of a rigid type. At intervals when the children seem tired of the formal lesson they have dancing, they sing songs and dance round the Maypole. If there occurs, for instance, a flight of birds across the garden—the lesson is interrupted and the teacher tells the children something about those birds. In this and similar ways the work of the school is varied and lightened.

There is no book work done. Everything is practical. The children are taught to use their eyes and ears and hands, not merely their eyes and memory. Particularly the hands. Arithmetic is taught by measuring trees, counting plants, weighing different things, etc. The children are taught to draw and paint directly from Nature and to make plasticine models of various objects. History they learn graphically. Last year they built little cave dwellings to illustrate the life of the early cave dwellers in England. The present school-room—it is open on all sides—was built by the pupils to represent a field-hospital during the Russio-Japanese War. Geography is learnt not by poring over books and Atlases but by making in clay large models of the different countries, with their natural formations. I saw a large map of Canada and another of India. By the way they have allowed potatoes to grow on the snow-clad top of the Himalayas!

The children do a great deal of native work. They till the ground, sow the seeds, tend the plants, watch them grow and learn of their life. They have class lessons as well. But they are correlated with the practical work—tillage and class lesson on earthworms, planting and class lesson on scare crows, birds helpful and destructive, and so on.

Here is a lesson in social work. On a small strip of land they planted a large number of currant bushes, which grew and stifled one another. Then the children took them up and planted them in different places and the plants grew well and strong. Thus was learnt graphi-

cally the evil of overcrowding in cities, the benefits of dispersion and colonization.

This year they are working out a large scheme of colonization. They have made a small model of a 5 acre colony, divided into small strips, in which they are growing potatoes, turnips and sweet peas. Another strip is pasture land. They have built a small log hut with a cow-shed attached. They are learning different ways of putting up fences. They go about the colony prospecting with a captain of industry, tapping the mineral resources—minerals carefully hidden away in different parts previously by the teachers—sinking a mine here and making a river there.

What wonder that the children love their school! The greatest punishment is to threaten them with expulsion. I cannot help feeling sorry for the teachers in the ordinary schools. Perhaps, the time is now coming when we shall realise the true aim of education, realise that children learn more from a week's direct contact with Nature than by a year's work in close rooms poring over books, realise that we are not all to be higher mathematicians and lawyers, realise that that education is sound which teaches us to understand and to appreciate Nature, to live sincere and beautiful lives, to do some service to our fellow human beings, to try to leave this world, this common heritage, the better for our presence.

A Fragment On Education.

BY J. NELSON FRASER, M.A. (*Oxon.*),

Principal, Secondary Training College, Bombay.

CONTENTS:—Theory and Practice; The Ideals of Education; Psychology; Childhood and Boyhood; Youth and Manhood; What is Education? The Training of the Intellect; Trainings of the Feelings; The Training of the Creative Power; Moral Training; Guilt and Punishment; The Sexual Life at School; The Private Hours of Boys; The Teacher and His Pupils; Teaching as a Profession; Education and the Individual; Education and Society; The Unsolved Problems of Education; Examinations and Cramming; The Training of Teachers; The Teaching of Science; The Importance of Little Things; The English Public Schools.

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Social Movements in Bengal.

BY A "BENGALEE."

A CAREFUL and dispassionate survey of the social movements going on in the various provinces of India would be extremely interesting and useful. It would bring into focus the various movements which are taking place in the different provinces and co-ordinate them with one another, so far as this is possible. It would also probably serve to bring into prominent relief the mistakes which are being committed in different places, and the false ideals which have been adopted in many cases.

It is not likely that any one person will have a sufficiently intimate acquaintance with what is going on in the different provinces to be able to write with any thing like authority, a comprehensive sketch of what is going on in the different parts of the country. The present writer can only speak with some authority of what is going on in Bengal. He is a Bengali himself, and he possesses the additional advantage of being partly, if not wholly, dissociated with Bengali Society; so that he can at the same time know accurately what is going on; and also can judge dispassionately of the tendencies of the various movements. He is inside, so to speak, Bengali Society; and yet is so far detached and aloof from it, that he can carefully consider the probable results of the various movements, without being in any way swayed by any personal feeling towards any of them. It is his earnest wish that this article will be followed by similar articles from other competent observers from different provinces, so that it may be possible to find out by comparing them how the different provinces stand in relation to each other in respect of social matters.

The caste-system and the changes and reforms which are being effected in it must have an

extremely important and prominent place in any account of the Social system of any Hindu community. The changes which are being affected in the caste-system of Bengal, as probably in the other provinces also, naturally fall into two categories, *viz.*, those which are authorized and avowed; and those which are unauthorized, and may be disowned, if necessary, and which are in fact publicly disowned, but which have become necessary owing to the changed circumstances of the country.

No important change of the former class affecting the caste-system generally has been effected in Bengal. Various more or less successful attempts are however being made to raise the status of some of the castes and to modify their internal regulations. The Brahmans being admittedly at the top of the whole system have not made any attempt to raise their position. They could not very well have done so. All that they have done is to decline to recognize, and to snub, so far as it lay in their power the attempts made by the other castes to arrogate to themselves the rights and privileges, or what they have considered to be the rights and privileges (such as the adoption of the sacred thread by the Kayasthas to which we will presently refer) which they have for so many centuries claimed as belonging exclusively to themselves. The Vaidyas also have made no attempt to raise their status. They content themselves with asserting the fact that their position is second only to that of the Brahmans.

It is amongst the Kayasthas, and, as we will see later on, among some of what are described as the lower castes, that a great deal of energy and what I may venture to call misplaced energy has been displayed in this matter. It has been asserted that the Kayasthas are the lineal descendants and representatives of the ancient Kshatriyas and as such they are entitled to wear the sacred thread and to curtail their period of ceremonial uncleanness after births and deaths to ten or fifteen days. It is not quite clear why if members of this caste are entitled to wear the sacred thread, they ever gave up doing so, and why if they are entitled to have a shorter period of ceremonial uncleanness they ever adopted the thirty days' period like Sudra castes. In any case the adoption of the sacred thread appears to me to be alike unmeaning and unnecessary. The reduction of the period of ceremonial uncleanness can no doubt be defended on grounds of convenience, considering the exigencies of modern existence; but it should have been effected on purely rational grounds and no attempt should have been made, to bolster up a necessary and useful change with far-fetched reasons.

These changes are comparatively insignificant and meaningless. The one I am going to mention next is somewhat more important. For sometime past attempts have been made to bring about a rapprochement (in the shape of intermarriages) among the different sections of the Kayastha community of Bengal, which formerly inhabited different parts of the province; but have now become mixed together to a certain extent and are now in many places living side by side. These attempts have to a certain extent been successful and very lately attempts have been made to bring about a similar rapprochement between the Kayasthas of Bengal and the Kayasthas of other portions of northern India. Something may no doubt be said in praise of these attempts, and yet there is no reason whatever why so much anxiety should be felt and shown to bring about intermarriages among different sections of the Kayastha community inhabiting different and distant provinces and no similar anxiety should be shown to bring about intermarriages among members of different castes inhabiting the same locality and living in close proximity to one another. The Kayastha of Bengal and the Kayastha of the United Provinces or the Punjab have nothing but the name of Kayastha in common. They

speak different dialects and their manners and customs are in many very important particulars dissimilar and divergent. A great deal of assimilation will be required before a Bengali Kayastha and a Punjabi Kayastha woman or the *vice versa* will be able to live in peace and harmony as man and wife. On the other hand, there is no reason whatever except one of a purely sentimental nature, why a young Bengali Brahman should not marry a Bengali Kayastha maiden and live in peace and harmony with her.

Apart from this question of convenience there is a much stronger reason why efforts should be made to bring about marriages between members of different castes inhabiting the same locality in preference to marriages between members of the same caste inhabiting distant provinces. Marriages of the former kind would gradually produce a homogeneous community and would eventually have the effect of producing and fostering a national sentiment; while marriages of the latter kind can only intensify and strengthen a sentiment for the particular caste, and a desire to ameliorate the condition of its members and in this way retard the growth of a national sentiment or a desire to improve the position and prospects of the entire community—the nation.

Like the Kayasthas various other castes are trying to raise themselves in the scale of castes. The Suvarnabaniks claim to be the ancient Vaisyas ; the Kaivartas do not wish to be known by that name, but prefer to be called Mahishyas and the Chandals indignantly repudiate that appellation and vehemently assert their right to the name of Nama Sudras.

Besides the above more or less successful attempts made by different castes to raise themselves to higher positions in the community than those which they formerly occupied the various caste associations or Sabhas have been making provisions for the education of indigent boys and for the maintenance of destitute and deserving widows and orphans belonging to the caste. What is being done in this direction is undoubtedly deserving of commendation and yet one could wish that the provision for the education of indigent boys and for the maintenance of widows and orphans had been made for the entire community and not for particular castes only. It may be said, and said no doubt with some truth that in the present state of feeling more help is likely to be forthcoming from opulent members of a caste for the indigent members of the same caste, than for the indigent members of the community generally ; but it is desirable that in this matter public feeling should be gradually educated so that caste distinctions may be gradually obliterated and wiped off and a desire to serve the entire community may grow up and be fostered. It ought to be remembered that at one time an Indian poet said उदारचरितानान्तु वसुधैव कुटुम्बकम् and it is surely not too much to hope that the day is not far distant when all the people inhabiting this country should look upon one another as members of the same family, as children of the same mother, as brothers and sisters.

Some little progress has undoubtedly been made in Bengal, at least among the educated and cultured classes in the matter of early marriage ; but it must, I am afraid, be admitted that the advance which has been made has been forced on these classes by various extraneous circumstances and has not been adopted by them on account of any real and enlightened desire for reform. It is true that Bengali girls belonging to the educated classes are now generally married at the age of 12, 13 or 14 years, and not at the age of 9, 10 or 11 years, as they usually were two or three decades ago, but this is not because the leaders of Bengali Society are persuaded that it is necessary and desirable that girls should be married at the former and not

at the latter age ; but because it is becoming year after year more difficult to get suitable bridegrooms for them at the earlier age and much time has to be lost in settling the terms. The exigencies of University education have raised the age of marriage of young men ; and the possession of University degrees has raised their prices in the marriage market. It is therefore more and more difficult for fathers of girls to get suitable bridegrooms for them and even when a suitable young man has been found much time has to be spent and in many cases negotiations have to be broken off because the father, or rather the mother of the young man (for in these matters the ladies are more unconscionable than the men and unfortunately they also possess the more potent voice and influence) is not satisfied with what the unfortunate father of the bride can scrape together with great difficulty to endow the young couple with.

In the matter of the re-marriage of widows very little progress appears to have been made in the last thirty or forty years. Although the great Pandit Iswar Chunder Vidyasagar proved many years ago that the re-marriage of Hindu widows is approved by the Hindu Sastras yet there was much commotion in Hindu Society in Calcutta when two prominent citizens not long ago arranged the re-marriage of their young widowed daughters ; and various attempts were made to outcaste them and those who countenanced and approved of their action.

The above is, I think, a correct résumé of the efforts which have been consciously and deliberately made to effect reforms in Hindu Society in Bengal. I do not think that the sum total comes to very much and I am afraid that many of the efforts have been wrongly directed and the ideals aimed at in many cases are altogether false and wrong. It cannot, I am afraid, be hoped that better progress will be made and along right lines until the leaders of the community will make up their minds to act according to rational principles and will not attempt to bolster up their action by more or less unmeaning appeals to the Sastras.

Of the various changes in the social system which have been brought about by the exigencies of modern existence, but which have not been initiated by any deliberate effort on the part of the leaders of the community, many owe their existence to the necessity of travelling to distant places and to the habit which has grown up of going to hill stations or other sanitaria for the sake of health or of diversion. Many members of educated families have had to go to England or other European countries for completing their education or for entering one of the learned professions. It is somewhat curious that although those who affect ultra-conservatism in social matters affect to look askance at people who have crossed the black waters it is not so much the fact of going to a European country, as the adoption of European habits of life that puts one out of the pale of Hindu Society. You may go to Europe or America or Japan over and over again, but if after you return you conform even only outwardly to the usages of Hindu Society, you are allowed to call yourself a Hindu and intermarriage with members of your family is not interdicted. But woe betide him who publicly or openly adopts the European mode of life. He is outcasted and all inter-marriages with members of his family are forbidden. It is this want of sincerity in respect of social matters which appears to me to be one of the worst signs of Hindu society in Bengal. You may do things which are repugnant to Hinduism but if you do not openly admit doing it, your neighbours will affect to shut their eyes; but if another man does the very same thing and will have the courage to say openly that he had done it, then he will be tabooed.

The habit of frequently travelling by railway and of going to hill stations and sanitaria has in many ways relaxed the strong bonds of the caste system and of the Zenana or the Parda system. In travelling by trains even orthodox Hindus, except those of the strictest type, have frequently to take food which they would otherwise not take and under conditions under which they would not ordinarily take it. In the same way ladies who in Calcutta, or in other large towns in Bengal, will be in complete seclusion will not have any objection to walk about in the public streets in a hill station or in a place like Modhupur or Baidyanath. In this respect these sanitaria have taken the place which the holy cities had a few decades ago. In Benares, and even in Kalighat which is in such close proximity to Calcutta ladies who would be in the strictest seclusion in the neighbourhood of their own homes would be allowed in those days to walk about in the public street without in any way veiling their faces. The habit of going about unveiled in hill stations sometimes gives rise to somewhat ridiculous incidents. The ladies of the family of a friend of the writer who holds a very high position in society used to go about in a hill station without covering their faces in any way as long as they only met Europeans, but they used to veil their faces whenever they met Bengali gentlemen in any of their peregrinations.

The writer has given a plain unvarnished account of the social movements in Bengal in these pages. He has extenuated nothing, nor set down aught in malice. He hopes that what he has written will catch the eyes of the leaders of Hindu society and that if this happens they will ponder over the matter and see if they cannot give the right trend to the social movements which are taking place. He also hopes that other competent observers will tell us what is taking place in their provinces.

Sir W. Wedderburn's Congress Address.*

LADIES AND GENTLEMEN,—In selecting me to preside, for the second time, over your National Assembly, you have bestowed upon me a signal mark of your confidence. The honour is great; the responsibilities are also great; and I must ask from you a full measure of indulgence. At the same time, whatever my shortcomings may be, there is one respect in which I shall not be found wanting, and that is in good-will towards you and the cause you represent. My sympathy with your aspirations is whole-hearted; and I cherish an enduring faith in the future destiny of India. India deserves to be happy. And I feel confident that brighter days are not far off. There is a saying that every nation deserves its fate; and my confidence in the future of India is founded on the solid merits of the Indian people—their law-abiding character, their industry, their patient and gentle nature, their capacity for managing their own affairs, as shown in their ancient village organisation. Further, I put my trust in the intelligence, the reasonableness, and the public spirit of the educated classes. And last, but not least, I have confidence in the Congress, whose pious duty it is to guide the people in their peaceful progress towards self-government within the Empire.

A few days ago, speaking at a gathering of friends in England, who commissioned me to bring you their hearty greeting, I quoted the words of my dear old friend Sir Wilfred Lawson, who during his long life was ever engaged in some uphill battle for the cause of righteousness. He said that we should hope all things, but expect nothing. This is the spirit which defies discouragement, and is beyond the reach of disappointment. During the last 20 years it has been difficult for the friends of India even to hope. Poor India has suffered pains almost beyond human endurance. We have had war, pestilence and famine, earthquake and cyclone; an afflicted people, driven well-nigh to despair. But now, at last, we see a gleam of light. Hope has revived, and the time has come to close our ranks and press forward with ordered discipline. There is much arduous work to be done, but the reward will be great. In the words of the poet, let us, "march with our face to the light; put in the sickle and reap."

* Delivered at Allahabad, 26th December, 1910.

OUR WATCHWORDS.

Our watchwords must be "Hope"—"Conciliation"—"United Effort."

"HOPE."

The late King-Emperor, Edward the Peacemaker, whose loss we shall ever deplore, in his message to the Princes and people of India on the occasion of the Jubilee, gave us every ground for hope. In that gracious Declaration, which confirmed and developed the principles laid down in Queen Victoria's Proclamation of 1858, he promised concessions to the wishes of the people, including the steady obliteration of race distinctions in making appointments to high office, the extension of representative institutions, and a kindly sympathy with Indian aspirations generally. Effect was given to those promises by Lord Morley's appointment of Indians to his own Council, and to the Executive Council (the inner Cabinet) of the Viceroy and of the Local Governments, and when he successfully carried through both Houses of Parliament his far-reaching measure of reform for the expansion of the Legislative Councils on a wider representative basis. A hopeful spirit as regards the near future is also justified by the sympathetic tone of the speeches of both the outgoing and the incoming Viceroy. India honours Lord Minto as a man who, under the most trying circumstances, has bravely and honestly striven to do his duty. According to his view, the unrest and political awakening in India is evidence that "the time has come for a further extension of representative principles in our administration." And Lord Hardinge has promised to "do his utmost to consolidate the beneficent and far-reaching scheme of reform initiated by Lord Morley and Lord Minto for the association of the people of India more closely with the management of their own affairs, and to conciliate the races, classes and creeds."

"CONCILIATION."

And this brings us to the duty of conciliation, as now the first step towards constructive work. As long as Indian leaders could only offer a criticism of official measures from outside, it was necessary that their main energies should be directed towards securing a modification of the system of administration under which they lived. And in such work it was inevitable that hard and unpleasant things should occasionally be said on either side, rendering harmonious co-operation difficult, if not impossible. But now that opportunities have been provided for popular representatives to discuss, in a serious and responsible spirit and face to face with official members, the grievances of the people which they would like to see removed or the reforms which they wish to be carried out, the dominant note of their relations with official classes, as also among themselves, should, I think, be one of conciliation and co-operation. There is an enormous amount of good, solid, useful work for the welfare of the people of India to be done in various directions, needing devoted workers, who will labour strenuously and with a genuine appreciation of one another's difficulties. Such is the work for the economic and industrial regeneration of the country, and for the development of education,—elementary education for the masses, technical education, and the higher education of the West—England's greatest boon to India—the magic touch, which has awakened to new life the ancient activities of the Indian intellect. Besides these, there are other important items in the Congress programme calling loudly for early attention and settlement. All this means effort, strenuous, well-directed, and self-sacrificing: and it needs co-operation from every quarter. In facing this high enterprise, let us forget old grievances, whether of class or creed or personal feeling. Let us not dwell on matters of controversy, but cultivate a spirit of toleration, giving credit to all that, however different their methods may be, they are true lovers of Mother India, and desire her welfare. If, as I trust will be the case, you accept these general principles, I will ask you briefly to consider the specific cases in which, from the nature of things, we must anticipate some difficulty in obtaining the hearty co-operation we so much desire. In so vast and composite an entity as India, there exist necessarily divergent views and divergent action in matters political and social, leading to friction. Among important classes and groups difficulties have hitherto arisen in three principal directions: we have the differences (1) between European officials and educated Indians, (2) between Hindus and Mahomedans, and (3) between Moderate Reformers and Extremists. Such tendencies to discord cannot be ignored. But my proposition is, that the conflict of interest is only apparent; that if we go below the surface, we find identity of object among all these classes and groups; that all are equally interested in the prosperity and happiness of India; and that the only true wisdom is for all

to work together in harmony, each casting into the common treasury his own special gifts, whether of authority, or of knowledge, or of unselfish devotion.

"CONCILIATION:" (1) OFFICIALS AND NON-OFFICIALS.

Let us then consider briefly the facts regarding each of the three cases above noted, beginning with that of European officials and independent Indian opinion. In order to trace the growth of the existing tension, we cannot do better than refer to the records of the Congress, which during the last 25 years has mirrored popular feeling, and registered the pronouncements of many trusted leaders; some of whom, alas, have passed away, as Mr. W. C. Bonnerjee, Mr. Justice Tyabji, Mr. Romesh Chunder Dutt, and Mr. Ananda Charlu; others, as the Grand Old Man of India, are still with us, to cheer us with their presence and guide us on our way. Now what was the feeling 25 years ago of the Congress leaders towards British policy and British administrators? There could not be a more sincere and uncompromising exponent of independent Indian opinion than Mr. Dadabhai Naoroji, but nothing could be stronger than his repudiation of any feeling unfriendly to British policy or British methods. As President of the Second Congress in 1886 he said:—"It is under the civilizing rule of the Queen and people of England that we meet here together, hindered by none, and are freely allowed to speak our mind without the least fear and without the least hesitation. Such a thing is possible under British rule and British rule only." He then goes on to recount some of the "great and numberless blessings which British Rule has conferred on us," and concludes as follows:—"When we have to acknowledge so many blessings as flowing from British rule,—and I could descant on them for hours, because it would be simply recounting to you the history of the British Empire in India,—is it possible that an assembly like this, every one of whose members is fully impressed with the knowledge of these blessings, could meet for any purpose inimical to that rule to which we owe so much?" Such were, not so long ago, the cordial feelings of educated Indians towards British policy and British administrators. A change of policy produced a change of sentiment. The various measures which caused this sad estrangement are well known; and I will not now recapitulate them, because I am above all things anxious that by-gones should be by-gones. Happily, also, the introduction of the reforms of Lord Morley and Lord Minto has done a good deal to mitigate existing bitterness. Conciliation on the part of the Government has already produced some effect, but it has not been carried far enough to bear full fruit. With a view, therefore, to restore old friendly relations, I will venture to make a two-fold appeal to the official class; first, to accept and work the new policy represented by the reforms in an ungrudging, even, generous spirit, and to carry it further, especially, in the field of local self-Government—in the district, the taluka and the village; and, secondly, to facilitate a return of the country to a normal condition by an early repeal of repressive measures or, in any case, by dispensing, as far as possible, with the exercise of the extraordinary powers which they have conferred on the Executive, and by making it easy for those who have seen the error of their ways to go back quietly to the path of law and order. Any fresh offences must, of course, be dealt with, but moderate men would have a chance of working effectively for peace, if the public mind was not kept in a state of tension by indiscriminate house-searchings, prosecutions and other processes in pursuit of offences of an older date. There is a saying that it takes two to make a quarrel. May I, therefore, at the same time make an appeal to Indian publicists, in the interest of their own people, to facilitate forbearance on the part of the authorities by realising the difficulties of the administration and by avoiding the use of language, which rouses official suspicion and gives rise to vague apprehension? In this way both parties would make their contribution to peace and goodwill.

As an old Civilian, and as belonging to a family long connected with India, I appreciate the merits of the Indian Civil Service, and believe that there never existed a body of officials more hardworking and trustworthy. But the time has come for a modification of the system. The guardian, if somewhat austere, has been honest and well-meaning; but the ward has now reached an age at which he is entitled to a substantial share in the management of his own affairs. Is it not the part of wisdom to accord this to him with a good grace? During the last few years, official duties, connected with repression, have been carried out with characteristic thoroughness; severe punishments have been awarded and such advantages as could possibly accrue to law and order from this policy have been realised. But the performances of such duties must have been irksome and uncongenial to the British

temperament. All, therefore, will be glad of a truce in those proceedings. It is now the turn of conciliation, which will give encouragement to the great body of well-affected citizens, whose hopes are blighted by disorder, and whose dearest wish is to bring back peace to a troubled land. This policy is both the wisest and the most congenial, I am sure, and I speak from personal experience, the Civilian will find his life pleasanter, and his burdens lighter, if he will frankly accept the co-operation which educated Indians are not only willing but anxious to afford. This was the view taken by Sir Bartle Frere, who said:—"Wherever I go, I find the best exponents of the policy of the English Government and the most able coadjutors in adjusting that policy to the peculiarities of the natives of India among the ranks of the educated Indians." But apart from the satisfaction, and personal comfort of working in harmony with his surroundings, the young Civilian naturally craves for a high ideal in the career he has chosen; and he cannot but feel a glow of sympathy for the views of the older generation of administrators—Elphinstone and Malcolm, Munro and Macaulay—who foresaw with gladness the day of India's emancipation. Every profession needs its ideal. Without that, it is but a sordid struggle for livelihood; and every man of a generous spirit, who puts his hand to the Indian plough, must regard the present discord as but a temporary phase, and look forward to the time when all will work together to rescue the masses from ignorance, famine and disease, and to restore India to her ancient greatness.

"CONCILIATION" (2) HINDUS AND MAHOMEDANS.

We come next to the case of the Hindus and Mahomedans. This is a domestic question, and it is doubtful how far an outsider can usefully intervene. But I will venture to say a few words on the subject, because I feel so strongly the danger to peace and progress, if these two great communities come to be arrayed in two hostile camps. Also, in the position I now occupy as your President, I feel to a certain extent justified in my intervention, because one of the principal objects of the Congress, as declared by Mr. W. C. Bonnerjee at the opening of the first Congress in 1885, was "the eradication, by direct friendly personal intercourse, of all possible race, creed or provincial prejudices among all lovers of our country." Fortified by these considerations, I approached the subject, before leaving England, in consultation with esteemed Indian friends who were anxious to promote conciliation; and I am glad to say that a hopeful beginning has been made. His Highness the Aga Khan, in agreement with Sir Pherozeshah Mehta and Mr. Ameer Ali, has proposed a Conference, where the leaders of both parties may meet, with a view to a friendly settlement of differences; and at their request, I addressed a letter to some of the leading representatives of the various communities in different parts of India, explaining the proposals and inviting their co-operation. In this connection we may refer to the words of our lamented friend, Mr. Justice Tyabji, who presided over the 3rd Congress at Madras. He recognised that each of the great Indian communities has its own peculiar social, educational and economic problems to solve. "But," he said, "so far as general political questions affecting the whole of India—such as those which alone are discussed by this Congress—are concerned, I, for one, am utterly at a loss to understand why Mahomedans should not work shoulder to shoulder with their fellow-countrymen of other races and creeds for the common benefit of all." This pronouncement seems to place the whole question in its true light. This also is the view taken by Mr. Wilfred Blunt, than whom there is no truer friend of Islam. He urges the Mahomedan community to join the Congress movement, "if they would share the full advantages of the coming self-government of their country." Mr. R. M. Sayani, a Mahomedan gentleman of wide experience, who was your President in 1896, carefully analysed the facts of the case, tracing the historical origin of the friction between Hindus and Mahomedans, and at the same time indicating the influences which make for conciliation. No doubt certain recent events have brought into prominence the differences between the two communities; but these differences should not be exaggerated, and we should rather direct our attention to the solid interests in which all Indians are equally concerned. I would therefore commend to the special attention of both Hindus and Mahomedans the facts and arguments contained in Mr. Sayani's presidential address, which will be found at pages 319 to 346 of the handy volume, entitled "The Indian National Congress," which we owe to the public spirit of our friend, Mr. G. A. Natesan, of Madras.

A recognition by the two great communities of the essential identity of their real interests, however long it may be delayed, is, I feel convinced, bound to come at last. Meanwhile, as practical men, it behoves us to hasten

the consummation by utilising every opportunity that presents itself to promote joint action, as also by avoiding, as far as possible, those occasions or controversies which lead to friction. A good illustration of what may be achieved by the Hindus and Mahomedans standing shoulder to shoulder in the service of India is supplied by the latest news from South Africa. Here, if anywhere, the Indian cause appeared to have arrayed against it overwhelming odds. But thanks to the determined stand made by the Indian community under the splendid generalship of Mr. Gandhi, the long night seems to be drawing to a close and we already see the faint glimmerings of a new dawn. There is no doubt that the manner in which the people of India, without distinction of race or creed, have come forward to support their suffering brethren in the Transvaal, has made an impression on both the Imperial and the South African Governments. In the new Councils, too, members of the two communities have excellent opportunities of working together for the common good, and much may be achieved by them in matters like the education of the masses, higher and technical education, and the economic and industrial development of the country. Such co-operation, besides producing substantial results directly, will also have the indirect effect of strengthening those tendencies which make for joint action in public affairs generally.

"CONCILIATION:" (3) MODERATES AND EXTREMISTS.

Lastly, we have to consider the differences which have arisen among Indian reformers themselves, between those who are known as "Moderates" and those who are called "Extremists." In 1885, when Mr. Allan Hume, Mr. Dadabhoy Naoroji and Mr. W. C. Bonnerjee founded the Indian National Congress on strictly constitutional lines, there were no differences: for more than 20 years from that date all Indian reformers worked together harmoniously, and, year by year, patiently and respectfully, placed before the Government of India a reasoned statement of popular needs. But in 1907, at Surat, there was a split in the Congress. The more impatient spirits, despairing of success by Congress methods, broke away from their former leaders, and sought salvation in other directions, and by other methods. Now, as a mere matter of tactics and expediency, to put it no higher, I would ask, have those other methods been successful? It appears to me that they have resulted in wholesale prosecutions and much personal suffering, without tangible benefit to the popular cause. On the contrary, all departures from constitutional methods have weakened the hands of sympathisers in England, while furnishing to opponents a case for legislation against the Press and public meeting, and an excuse for drawing from its rusty sheath the obsolete weapon of deportation without trial. I should like to put another question, and it is this: If now the tide of reaction has been stayed, and if, in any respect, we have had the beginning of better things, is not this mainly due to the labours of the Congress? I do not wish unduly to magnify Congress results. But what other effective organisation exists, either in India or in England, working for Indian political reform? For a quarter of a century the Congress has been at work, openly and fearlessly, without haste and without rest, educating public opinion, and, at the close of each year, pressing upon the Government a well-considered programme of reforms. It would be a reflection on the intelligence of the Government to suppose that such a practical expression of popular wishes was without its effect. And, as a matter of fact, Lord Morley's beneficent measures have followed Congress lines, the reform and expansion of Legislative Councils having been the leading Congress proposal from the very first Session in 1885. I would therefore submit to our "impatient idealists" that there is no cause for despair as regards Congress methods, and I would ask them not to play into the hands of our opponents by discrediting the results of Congress work. Advanced reformers should not preach the doctrine of discouragement, but rather carry the flag boldly forward, as the scouts and Uhlans of the army of progress. We have heard something about "mendicancy" in connection with petitions to Parliament and the higher authorities. But Mr. Dadabhoy Naoroji, as President at Calcutta in 1906, pointed out that "these petitions are not any begging for any favours any more than the conventional 'your obedient servant' in letters makes a man an obedient servant. It is the conventional way of approaching higher authorities. The petitions are claims for rights or for justice or for reforms,—to influence and put pressure on Parliament by showing how the public regard any particular matter." Assuredly the authors of the Petition of Right were not mendicants. On the contrary, they were the strong men of the 17th century, who secured to the people of England the liberties they now enjoy. In following this historical method, therefore, there is nothing to hurt the self-respect of the Indian people.

I sincerely hope that those who have broken from the Congress, because they have ceased to believe in Congress methods and in constitutional agitation, will consider dispassionately what I have said above and revert to their older faith. But in addition to such men, there is, I understand, a considerable number of old Congressmen, whose attachment to Congress principles is intact, but who are not now to be found in the ranks of the Congress, because they are not satisfied about the necessity of the steps taken by the leaders of the constitutional party, after the unhappy split at Surat, to preserve the Congress from extinction. These friends of ours obviously stand on a different footing from those who profess Extremist views, and I would venture to appeal to their patriotism and ask them not to be overcritical in their judgment on a situation, admitted by every body to be extraordinary, which could only be met by extraordinary measures. I would at the same time appeal to you, gentlemen of the Congress, to consider if you cannot, without compromising the principles for which you stand, make it in some way easier for these old colleagues of yours to return to the fold. Remember that the interests at stake are of the highest importance, and no attempt that can reasonably be made to close your divisions ought to be spared.

"UNITED EFFORT."

We now come to a very practial part of our business: Supposing we obtain agreement on the principles above indicated and secure co-operation among the forces of progress, in what directions can our efforts be most usefully exerted? Hitherto Congress work has come costly under 3 headings: I. Constructive work in India, educating and organising public opinion; II. Reprsentations to the Government of India regarding proposed reforms; and III. Propaganda in England. The expansion of Legislative Councils and the admission of Indians into the Executive Councils of the Viceroy and Local Governments has vastly extended the scope of the work under the 1st heading. Independent Indians will now be in a position to take the initiative in many important matters, and press forward reforms, which hitherto have only been the subject of representations to the Government. In order to promote co-ordination and united action in this most important work, might I suggest that, in consultation with independent Members of the Legislative Councils, the Congress might draw up a programme of the reform measures most desired, for which, in their opinion, the country is ripe, and on which they think the Members should concentrate till success has been attained. As regards the 2nd heading, no doubt the Congress Resolutions will, as usual, be forwarded to the Government of India and the Secretary of State. But it would, I think, be desirable to bring your views specially to the notice of His Excellency the Viceroy. This might be done by a Deputation presenting a short address, showing the measures to which the Congress attaches the most immediate importance. Among these might be included such matters as the separation of the Executive and Judicial, the reduction of military expenditure, larger grants for education, and the economic village inquiry asked for by the Indian Famine Union. It would be very useful to know the general views on such topics held by the head of the Government, and the sympathetic replies, given by Lord Hardinge to addresses from other public bodies, makes it certain that we should receive a courteous hearing. In our representation we might include a petition for an amnesty or a remission of sentences to political offenders, as also a prayer for a relaxation of the repressive legislation of the last few years. Personally I should also like to ask for a modification of the Bengal Partition. But at the present moment, on the first arrival of a new Viceroy, such a move would, in my opinion, not be judicious. I have always held that this most unhappy mistake must ultimately be rectified; a modification will be made more practicable for the Government, if, in friendly conference, all those concerned can come to an agreement on the subject, and satisfy the Government that the best administrative arrangement would be a Governor in Council for the whole of the old Bengal Lieut.-Governorship, with Chief Commissioners under him for the component provinces.

PROPAGANDA IN ENGLAND.

There remains the 3rd heading, Propaganda in England. Will you bear with me when I say that you never seem sufficiently to realise the necessity of this work, the supreme importance of making the British people understand the needs of India, and securing for your cause the support of this all-powerful ally. I pressed this upon you in 1889, when I came with Mr. Bradlaugh, and again in 1904 with Sir Henry Cotton. Once more, in 1910, I entreat you to

give your attention to this vital matter. Let me remind you of the twofold charactor of the Congress work. There is first the work in India: the political education of the people, having for its object to create solidarity of Indian public opinion, founded on the widest experience and the wisest counsels available. This part of the work has been in great measure accomplished. During the last 25 years the Congress programme, stated in the form of definite resolutions, has been gradually matured, and is now practically accepted as expressing independent public opinion throughout India. The Congress Resolutions contain the case for India, the brief for the appellant is complete; and what is now wanted is a vigorous propaganda in England, in order to bring the appeal effectively before the High Court of the British Nation. The work to be done is of a missionary kind, and must be mainly directed to influencing the British people, in whom the ultimate power is vested; and any one who, on behalf of India, has been in the habit of addressing large audiences in England, and especially audiences of working men and women, can bear testimony to the ready sympathy shown by the hearers, and their manifest desire that justice should be done. It must be borne in mind that in England public opinion guides the Parliamentary electors; the votes of the electors decide what manner of men shall compose the majority in the House of Commons; the majority in the House of Commons places in power the Government of which it approves; and the Government appoints the Secretary of State for India and the Viceroy, who, between them, exercise the supreme power at Whitehall and Calcutta. If Indians are wise, they will keep these facts in view and follow the line of least resistance. Instead of knocking their heads against a stone wall, they should take the key which lies within their grasp. Those of the older generation will remember what striking success attended the labours of Messrs. Manmohan Ghose, Chandavarkar and Mudaliar, when they came to England in 1885. And only those who understand the true inwardness of things can realize what India owes to men like Mr. Dadabhai Naoroji, Mr. W. C. Bonnerjee, Mr. Lalmohan Ghose, Mr. A. M. Bose, Mr. Surendranath Bannerjee, Mr. Wacha, Mr. Mudholkar and Mr. Gokhale, for the work they have done in England, by addressing public meetings, and by personal interviews with influential statesmen. But the visits of these gentlemen have been at long intervals. What is wanted is a systematic, continuous, and sustained effort, to bring before the English public the Indian view of Indian affairs.

In India, there is a new-born spirit of self-reliance. That is good; but do not let it degenerate into dislike for the people of other lands. Race-prejudice is the palladium of your opponents. Do not let any such feeling hinder you from cultivating brotherhood with friends of freedom all over the world, and especially in England. It is only by the goodwill of the British people that India can attain what is the best attainable future—the "United States of India" under the ægis of the British Empire, a step towards the poet's ideal of a Federation of the world. In his eager desire for self-Government, let not the "impatient idealist" forget the solid advantages of being a member of the British Empire; the *Pax Britannica* within India's borders; the protection from foreign aggression by sea and land; the partnership with the freest and most progressive nation of the world. No one supposes that under present conditions India could stand alone. She possesses all the materials for self-government; an ancient civilisation; reverence for authority; an industrious and law-abiding population; abundant intelligence among the ruling classes But she lacks training and organisation. A period of apprenticeship is necessary, but that period need not be very long, if the leaders of the people set themselves to work together in harmony. Hand in hand with the British people, India can most safely take her first steps on the new path of progress.

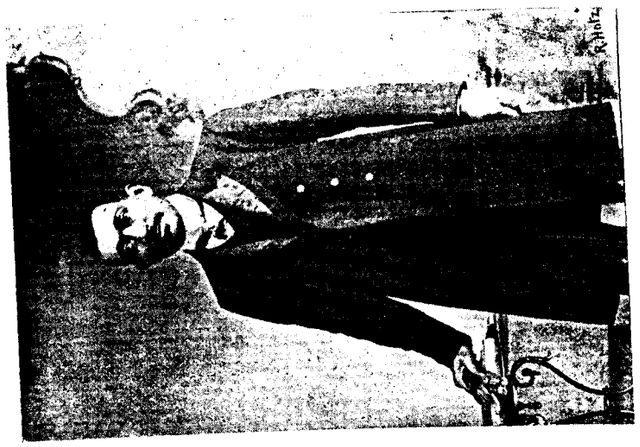
Sir William Wedderburn

The Congress President-Elect.

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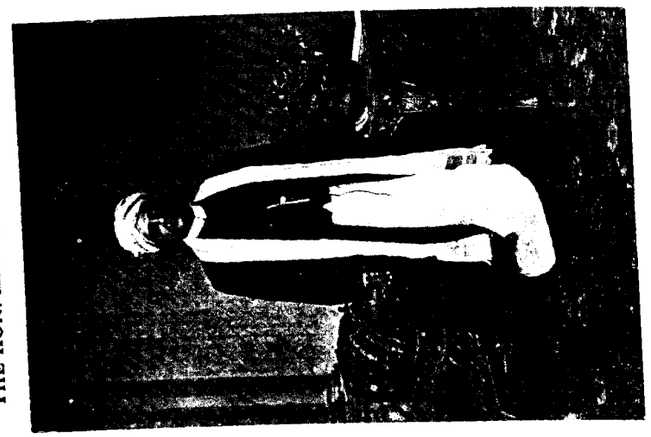
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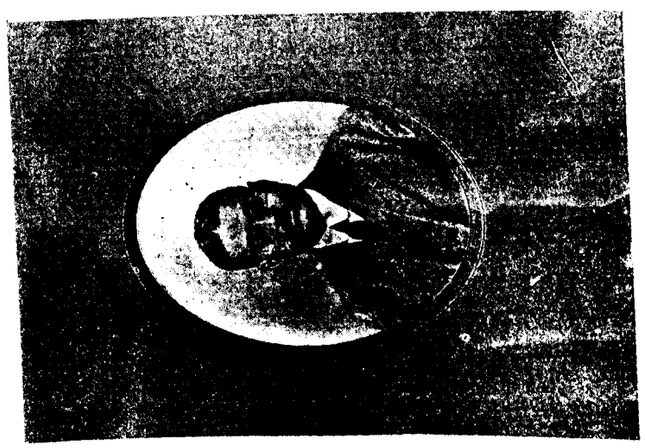
MR. A. YUSUF ALI, I.C.S.

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President,
Industrial Conference.

Supplement to "THE INDIAN REVIEW."

A COMMON SCRIPT FOR INDIA.*

BY

THE HON. MR. V. KRISHNASWAMI AIYAR.

LADIES AND GENTLEMEN,—I thank you all for the honour you have done me in asking me to preside over the deliberations of this Conference. But I think I owe you an apology for the temerity of accepting the honour. I come from the South of India and I belong to a part of the country where this problem of a common script for all India has been very rarely mooted, and where the minds of the people have not been turned to the solution of the problem. It is perhaps because of the difficulty of inducing the South of India to accept the proposition of a common script, and especially of a script which has an origin different from the alphabets of Southern India, that I think I have been chosen as the representative of the most intractable part of the country to express my adherence to the cause which you have assembled here to represent. (Hear, hear.) Gentlemen, this is a season of Congresses and Conferences. Thirty-five years ago the Theosophical Society with its innumerable branches scattered over the whole of the habitable globe, set us the example of meeting in annual convention at Adyar. The great organisation, known as the Indian National Congress, followed that example and inaugurated its proceedings 25 years ago for the purpose of expressing our national grievances and our national aspirations in the political field. The Indian Social Conference started into existence two years later in Madras, and for the last five years the industrial activities of the country have found an expression in the Indian Industrial Conference which is now regarded as almost an annexure to the Indian Political Congress. There are other Conferences like the Temperance Conference, and if this Common Script Conference is the youngest of all, it is in my judgment not by any means the least important. (Hear, hear.) A new awakening, a feeling of national unity, a common sentiment in favour of a common development all along the line has found expression in all these various movements. And I venture to think that if this common movement for a common expression of national sentiment has to find its full fruition, that will be impossible if we don't move along the line of securing a common language and a common script. (Hear, hear.) We, in this Conference assembled, have not taken before us the problem of a common language at the present moment. We are rather engaged in the humbler task of suggesting to the people of this country the desirability of adopting a common script. It has been said that the idea of a united India, conscious of a sense of unity, is the vainest of all vain dreams. But the answer has also been given in some quarters that nationality may exist, notwithstanding differences of race and creed, on the one condition of a sense of oneness which transcends all feelings of separateness and difference. If there is in us an aspiration towards unity, then I think we must all feel that that unity is almost unachievable unless we determine upon removing all those indications of difference and separation which only too generally exist amongst us. A common language and a common script are amongst the factors in nation-building. A common script, when there are as many as about 20 scripts in the land, a common language, when there are as many as 147 languages spoken in the country, seems at first sight an impossible dream. But there are those who have watched that problem from their own serene heights and who have come to the conclusion that what is to-day a dream and what is merely a hope of the future to-morrow, may the day-after-to-morrow be a realized fact. (Hear, hear.) And, further, it is necessary for all of us to bear in mind that there is no such thing as impossible in the dictionary of Providence. (Hear, hear.) Two hundred and nineteen millions of people are to-day speaking a variety of Indo-Aryan vernaculars. Fifty-six millions of people are speaking Dravidian languages which are supposed to have an origin different from the Aryan. I venture to believe that it is no crusade against this multiplicity of languages and scripts to recommend that all these people speaking one hundred and forty-seven languages may well afford to have, in addition each to his own Indian vernacular, one common language of expression. (Hear, hear.) I also venture to think that in addition to the several scripts which they happen to learn they may well afford to have one common script which shall be capable of being understood all over the land. I ask you for a moment to consider the immense disadvantages under which we are suffering by reason of our having separate scripts which divide one section

* Presidential address delivered at the Common Script Conference held at Allahabad, in December, 1910.

of the people from another. Even if the language was different, but the script was the same, it would be possible having regard to the fact that many of the Indian languages have an Aryan origin, for people to understand one language by reason of some particular words or turns of expression being understandable. It is possible notwithstanding the variety of scripts for people to make themselves understood, even if the language was not the language in which the person was speaking in his home. Again, gentlemen, I ask you whether it is not necessary at the present day—when some of our Indian vernaculars have been enriched by many writers of eminence, bearing in mind the fact that all these have a common origin in the Aryan literature of ancient days—that the treasures of one language should be handed on to another, and whether that would not be more easy if there was the medium of a common script. (Hear.) Gentlemen, the difficulty of learning a script, the labour that is involved in mastering more than one alphabet, the cost of printing, the labour that is involved in printing in different alphabets, as a matter of fact, the same language, all these ought to be counted by people that are at the present day not remarkable for the longevity of their existence. It is not necessary to appeal to people to convince them of the necessity for a common script. But, perhaps, it is difficult to convince people that it is possible to have a common script.

Now, gentlemen, if you want a common script, there are several competitors in the field. There is the Arabic script which stands by itself, which is adopted, if not by all the 60 millions of the Mahomedan population of this land, at any rate, by a considerable section of that people, and which, possibly out of a narrow sectional sense of patriotism, has been adhered to by the Mahomedans. There is the Roman script which there are many people who knowing something of these matters consider a desirable script for the people of India to adopt. There is the Devanagari script—a script in which the Hindi language is mostly written, a script in which the Sanskrit language which is the root of most of the languages of India is written at the present day—there is the Devanagari script also competing for the position of the common script of the land. (Hear, hear.) Now, gentlemen, if you are to have a common script you naturally ask yourselves the question, what are the conditions of a common script which any particular script has to satisfy? It is, in the first place, necessary that each should be complete, that there should be no redundancy of letters in the script, that there should be no insufficiency of letters for the expression of distinct elementary sounds. It is necessary that that script should be capable of being easily learnt, easily written, and easily printed. Unless all these conditions are satisfied to a reasonable extent, no particular script can stand competition in the field.

Now, I will take these scripts in order. I think the Arabic script stands condemned for this reason that it is both incomplete and redundant in expression. (Hear, hear.) In it there are letters which represent the same sound, there are sounds which are unexpressed by independent letters. There are ambiguous sounds, letters which are ambiguous in the sense that they are capable of being rendered in different sounds. A great authority, Mr. Syed Ali Bilgrami, was quoted to me this morning as expressing a decided opinion that the Arabic script was incapable of being accepted as a common script for all India, and that it was necessary for Mahomedans themselves to give it up in preference to a script that is common enough in the land and is capable of satisfying all the conditions that I have attempted to lay down.

Now, gentlemen, passing on to the Roman script, there are advocates in favour of the Roman script and it must be confessed that there are certain advantages in our adopting the Roman script. That is the script in which the English language is written, and so long as the English language, and I will add the European languages, the languages in which the highest civilisation of the day has found expression, so long as those languages occupy their present position, it is advisable that all those who would stand shoulder to shoulder in the march of civilisation, all those who desire to participate in the benefits of modern science, should go in for the knowledge of that script for the expression of their own languages; for, if those languages can be written in that script, you can readily perceive that it will minimise the labour otherwise involved in acquiring a knowledge of several scripts at the same time. It will minimise the necessity for printing matter in different scripts for the benefit of different people. It will make it easy for people in one part of the country to have intercourse with people in another part of the country without any great difficulty. It will make his journey easy for a common traveller when he finds the time-table printed in the Roman character. It will be easy for him if the Roman character will express in Hindi the

meaning of the time-table. The ordinary traveller who knows his Hindi can travel from place to place without the difficulty of finding out from the station-master or porter or other person at the way-side station each time the train stops whether and how long the train will stop at a particular place or not. I am sure most of you have been travellers only in India. I am afraid most of you have been travellers only in Northern India. If you have travelled in the south, you will realise what difficulties a person like myself travelling in the north, experiences, notwithstanding the advantage that I possess of knowing the English language. Now, gentlemen, it is easy to illustrate the difficulties under which we are labouring, under which our common people are labouring, for lack of knowledge of the Roman script. And if the Roman script will from to-morrow be used for the purpose of expressing the sounds of the languages of the various parts in India, I am not here prepared to deny that there will be very great advantages. It is just possible that it may offend the national sentiment. If you do away with the Arabic script, you perhaps offend the national sentiment of the Moslem population of the land. I am sure that so far as a script is concerned it has absolutely no connection with the religion of a community. I do not believe that any script has any particular connection with the religion of the people of any land. Therefore, I ask you to consider the question whether the Roman script is a desirable script to be adopted as a common script in India. I have read some literature on the subject, and I have endeavoured to follow with a disposition to agree because I am in favour of the material civilisation of the West being accepted by the people of this land with a determination that the spirituality of the Indian people shall not be affected by it. I have tried in great sympathy to follow the recommendation of the Roman script, but the more I have examined the script the more I feel that it is impossible of acceptance at the present day. (Cheers.) It is impossible of acceptance for the very simple reason that in the matter of incompleteness and in the matter of redundancy I do not think the greatest advocates of that script will hesitate to admit that it is a truly inefficient medium of writing as employed in expressing the sounds of the English language. I do not know if it is necessary to illustrate this position. Just take any letter in the English language, and at once there come to my memory several. Take the letter *a*. It represents, as you can see from looking at any dictionary without taking the trouble to remember the number of words at the foot of the page. *a* represents the sound as in ale, senate, care, am, arm, ask, all, etc. Now, take the letter *u*. It is *yu* in some places as in acute, it is *a* in cut, it is *u* in put. One of the greatest obstacles we experience in the understanding of this language, which all are anxious to understand, eager from the most selfish considerations to learn; one of the greatest obstacles is the hopeless confusion in which the alphabet of the English language is involved. There are those who recommend the addition of a number of symbols for the purpose of removing this incompleteness. But I do not know how they can succeed in removing the existing redundancies by the mere addition of a number of symbols for certain definite sounds which do not find separate or independent expression in the Roman alphabet. I recognise that it is easy to have *a* plus *i* to represent the sound *ay*. It is easy to have *a* plus *u* to represent the sound *ow*. Quite true it is easy; but it is forgotten that there are rules of *Sandi*, as they are called, in most of the Indian languages. If you write *i* immediately after *a* it will become *ĕ*. If you write *u* after *a* the sound that will be produced by the conjunction of the two is *ŏ* and not *ow*. And so I can illustrate the difficulty of these new symbols or new combination of symbols which are recommended by those who claim to speak with authority on the question of the Roman alphabet being adopted by the Indian people. I do not think it can be gainsaid that in the matter of forging letters to represent particular sounds the Indian people have been far ahead of the other nations of the world They have analysed each sound with reference to the particular configuration of the mouth—with reference to the contact of the tongue with the lip, one part of the tongue with one part of the roof of the mouth and so on—and with regard to the representation of sounds the conclusion they have come to is that each separate letter should have an independent sound. And yet even in this almost perfect system of writing, there are deficiencies. For example, gentlemen, we must admit that there is no symbol in the Devanagari alphabet, and those that are descended from it, that there are no independent symbols to represent *f* or *z* which are peculiar to the Arabic and Roman languages. We must also admit that if you travel down to the extreme south, you find a language the adherents of which are proud of the language and of the treasures of the literature embodied in that lan-

guage, I mean the people who speak Tamil. You find there a language which has sounds to express that are not expressed in the Devanagari alphabet. It is a sore trial to the Englishmen who come down to that part of the country in their official career to utter the sound. I do not know whether any of you have attempted to pronounce it. I am sure you will be able to pronounce it, but the particular letter which is to represent that sound, I am afraid, is not in the Devanagari alphabet. It may also be that there are certain other sounds some in Telugu and perhaps one or more in Malayalam, which do not find an independent symbol in the Devanagari script. But I do not think that this is a problem which presents any very great difficulty in respect of the adoption of the Devanagari script as the common script for India. It is perfectly easy for the genius of this Indian nation, for the mould in which the grammars of these languages are cast is substantially the same. It is easy for any person interested in the cause of a common script to add a few symbols, or to make a few changes in existing symbols to define the extra sounds which do not find adequate expression in the Devanagari script. There is a problem even in these provinces of the north—to speak of Bengal and the United Provinces and the Punjab—I am told that there is a problem in these provinces—for there is a certain sense of narrow patriotism—pardon me for the word—there is a sense of narrow partriotism, which still declines to give up a particular script in which a particular language at the present day is written, so much so that the patriotism has travelled beyond even its legitimate limits, so as to insist upon Sanskrit being printed in the particular script of the provinces. Gentlemen, the Devanagari script has had the good fortune of being accepted by European and American Savants in Sanskrit as a script in which Sanskrit books are to be printed. It has had the great advantage of acceptance by the Government in this country as the script in which official publications in Sanskrit shall be issued, and the influence exerted by both these forces has travelled far and wide, so that at the present day, notwithstanding the different tendencies in times past and at the present day in the south so far as the printing of Sanskrit is concerned, the Tamil people, the Malayalam people, the Canarese people and the Telugu people, who erstwhile affected a partiality for printing Sanskrit in their own particular alphabets, are almost giving up that tendency and are printing works in Sanskrit only in the Devanagari character. My friend, Mr. Sarada Charan Mitra, reminds me that this is so in Bengal also at the present day. I am very glad to hear it. Gentlemen, I have read that the people of Japan and the people of Germany, people than whom there are no more intensely patriotic people in the world, that the people of these two countries are giving up, rather are preparing themselves to give up, their own particular scripts in favour of the Roman script which alone is acceptable to the civilisation of the world at the present day.

If those two people, than whom no brighter examples of patriotism stand before us, do not consider it inconsistent with patriotism and love of their fatherland, to give up their particular scripts for a common script as expressive of the common brotherhood of Europe and America, if they are prepared to do so, need I appeal in vain to my brethren, be they the people of the two Bengals or the people of the United Provinces or the Punjab, whatever be the particular province they come from, whatever the script in which they have been writing their languages hitherto, need I appeal to them that it is no part of patriotism to stick to one alphabet, which after all may be said to be descended from the Devanagari alphabet, which is, at all events, akin to the Devanagari alphabet, and the giving up of which is no compromise of patriotism or self-respect, need I appeal to them that they should make a sacrifice not for the benefit of their particular province merely but for the benefit of the whole of India; need I appeal in vain to men who have set before us the standard of patriotism in the political and the industrial fields that they should also join their forces with this gathering for the expression of a common feeling, and unite in adopting a common script for the Indian languages?

Now, gentlemen, the question remains as to how this movement shall be promoted. Its advantages are manifold. There is nothing really to be urged against it. But, how far shall we proceed to work? First of all, I feel that there is a great necessity for an academy of learned men, men who are thoroughly acquainted with the history of the various scripts that are in vogue in the country for the purpose of determining what additional symbols shall be adopted for the expression of sounds which are peculiar to certain languages in the country for making this Devanagari script complete. It is necessary, in the first place, because if you simply put forward this propaganda of yours, you will be told that it is wanting in sufficient symbols for the expression of particular

sounds. Men of the Telugu country will ask you, where is the letter *za*, the men of the Tamil country will ask you for the expression of *zha*. The Mussulman is entitled to ask you, where is the letter for *fa* or *za*? Therefore, it is necessary that there should be an academy of learned men to prescribe the additional sounds which shall make the Devanagari script complete. It is then desirable that societies should be formed all over the land for the purpose of propagating this idea amongst the various sections of the people of this Continent. It is necessary that appeals should be made by circulars and leaflets all over India and more especially in the southern part of India, because that is in a sense foreign to the script. It is necessary that all endeavours should be made in all parts of this country to make people realise that it is not a movement calculated to wean them away from affection for their own language, that it is not a movement calculated to disturb their sense of even local patriotism, but that it is a movement which has got the interests of the Indian people at heart and, therefore, should be taken in hand by every section of the people in every part of the country. It is necessary, in the next place, that you should appeal to the press of India. Now, gentlemen, conceive of the enormous force, of the enormous pressure, the press of India will be able to exercise or bring to bear upon the people of this land. If it will accept this movement of yours as a desirable movement, it will inaugurate the first beginnings of the successful issue of sheets and leaflets and all their papers, in the script which you advise for the purpose of communicating your ideas in the respective languages in which these are printed. I do not think a greater force can be conceived of for the purpose of helping on this movement. Then, again, there is the great force and the great influence which it is possible for Government to exercise in connection with this idea. Just think of it only for a moment. A fiat is issued by the new Member who is responsible for Education in this land under the Government of India. Just imagine the fact of a fiat being issued that all boys in all schools, whatever other scripts they may learn—there need be no embargo upon any script—that every boy shall be taught this script, whether he is learning anything else in addition or not. The Emperor of Japan might issue it in a day for the benefit of the people of his country, not necessarily because the country is a small island, but because the ruler of the land knows his people, knows the wants of his people, and is determined to uplift them in the scale of civilisation so that they may march abreast with the other peoples of the world. The Government of this country may do likewise. I do not think that an optional provision of this description will run against the predilections or fancies of any individual or any section of our countrymen. But it is well known that the Government of this country, being a foreign Government, is obliged to feel every step that it takes, is obliged to walk warily lest it should offend the prejudices or predilections of any particular class of our countrymen. I think it is our duty, before we call upon Government to adopt themselves first any script, to demonstrate to them that we ourselves have satisfied the large numbers of our countrymen who are capable of thinking on this question that it is a desirable reform, and then alone is it possible for us to appeal to Government to bring to bear their authority on the enforcement of this idea.

Well, gentlemen, I have perhaps taken up too much of your time (cries of 'No,' 'No,') and it is necessary, having regard to the fact that there are about half a dozen propositions to be placed before you, that there are speakers who will, I am sure, represent their views with ability, that I should not detain you much longer. I will say this, that there are great forces at work amongst us at the present day, some whose trend we know not, others whose purpose and whose effects we may in a vague measure guess, and others still, the effect of which we are quite unable to understand, still less to diagnose. But I believe in a Divine Providence. I believe that whatever may disturb the surface, whatever may seem to mar the progress of this country, whatever may seem to divide people from people, section from section, or creed from creed, whatever out of heterogeneity and out of conflict may appear to retard the march of the people of the country, there is an underlying life of a united India which is bound to realize itself. (Hear, hear.) There is an underlying life which is bound to find its expression; it may be in the fullness of time, but when that time comes, it will be a day when India will have seen not the mere dawn, but the glorious sun, which has risen above the firmament, for the well-being of a great people who have had a great past and who, I believe, are bound to have a greater future. (Loud and continued cheers.)

—o—

The New India.

BY MR. GLYN BARLOW, M.A.

The temple still stands in its sacrosanct ground,
And the village still nestles religiously round,
And still do the palms and the plantains provide
Small gifts but sincere for the idol inside.
The steps of the tank are still wearing away
With the tread of the many who bathe there and pray;
And hands are still lifted and mantrams still said,
And the bather still washes the sins from his head.
At nightfall the crowd still devoutly repairs
To the temple to gaze at the god and say prayers;
To worship the while that the priest blows his shell,
And kindles his camphor and tinkles his bell—
To offer the gift—get the blessing—and then
Go home and feel peace both with gods and with men.

An idyllic existence to-day!—and 'twas so
With India ages and ages ago;
No care for the morrow, small care for the day,
Do the work of the moment—don't worry—just [pray.
The earth gives its increase; just till, sow, and [reap!
Give the rest unto Thought, and to Prayer, and [to Sleep!
True, Famine may come, but why worry the brain
With may-be's? Thank God that this year there's [good rain!
The spectre will stalk through the land when it [may;
For the present forget it: enough for to-day!
Do the work of the moment; just till, sow, and reap!
Give the rest unto Thought, and to Prayer—and to Sleep!

Is India changeless?—unchangeable?—No!
She may wear the same garb that she wore long ago,
But the soul that once peacefully dreamed its sweet dreams
Has begun to be harassed with work-a-day themes.
To the temple the villager still may repair
But the thoughts of life's troubles encounter him there.
The Collector has called for a tax overdue,
And the sowcar has dunned him and threatened to sue;
A court-case has failed and has cost him rupees,
And his son has just written from school for his fees.
The priest rings the bell, and along with the crowd
The villager calls on the idol aloud,
But his soul has no part with his lips in the prayer
And in spirit he groans "Is the god really there?"
His hopeful at school is more forward by far:
He has done with vain doubts; for he knows what gods are
—The figments of fear—the inventions of fools—
Unworthy of students in Government schools!
The mantrams he mutters are 'x equals y'
"The third person's 'he' and the first person 'I'."
His gods are his school-books—cheap novels as well—
And the heaven he lives for is B.A., B.L.

If the peasant has felt that life's idyll is done
And that life is a struggle—already begun,
The townsman can sadly assure him he's right,
For the townsman is bearing the brunt of the fight.
A struggle! Ah yes! Ask the Government clerk
Who toils for a pittance from ten till it's dark,
Yet knows that at least he has sustenance there,
And that thousands would gladly succeed to his chair.
A struggle! Ah yes! Ask the crowd of vakeels
—More lawyers than cases!—what pangs a man feels
When day follows day and there's never a brief,
Yet the man must seem busy—a sad make-belief—
And the coat must be new and the coach must be neat,
While the wife and the child have too little to eat.
A struggle: Ay, stand at the factory door
At the whistle at sunrise, and watch how they pour
—Men, women, and children—confusedly in;
No lilies are they, for they toil and they spin!
The might of the engine, the roar of the wheel—
'Tis a symbol of life such as theirs, hard and real!
A struggle! Ay yes! Ask the thousands who'd shirk
No honest employment but fail to get work.
'No vacancy' sickens the soul, till they cry
"Can it really be better to live than to die?"

But the struggle is well: for a struggle brings [strength;
And India will rise from it, glorious at length.
The Indian Spirit has passed through the flames,
And has issued renewed, with new thoughts and [new aims.
The Spirit is working. And India has learned
That by Enterprise fortune and honour are earned.
On the plutocrat's pride and his greed be a ban!
Let Enterprise honour both country and man.
The Spirit is working. The Indian Mind
Has come down from the clouds to the earth and [mankind,
To lighten man's sorrows, to battle with Fate,
To better the laws and make India great.
The Spirit is working. And Indian Thought
Is testing the doctrines purohits have taught.
But if idols are slighted shall atheists say
That God has been banished from India? Nay!
For God has chief place in the Indian design,
And the Spirit of India breathes the divine.
The Spirit is working—the Faith shall be pure
—More fitted to Reason—but God shall endure.

Hindu Social Reform.*

BY

HON'BLE RAJA RAMPAL SINGH, C. I. E.

OUR present social structure, built under different environments and circumstances and with different aims and objects, is not quite suited to our present needs and requirements. To its credit be it said that it has withstood many a storm and tempest in the past, but the continuous and strong current of the influences of Western civilization, to which it is exposed now, is proving too strong even for its compactness; and owing to a number of social evils that are dominating it on all sides and undermining its very foundation, the whole edifice is liable to fall and bury us under its debris. The question is, shall we seek shelter elsewhere in order to save ourselves, or shall we remodel our own society and strengthen it according to our needs by making an addition here and an alteration there, without spoiling its inherent beauty? In adopting the former course we would have to annihilate all—the very nationality of which we feel so proud; while the latter course would only necessitate the weeding out of certain evils, leaving other things as they are. Most sensible people will probably agree that we should follow the latter course, and take practical steps to strengthen our position. The task is, no doubt, arduous, for mere patching will not do. The weeds have, in places, grown so thick and deep that we shall, at times, have to resort to hoeing in order to demolish them root and stem from the soil. We are so much swayed by the tyranny of old customs and traditions that nothing seems to arouse us even to a semi-consciousness of our own surroundings. We have long tolerated the evils—the main obstacles in the way of our progress—and we have already paid enough penalty for our past neglect. For centuries we have been led astray unknowingly from the path of duty which we owed not only to our sons and daughters but also to ourselves. As long as we were isolated from other nations the result of our deterioration and decay was not so manifest. But now our contact with the West has painfully shown us how deep and precipitous has been our fall. So long as we were ignorant of our downward course and of the shortcomings that had led to our fall, we might have been pardoned for our indifference and inaction. But now having learnt and acknowledged the full gravity of the situation, and the causes that have brought it about, if we still persist in our inactivity, we would be committing an unpardonable sin. A social system which does not allow legitimate freedom of action to its individual members, or allows with impunity the disintegration of the component parts of the society, and possesses no adhesive power to collect its disunited atoms, is not suited for the full development of those who live under it. No nation can rise in the scale of civilization unless its members have due liberty and capacity to join together and co-operate for the common good of all. We have reared up a system that divides us into castes and sub-castes, and ordains to each by gradation—I should say for degradation—a higher and lower status. The members of these castes and sub-castes are not allowed to interdine or to intermarry with the members of the other castes and sub-castes, and further, to complete the separation, certain prescribed professions have been allotted to each of them in order that no ambitious spirit might aim at higher ideals. Could human ingenuity devise a greater obstacle to progress, and could the vivisection of a nation go farther? Strange it is, it is a wonder, that we Hindus, allowed ourselves to be subjected to this inhuman process so long. The most obnoxious dogma of "Might is right," has nowhere found

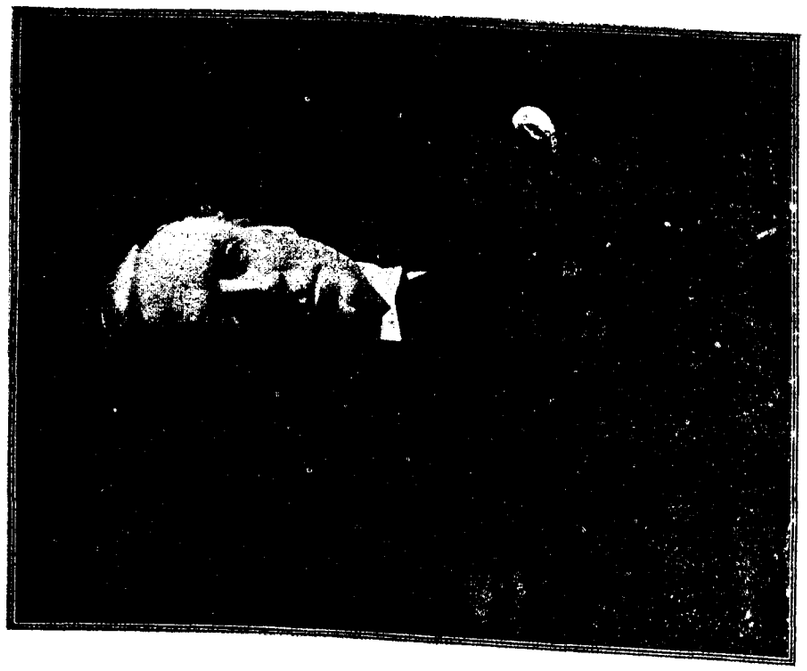
*From the Presidential address to the Indian National Social Conference held at Allahabad, December, 1910.

a more congenial soil to flourish than here in Bharat-Varsha. We preach equality between the rulers and the ruled, we talk of equal rights and privileges in all our political controversies, but in our homes we are not willing to remove the thraldom with which we have circumscribed our women; in our society we are not willing to treat the so-called depressed classes as human beings. The penalty is just here and it is not surprising that some people have put forward this very invidious distinction as a ground for urging that these humble brethren of ours should not be classed as Hindus in the coming Census. I strongly protest against the proposal. The so-called depressed classes are part and parcel of our race, and we have no scruples, and we should have none, to embrace them as our brothers, particularly when we have already recognised the sacred duty of receiving back into our arms the recreant children of our race—our own kith and kin—who under a variety of circumstances had adopted other religions, and were or are passing their lives in their forced retreat.

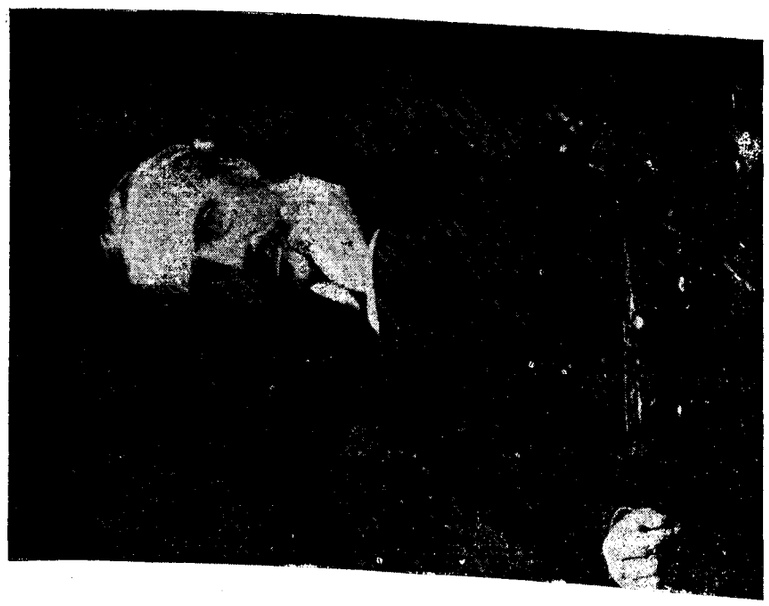
Besides the above, there are a number of other evils we have to fight against, but I would be taxing your indulgence too much, if I were to go on dwelling upon them one by one. A vast literature, embodying the thoughts of eminent Indians, exists on the subject, and if there is still any scepticism in the minds of my brethren, no amount of dissertation by my humble self will help to remove it. Scepticism with regard to the utility of social reform at this hour of the day would be rather a strange thing, and if it really exists in any quarter, I would call it obstinacy. The famous utterance of Burke: "Invention is exhausted, reason is fatigued, experience has given judgment, but obstinacy is not conquered," might aptly be applied to such a case.

Ladies and gentlemen, the question that lies before us now is, what should be our future line of action? Whether we should content ourselves with what we have been and are doing, or we should forge new weapons, follow new methods and adopt a new strategy? Well, our fight in the past has not been a vain fight. We have achieved great success and there is absolutely no reason why we should not feel proud of it. There is stir and enthusiasm in every nook and corner of the country, and the dullest sleeper is now turning his head uneasily over the pillow. There is a noise and a shaking, and the bones are coming together bone to its bone though as yet there may be no breath in them. The word has already issued: "Come from the four winds, O breath, and breathe upon these slain that they may live." Our voice is no longer a voice confined to this pandal alone, but it echoes and re-echoes, with a force and an authority not known before, throughout the length and breadth of this country. A number of caste Sabhas have been started which, but for their tendency towards strengthening sectarianism —a tendency highly to be deprecated—are doing real and substantial work as our agents, and the result is that examples are not wanting to prove that we are no longer merely lip-reformers. I am inspired with a deep sense of admiration for that Bengali gentleman—a Kulin Brahman and a man of position—who recently set a noble example by doing away with the dowry in the settlement of his son's marriage. Instead of exacting a large dowry, as is the usual practice, he took a promise, a word of honour—from the bride's father that no monetary consideration should be allowed to debase the solemnity of marriage, when the latter marries his son, and that a similar promise should be taken from the party concerned and the same rule should be maintained on and on. This was a real sacrifice of personal interest for the sake of pushing the cause of Social Reform. Let me hope that every one of us sitting within this pandal will follow the noble example of the Bengali gentleman in his own concern, and thereby extinguish the sense of misfortune which springs up in most of our families at the birth of a daughter.

Happily people are no more indifferent towards female education, and though much has been done and is being done in that direction, yet the result is far from satisfactory. Let us bear in mind the regeneration of our country depends mostly on our success in this line, and let us devote ourselves with still greater energy and earnestness to educate our womankind than we have hitherto done. Nothing is more calculated to strengthen the forces of the Reform Movement than the diffusion of knowledge amongst our fair sex. In fact, it is the best solution of the Reform problem and the keynote to all progress. Let then the light of knowledge penetrate the veil of ignorance that hangs over our woman-folk, and most of the evils that are sucking the very life-blood of our nation, would vanish like mist before the rising sun.



The Rt. Hon. Mr. H. H. ASQUITH.



The Rt. Hon. Mr. ARTHUR JAMES BALFOUR.

Supplement to "THE INDIAN REVIEW."

CURRENT EVENTS.

BY RAJDUARI.

BRITISH POLITICS.

THE General Elections which commenced on 3rd December last were over by the 18th, with this decisive result that, barring some captures of seats by the three great Parties in the State, the Government was again able to secure a majority of 126. No doubt, without the Labourites and the Irish Nationalists, the Liberals returned to Parliament are almost equal in number to the Unionists. There can be no denying the fact that it is the Labour and Irish Members combined who command the situation and upturn the majority. Should, by some inexcusable tactical blunder or egregious ministerial strategy, the Government give umbrage to the balancing elements which command the key to the position, of course, the Unionists would come to power having the same majority or very near to it. But it is of no use speculating on the possible. Let us consider existing facts. The country has unhesitatingly confirmed its mandate of January 1910, and sent back the Government again to power. That is the central fact which the elections have made it clear. In the history of British politics two elections of the character that have taken place are unique indeed. The earlier election was fought on the question of the Constitution which the fossilised House of Lords forced on the country. It was in a way decisive enough, but the defeated Party bleated that the country had given no very definite mandate on the knotty problem. Then the Conference proposal was mooted. But the Conference failed to achieve the object as was generally anticipated. There was no resort left but to go to the country again, and the country has now practically answered the Lords. It has voted its confidence in the Government and given its mandate to go forward and fight the constitutional battle once more on the floor of the House of Commons, come what may. As the *Manchester Guardian* correctly puts it: "there can be no shadow of question that they have obtained from the electorate the ratification which they have desired." How will then the House of Commons behave as soon as the new Parliament is opened by His Majesty very shortly? The Parliamentary Bill of the last Session will be again put forward and it is doubtful if it will undergo any material modification. Compromise is, of course, out of the question. The constitutional victory is assured; whatever else may happen, and whether the recalcitrant Lords, the "backwoods men," and their fraternity, bring forward a Reform Bill of their own for a new House of peers on a really representative basis where the numerical strength of Liberalism and Conservatism will be fairly and evenly balanced, or go on sulking at their own signal defeat, the people are now seated more strongly in power than a year ago. The Democracy which began with the Reform Bill of 1832 and 1866 has now completed its victory and finally arrested the growing usurpation of the Commons' constitutional rights and privileges. We think the following observations of our Manchester contemporary, the most stalwart champion of that sterling Liberalism of which Mr. Gladstone was the greatest protagonist, will, therefore, commend themselves to every true lover of the British Constitution:—"We may take it that the year 1910 has decided the question of self-government in England. It has completed the work of 1832, 1867 and 1884. Those years took the control of the Commons out of the hands of the territorial aristocracy, and gave it in successive stages to the people. But as the Commons became more democratic the immense social and economic forces operating to maintain class-interest and privilege effected a strategic concentration in the rear. They fortified themselves in the Upper House, and this is the secret of its reactionary pretensions. It became necessary to fight the battle once again, and to establish as something more than a maxim, as practical law, that as the people control the House of Commons, so the House of Commons controls the machinery of Government, finance and legislation. ("Shall it be so") was the question put to the constituencies this December, and the constituencies have replied with a clear and unmistakable affirmative. Economically the year has begun well for commerce and industry. The depression which was so palpably discernible at the commencement of 1910 in almost all trades, especially cotton, has been greatly worked off. The import and export trade has gone upwards by leaps and bounds. The imports of raw materials are smaller while the exports of manufactured articles are greater. Lancashire cotton industry, even with dearer American and Egyptian cotton, is able to secure a fair margin

of profit. The weaving mills are forging ahead. Steel and iron industries are looking up. The shipping trade is finding employment. And though agricultural crops are not of the bumper character of 1909, those for 1910 are good. Food-prices are lower which spells better prosperity for the wage-earner. Banking and financial facilities are immense. England lent fully 165 million £ to foreign countries and there is every prospect of the loans reaching a larger colossal figure during the current year. Let us hope that the political outlook will soon brighten up and all wranglings cease by the time that Their Majesties are coronated in the ancient abbey hallowed by a thousand years' traditions and enriched by a history equally lengthy.

CONTINENTAL EVENTS.

Physical calamities seem to have invaded both Spain and France. The storms and floods have been of a very disastrous character. In France the vinegrowers have been badly off. As a result of their disappointment some bloody riots have taken place. Elsewhere strikes have occurred. These modern phenomena of economic revolt of Labour against Capital are growing frequent and the French Government are intent on bringing about an amelioration of this condition by some reasonable measures of legislation. But such is the flighty spirit of the Celtic Gaul that some ebullition, arising out of this legislation, burst out awhile in the Chamber of Deputies. Mon. Briand was aimed at but escaped, while another Deputy received a slight injury. The incident in itself was deplorable, but it is symptomatic of the trend of the economic march of the Labourites all over the great industrial countries. This Twentieth Century of ours is bound to witness, before it is half old, a great struggle between the forces of Labour and Capital. There can be no doubt that a new order of industrial development will be evolved having for its fundamental basis the greater freedom and amelioration of the condition of the wage-earner.

Spain, though seemingly quiescent, is undoubtedly resting on a volcano. It is not active, but it is impossible to say what political or economic forces or both may all of a sudden make it active. The Republican spirit, now so dormant, is bound to burst itself into a conflagration threatening the Spanish Monarchy. The Clerical party, both in France and Portugal, is filing faggots. Much will depend on the tact and judgment, patience and firmness of the Spanish men in power and authority. In Portugal a variety of rumours have of late been persistently set floating, at the bottom of which are the Clericals who are such deadly enemies of the Republic. There was a persistent rumour that there might soon be a revival or restoration of the Monarchy and even King Manuel was accredited with an apocryphal declaration by some supposed loyal interviewer of such a contingency. This, however, was flatly contradicted. Apart from this it is no doubt correct to say that the Republican authorities at Lisbon have not been able to achieve anything tangible. Affairs are as bad as they were before the *coup d'etat*. Corruption in the administration is as rife as ever. The spirit to divide the spoils of office still rages rampant. Unless this canker is removed there can be no hope of a reformed and contented Portugal.

Italy is building a strong navy and is otherwise expanding her economic resources. The cotton industry there has been taking longer and longer strides and much attention is bestowed and large sums of monies are spent on the construction of productive public works. There is also going on the re-building of ill-fated Messina which was almost destroyed by the earthquake three years ago. Already 20 millions have been spent on the rehabilitation and more are promised by the Italian Minister of Finance. Meanwhile there has been much talk of the new triple *entente cordiale* between Germany, Austria and Russia. Even the Committee of Union and Progress in Turkey is said to be behind the *purda*. A variety of statements are almost daily appearing by the political quidnuncs in their respective organs of public opinion. A greater portion of it may be dismissed without a thought. As to the residue all that could be reasonably surmised is that the three great Powers have no doubt revised their opinions of their respective interests from the point of the contingencies arising in the near future. But when all is said and done it may be presumed that the dogs of war will be allowed to slumber as hitherto. There may be a barking, but it would soon subside. Already these great monarchies are weighted with a load of debt and burdened with an intolerable burden of armaments which make for the conservation of peace rather than the breaking out of war. Only Turkey is now the cynosure of the Western Powers, owing to the bad developements of the Bagdad railway and the general

revolt in Yemen. That province has never quietly submitted to Ottoman rule. Even the astute Abdul Hamid had no very strong hold on the turbulent and fanatic elements composing the population of that God-forsaken province. It is problematical, therefore, how far resuscitated Turkey will be able to successfully quell the revolt and what pecuniary sacrifice it will suffer. If even she has hardly been able to quench the embers of revolt in warring Albania, how may it be possible to bring about quietude in distant Yemen. Then look at her resources. No doubt the Englishman, now at the head of the financial portfolio, has recently declared that the new taxation and other fiscal reforms will soon place the Ottoman finances on a sound and stable footing, resulting in administrative reforms and industrial development; but, after all, even those unproved resources may be of little avail so long as they are absorbed by the military expedition in her most distant and turbulent province. Turkey, it is grievous to say, has not yet found her far-sighted statesmen. Though the Committee of Union and Progress gave fair signs of an ameliorated and reformed Turkey, it is clear that those who were once most sanguine about its capacity are at present in despair. Though we do not share the views of those who have a great hankering for the return of a new Hamidian regime—for those are the views of the disloyal, disaffected and most corrupt element of the Turks—we fear that unless Turkey is soon consolidated, with peace everywhere, and a tolerably long life of pacific economic development, the prognostications formed on the deposition of Abdul Hamid are most likely to be falsified. The Nearer Eastern Question, the Eternal Question, may be said to slumber awhile. Heaven only knows when it may again be a burning one portending grave disasters to the State and serious complications elsewhere.

The Tzar is credited with greater freedom of personal movement during the last few weeks. Are we to take that as a sign of the suppression of the anarchical element? Or is it only a diplomatic move to an ulterior end at present wrapped in secrecy.

PERSIA.

The Mejliss is still fumbling for funds, and affairs at Teheran seem to be hanging fire. If there is no further tension with the Muscovite Colonies, there is also no progress in the direction of a reformed administration with law and order, specially in south-eastern Persia. We read of some wild project of a through railway from Teheran to Seistan and of an alternative route which may have an alignment along Afghanistan! But we may dismiss these wild-cat schemes. They are merely the outcome of the new development of the German railways in Bagdad. It is a kind of economic gun answering another. It means nothing beyond. Anyhow the Government of India will think twice and thrice before it allows the linking of the Russian railway with the British on the borders of Baluchistan. We have at the head a Viceroy who is *au courant* with all the tortuous politics of Russia and the flighty one of the volatile Persians. So we may rest quiet that nothing will be done which may prejudice the interests of British India.

THE ETERNAL LAMA.

It seems we are fated to hear from month to month all about his so-called "Holiness," the deposed Dalai Lama of Lhassa. Distrusted by China and suspiciously looked by the Government of India, this sacrosanct Jesuit of Thibet is cooling his heels on ice-cold Darjeeling. The militant party of the hero of Potalu is strenuously endeavouring by means of its shrieking organs of opinion in Calcutta and London to make a kind of diversion in favour of his "Holiness"; but somehow it is a disregarded party and fails to find a hearing. So long, however, as we have Lord Hardinge there is no fear of another "peaceful mission" to Lhassa. Indeed we hope to see him settle once for all the relations of his Government with Lhassa and Pekin so as to cut the ground for ever from under the feet of the Curzon-Younghusband swashbucklers and fire-eaters.

CHINA.

John Chinaman is in earnest on the path of great reforms, constitutional, economic and social. There is a universal cry against the abolition of the time-honoured pigtail. Already there has been a practical step taken in this direction by a band of resolute men. The blind worship of ancestry and fantastic traditions is disintegrating under the solvent spirit of genuine reform. The freedom of the feet for those "tottering lilies of fascination", the Chinese women, is also on the tapis. Thus, head and feet are both to be relieved of the ancestral penalties. So far as to the freedom of the body physical. But there is also to be the emancipation of the mental faculty. Confucianism is to be subordinated while the Western seeds of education are

to be sown wide and deep. Already a University at Hongkong is a *fait accompli* and a memorial has been submitted to the Throne to establish a central one for Pekin. Confucius and Mencius are to be emancipated, while Darwin and Spencer and all the culture of the West in arts and humanities, in science and philosophy, in poesy and political economy are to be enthroned at the seat of the Son of Heaven. But, above all, there is the new Chinese Democracy, speck and span, which is keen on having a constitutional national assembly—a veritable Parliament. China is really democratic albeit ruled by heaven-ordained autocrats so that there is more chance of its taking firm root in this ancient country of civilisation and self-government than in any other part of the East. Ere three years are past we may hope to see a full-blown Chinese Parliament which possibly the Indian Government may copy. But we need no forecast as regards the future of India and Japan in this direction. The East, the changeless East, is moving. The avalanche seems to be thawing. It only requires the needed momentum. When that momentum has come it is impossible to say with what force and what velocity it may roll and roll, and where it may stop. The West has already made up its mind that there is no opening for new conquests in Asia! Meanwhile it may be inquired what India, China and Japan, may achieve for its destiny a century hence !

Dadabhai Naoroji's

SPEECHES AND WRITINGS.

This is the first attempt to bring under one cover an exhaustive and comprehensive collection of the speeches and writings of the Venerable Indian Patriot, Dadabhai Naoroji. The first part is a collection of his speeches and includes the addresses that he delivered before the Indian National Congress on the three occasions that he presided over that assembly; all the speeches that he delivered in the House of Commons and a selection of the speeches that he delivered from time to time in England and India. The second part includes all his statements to the Welby Commission, a number of papers relating to the admission of Indians to the Services and many other vital questions of Indian administration. The Appendix contains, among others, the full text of his evidence before the Welby Commission, his statement to the Indian Currency Committee of 1898, his replies to the questions put to him by the Public Service Committee on East Indian Finance.

860 pp., Crown Octavo, Rs. 2.

To Subscribers of " The Indian Review," Re. 1-8-0.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

The Congress Deputation to the Viceroy.

A deputation of the Indian National Congress, headed by Sir William Wedderburn, presented an Address to His Excellency Lord Hardinge in the Throne Room at Government House on Thursday.

The deputation was comprised of Sir William Wedderburn , the Hon'ble Mr. Haque, (Bengal), the Hon. Mr. Sacchidananda Sinha (Bengal), the Hon. Pandit Madan Mohan Malavya (United Provinces), the Hon. Ganga Prasad Varma, (United Provinces), Babu Surendranath Banerjea, (Bengal), the Hon. Babu Bhupendra Nath Bose,(Bengal), Dr. Rash Behary Ghose (Bengal), Mr. Harkissen Lal (Punjab), Babu Ambica Charan Majumdar, (Eastern Bengal and Assam), the Hon Mr. Mudholkar (Central Provinces and Berar), the Hon. Nawab Saiyid Mahomed (Madras), the Hon Mr. Subba Rao (Madras), the Hon Mr. Gokhale (Bombay), and the Hon Mr. Jinnah, (Bombay).

THE ADDRESS.

Sir William Wedderburn read the address, the full text of which is as follows :—

To His Excellency the Right Honourable Baron Hardinge, of Penshurst, P. C., G. C., B., G. C. M. G., G. M. S. I., G. M. I. E., Viceroy and Governor-General of India.

May it please Your Excellency.

We, the President and members of a Deputation, appointed at the twenty-fifth session of the Indian National Congress, beg leave to approach Your Excellency with an expression of our deep and heartfelt loyalty to His Majesty the King-Emperor, and an assurance of our earnest desire to co operate with the Government in promoting the welfare of the country.

We wish to express at the outset our grateful appreciation of the measures of reform carried out in accordance with the gracious Declaration of the late King-Emperor, made on the occasion of the Jubilee of the Proclamation of 1858. The expansion of the Legislative Councils on a wider representative basis gives to the people of India a larger opportunity than they had before of being associated with the Government in the administration of the country, while the appointment of Indians to the Executive Council of the Viceroy and of Local Governments, as also to the Council of the Secretary of State, shows the determination of His Majesty's Government to

obliterate distinctions of race in filling some of the highest offices of executive responsibility. These measures have done much to bring about a better understanding between the Government and the people, and we venture to express on this occasion our confident hope that the regulations in connection with the Councils, which have evoked criticism, will be modified in the light of experience.

We avail curselves of the opportunity, so graciously accorded to us, to draw Your Excellency's attention to certain broad questions affecting the welfare of the masses of the people. Foremost among these comes the need of education. We rejoice to know how favourably the Government is disposed in this matter and we would urge a liberal increase in the expenditure on all branches of education—elementary, technical and higher education—but specially on the first of these branches, as being the first step towards promoting the well-being of the masses. The poverty of a large portion of the agricultural population and their inability to withstand the attacks of famine and disease is a constant source of grave anxiety ; and in order to prepare the way for practical measures for a gradual improvement of their condition, we would earnestly recommend the economic village inquiry approved by the Congress and prayed for by the Indian Famine Union in a memorial, signed by representatives of all the influential classes in England. We trust also that Your Excellency will view with favour the proposal to separate the executive and judicial functions of public servants. This reform has long been recommended by the Congress, has had the support of many eminent personages who have held some of the highest judicial and executive offices in India, and has been recognized by the Government as calculated to improve the efficiency of the administration of justice.

The Resolutions of the Congress will, as usual, be duly forwarded to Your Excellency in Council. They deal with many important Imperial and some pressing provincial questions which we feel assured will receive Your Excellency's careful consideration.

Before concluding we beg to tender to Your Excellency a most hearty welcome on your assuming the high office to which you have been called. We look forward to a period of peace, progress and prosperity for India under the guidance of one who was a trusted friend of our late beloved King-Emperor Edward the peace-maker, whose loss we shall never cease to mourn.

The address which was enclosed in a handsome silver casket, heavily inlaid with gold, was printed on vellum and mounted on light green satin and illuminated with gold tassels and borders. The printing and the mounting were both done at the Chery Press, Calcutta.

THE VICEROY'S REPLY.

His Excellency the Viceroy replied :—

I have received with satisfaction the expression of deep and heartfelt loyalty to His Majesty the King-Emperor on the part of your deputation from the Indian National Congress, and the assurance of your earnest desire to co-operate with the Government in promoting the welfare of the country.

To any student of the history of this country during the past 100 years it must be clearly evident that it has been the aim of England to promote the material welfare and happiness of the Indian people and the prosperity and progress that are visible on all sides at the present day are indisputable proofs that this policy has been attended by a considerable measure of success. To the material advancement of the Indian people has now been added a large measure of political concession in the expansion of the Legislative Councils on a wider representative basis and in the appointment of Indians to the Executive Council of the Viceroy and of Local Governments, as also to the Council of the Secretary of State, thus giving them a larger share in the management of public affairs. These reforms are still in their infancy and require careful consolidation. It will be my constant endeavour to maintain a jealous watch over them and to see that the object for which they were instituted is attained.

In the body of your address you refer to various broad questions affecting the welfare of the masses of the people which, I can assure you, the Government of India have entirely at heart. The realisation of some of these proposals would entail a very considerable increase to the normal expenditure of the Government and would in all probability require new sources of revenue to meet it. The educational problem is one, however, that the Government of India have taken in hand and the creation of a separate Department to deal with education may be regarded as an earnest of their intentions. I notice that a large number of those present here to-day are Members of my Legislative Council or of Provincial Councils, through whose intermediary these and

other questions such as those enumerated by the Congress can be brought in due course before the Provincial and Imperial Legislative Councils. I am confident that in such a case they will receive in Council the most careful consideration, the aim of the Government of India being to promote the material welfare and moral development of the Indian people and to mete out even-handed justice to all races, classes and creeds.

I am pleased to see here your President, Sir William Wedderburn, whose efforts to conciliate the existing differences between Hindus and Mussulmans have my entire sympathy, and my best wishes for their complete success.

I thank you for the cordial welcome that you have extended to me on assuming the high office that has been confided to me by our King-Emperor and I warmly reciprocate your desire that my term of office may be marked as a period of peace, progress and prosperity for India.

At the same time I wish to thank you for the lovely casket in which your address is enclosed.

The Viceroy then shook hands with Sir William Wedderburn who introduced the members, after which the deputation withdrew.

Agricultural Industries in India.

BY SEEDICK R. SAYANI.

WITH AN INTRODUCTION BY

SIR VITALDHAS DAMODAR THACKERSEY.

CONTENTS :—Agriculture; Rice; Wheat; Cotton; Sugar-Cane; Jute; Oil-seeds; Acacia; Wattle Barks; Sunn Hemp; Camphor; Lemon-Grass Oil; Ramie; Rubber; Minor Products; Potatoes; Fruit Trade; Lac Industry; Tea and Coffee; Tobacco; Manures; Subsidiary Industries; Sericulture; Apiculture; Floriculture; Cattle-Farming; Diary Industry; Poultry-Raising; An Appeal.

Sir. Vitaldhas Thackersey writes :—

Mr. S. R. Sayani, I think, has given valuable information regarding the present state and future possibilities of the principal cultivated crops of India.

Price Re. 1. To Subscribers of the "Review," As. 12.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

THE WORLD OF BOOKS.

[Short Notices only appear in this Section.]

The Fatal Garland. *By Srimati Swarna Kumari Devi. (English edition, translated by Miss Christina Albers. Rs. 2.)*

We have great pleasure in welcoming Srimati Swarna Kumari Devi's *Fatal Garland* to the ranks of Indian fiction which have been swelling in recent years. It is the story of a Hindu maiden's spiritual tragedy. Shakti finds Ganesh discarding her in favour of Nirupamana, and though it is due to circumstances over which he has no control, she pursues him with a fierce spirit of vengeance. There is an overwhelming sense of penitence when she sees him in distress, and she sacrifices her life to save him. The novel receives the title from a garland thrown on the heroine by Ganesh in a thoughtless moment.

The novel relates to the 14th Century, and treats of the times when Bengal with its various Hindu Rajas was being brought under the control of powerful Mahomedan potentates. As a picture of Hindu society, during times of which little is known, the book is invaluable. The scenes of terror with which the book abounds are drawn with masculine boldness and vigour. Some aspects of Hindu domestic life are very vividly represented—the character of Ganesh's mother is drawn with remarkable force. The novel receives a special virtue by its affording a good insight into the spirit of Hinduism—the features of *Shaktaism* receiving special treatment.

A word of praise must be reserved for the fine illustrations—some of them coloured ones—found in the book. There is also a portrait of the talented authoress.

The Confessions of a Graduate. *By Keshavlal L. Oza B. A. (G. R.C. Press, Madras, Price As. 12.)*

One of the most interesting phenomena of India in the present transition is the Graduate and there is certainly room for a volume portraying his experiences. But *The Confessions of a Graduate* are *Confessions* only by the title. The book does not present any experiences—mental or moral—of the Indian Graduate, but is made up entirely of quotation, and frigid conventionalities without the remotest relation to Indian conditions. It must, however, be admitted that there are interesting extracts from well-known masterpieces bearing on literary life and its struggles.

Language and Character of the Roman People. By Oscar Weise. *Translated by H. A. Strong, M.A., L. L. D., and A. Y. Campbell. B.A. (Kejan Paul, Trench, Trubner & Co.)*

".....Words like nature half reveal
And half conceal the truth within,"

may be said to be very true of language as a vehicle for the expression of human emotion. But the statement is the reverse of true when we think of our forms of speech as affording us a clue to the psychological condition either of the speaker or of the people who have evolved a language for themselves. No language is free from the taint of foreign corruptions, but the very expressions that are borrowed or assimilated throw a light on the working of the mind of the people. Hardly any people have had the same amount of scrutiny directed on them as the Romans, certainly no other people have left a deeper impress on the civilisation of to-day. So far as the inner workings of any State are concerned, that is, so far as principles are needed for the regulation of intercourse of citizens among themselves there is hardly any system which does not owe a debt to the genius of the Roman jurists.

It cannot but be a most interesting enquiry to consider the nature of the Roman language and the bias of Roman character and to attempt to discover how far the two were determined one by the other and both by the circumstances of Roman history and the accidents of Roman environment. Language and character may be said to be the two aspects in which the psychology of a people manifests itself and Messrs. Strong and Campbell have done a real service to students of Roman History and Jurisprudence by giving to the English-speaking world the result of the researches of Professor Weise. The book treats of topics which let in a gradually widening flood of light on the field of psychological research. The author deals with: (1) The Latin language and character. (2) Style and development of culture. (3) The language of the Poets. (4) The language of the People. (5) The classical language of Cæsar and Cicero and ends with an appendix on Roman culture as mirrored in the Latin vocabulary.

The metaphors, the similes and the ethics of the Romans all point to a "severely practical" tone of mind "such as inclined them to take a sober view of the circumstances of life" and "we cannot be surprised that they had no special taste for either Art or Science. Their imagination could not soar to the height of either." Our author takes us through a maze of words, forms of speech and exact well-defined expressions to make us realise the want of imagination of the people and the presence in them of a virile practical fibre. Nowhere do we meet in them with any appreciation of the beauty of Nature or of that harmony of feelings which brings a light and a warmth from within to invest it with the gloom and the bareness of the things without. Everywhere we find the love of detail, the strict sense of discipline and responsibility which marks the love of things which deal with the hard physical world of facts to the exclusion of all speculative theories and philosophical doubts.

The constant borrowing of Greek words and forms of expressions shows the eagerness with which they drew on a source of ideas which were entirely alien to the genius of their language. The two people afford the strongest contrast to one another. The Spartans were the most Roman of the Grecian races and accordingly we find a parallel between the habits and development of the two. "Both were strict disciplinarians ... both had a genius for jurisprudence and political activity.... On the other hand, in artistic capability and in scientific attainments both nations alike stand behind the other Greek races. We find accordingly in the languages of the two nations a number of similar traits; a lack of flexibility in the formation of compounds, a poverty of words, a stiff and formal rhythm, a logical acuteness, an endeavour after pregnancy of utterance.....we also find in both less mobility in their vowel sounds and a greater adherence to the old traditional form of the termination of verbs." (P. 63.)

The book is one which can be read with profit even by a general reader though from its nature it is meant more for students of Roman literature. But apart from the technical aspect of the book, there is a good deal in it which will be interesting and not a little instructive to those who look at it as an essay in interpreting the psychology of a people through its language. We see clearly how the military tone of their thoughts colours their forms of speech and how they fall short of the standard attained by other nations in abstract speculation, and a perusal of the book will carry us some way in reading the causes which made Rome so great in certain respects and left her so far behind Greece in others.

Within the Holy of Holies. *By Rellimeo.* (*L. N. Fowler & Co., London.*)

These are days for *Vade Mecums* and made easy series. We have treatises on physical exercises, on the cultivation of memory, &c. Very few people would have thought that by a course of exercises spirituality and Godliness can be attained. But the author says that he is giving to the world his own personal experience. The lessons on the attitude of attainment are simple enough, if they are somewhat quaint. Exercise VI, (God is Love) is given in the form of a musical lesson. Probably it will depend upon a man's mental attitude what use he will be able to make of the instruction contained in this booklet.

Hearts and Coronets. *By Alice Wilson Fox.* (*Macmillan's Colonial Library.*)

It is an interesting story—of which however it is easy to trace the earlier sources—of a maiden coming to fortune by a revelation of her real birth. The son of the Earl who is enjoying the estate with the belief that her father died childless, falls in love with her—thus the course of love and good-luck are united. They are married and the Earldom is enjoyed by the happy couple.

The style is simple and rapid throughout, though occasionally degenerating into slipshod and inelegant expression. There is a successful effort at the delineation of natural scenery and the rather profuse use of slang is no bar to its proper appreciation by the Indian reader.

A Treasury of Elizabethan Lyrics. *Selected and Edited by Amy Barter.* (*George Harrap & Co.*)

Amidst the varied literary characteristics of the Elizabethan Age, the lyric spirit stands supreme and is present in all the productions of the period. The *Treasury of Elizabethan Lyrics* affords a vivid insight into this spirit of song which resulted in some of the proudest achievements of the spacious times of Elizabeth. The best songs of Elizabethan writers have been selected and the choice shows a remarkable perception of the true poetic. The *Elizabethan Miscellanies* which have till now been inaccessible to the average reader have been ransacked, to furnish a selection of good songs. The *song-books* of the Elizabethan Age have also been laid under contribution and the section devoted to Shakespeare is of special interest. We have great pleasure in recommending the volume to students of literature.

From Passion to Peace. *By James Allen.* (*William Rider and Son, Ltd., London.*)

The various chapters look like sermons. However there is nothing sectarian in them. They are exhortations to be spiritual. The author points out beginning with the lowest stage of human failings how by self-restraint and by discipline man's higher nature can be cultivated, so that instead of being a source of discomfort to himself and of disturbance to others, he can come out as a ray of light and of hope to himself and to his neighbours. The author points out that in order to be happy and to be a source of happiness the qualities of "impartiality, unlimited kindness, perfect patience, profound humility, stainless purity, unbroken calmness, &c.," are required. In this work-a-day world, it is not easy to be—all that the author counsels man to be and still continue to work and live. However, as ideals to be sought after these counsels of perfection are not without value.

Our Duty to India and the Indian Illiterates. *By Rev. J. Knowles.* (*W. H. Christian, 1, Susan Road, Eastborne.*)

This is a plea by the indefatigible Rev. Knowles for the use of the Roman script as the medium of writing for all the Indian languages. He has also given charts demonstrating the possibility of such an adoption. Some of the renderings are no doubt defective, but the pamphlet is very suggestive and must be of immense interest to all those interested in the question of a uniform script for all India.

Making Bad Children Good. *By Saint Nihal Singh. With an introduction by the Honorable Ben B. Lindsey.* (*Ganesh and Co.: Price Re.* 1.)

Mr. Saint Nihal Singh who seems to have quite a genius for writing on all kinds of themes has brought out a volume which must be very interesting to those engaged in the problem of the Juvenile Criminal in India. By giving a graphic description of the elaborate system obtaining in America for the reformation of the boy-criminal, Saint Nihal Singh points out the ways in which a similar attempt might be made in this country. The results achieved by a course of proper training and education even on a condemned class must set one thinking seriously on the benefits of such a system. The principles, recognised in the Reformatories of the country might find a very useful extension in the light of the guidance afforded by Mr. Singh's book.

TOPICS FROM PERIODICALS.

Our Right to India.

In the January issue of the quarterly journal *The East and the West*, (London), the Rev. Sharrock considers "Our Right to India." This right, 'the claim to retain the sovereignty of India,' he bases on the blessings of civilisation that England has showered on India, and he gives a long list of them. All these things, he says, the Indian agitator knows, 'as well as we do; but still his cry of discontent is as loud as ever. He shuts his eyes to the benefits and pours forth his grievances. Why should so much capital be drained out of the country? Why should British subjects be excluded from the Transvaal? Why should India be sacrificed to the votes of Lancashire cotton spinners?' These and other questions, he says, have been answered a thousand times, and yet he answers them afresh. But why does he trouble himself? He knows the fact. 'The fact is that the Brahmin—whether the Government be good or bad—wishes to have the rule in his own hand.' As nothing is perfect in this world, however, our reverend writer sees two evils in the government of India, 'about which India does not audibly complain.' One is the moral evil of the opium trade and the other the destruction of religious beliefs. He tells us that discontent, disloyalty and anarchy are all due to the secular system of education. On searching closely we have discovered two or three points on which to agree with the writer. We see with him the moral evil of the opium trade; we deplore with him the ignorance which prevails in England about India; and we believe with him that India is a sacred trust from the Most High. But we surprise him, "agitator" as we are, by expressing our gratitude for the benefits that British rule has conferred upon us.

To a missionary of his ideas, whose proper vocation is Tory politics and not the pulpit, we should be doing a service by recommending "the Indian Missionary Ideal"—an article appearing in the same issue of the journal—an ideal conceived by a brother clergyman—belonging, however, to quite another school—our well-known friend, the Rev. C. F. Andrews. Omitting alike the 'Western' ideal that wishes to impose the Western Church upon the East, and the 'Eastern' ideal which aims at producing a Church clothed from head to foot in purely Eastern garments, he prefers a third, the ideal of the Cross. He says: "I must be a citizen of no country but of the Kingdom of Heaven neither Eastern nor Western, but Christian pure and simple. I will live as the first disciples lived in Palestine. I will, like them, have no silver and gold, no position and status. I will not even trust to the wisdom of this world, its intellect, its culture, but determine to imitate as closely as possible the life of the Lord Jesus, even in its literal setting. And I will aim at uniting brothers together in the work on the primitive model of the earliest Christian days, when love and sacrifice and renunciation were the very salt of the Christian life."

MAITREYI.

A VEDIC STORY IN SIX CHAPTERS.

BY PANDIT SITANATH TATTVABHUSHAN.

Indian Mirror.—The Author has recalled to life the dead bones of a very ancient and classical anecdote, and embellished it with his own imagination and philosophical disquisition. Pandit Sitanath has made the Maitreyi of the Vedic age as she should be—catholic, stout-hearted and intellectual and has through her mouth introduced and discussed many intricate, philosophical and social topics. We wish this little book every success.

SECOND EDITION. As. 4.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

Muhammadan Influences

Mr. J. F. Scheltema, M. A., contributes a very interesting article on the above subject to the January number of the *Asiatic Quarterly Review*. The more important passages in the article are extracted below. With regard to the alleged vandalism of the Moslem conquerors he writes :—

Marvellously exempt of the bigotry, intolerance and contempt for ideas not their own, alleged against them by partial critics, the Arabs, in their process of acclimatisation, proved themselves anything but destroyers. Such stories as the burning of the library of Alexandria by command of Caliph Omar, inventions of too zealous historians who concluded *a priori* that "Mahoune's hell-hounds" were capable of the worst outrages, have been utterly confuted. Concerning their behaviour in Egypt, M. Gayet has, moreover, shown that the armies of Amru did no more demolish the Coptic monuments, the Christian churches and monasteries, than the once famous library. Many of those structures are still standing; ancient Coptic woodwork, pottery, textile fabrics, painting, objects carved in ivory, still preserved, thirteen centuries after the Muhammadan invasion, would fill twenty museums. In Egypt, and also in Syria, the Arabs found art traditions which owed their development to Byzantine influences; in Mesopotamia they found a civilisation under whose sway the imagination of the Greeks before them had been taught to combine vividness of detail with majesty of dimension; in Persia, they found art formulas only waiting for the message of new spiritual life to blossom forth into those splendid achievements destined to change the artistic perceptions, the aspirations, the morals, the general aspect of cultured society both East and West.

When the Arabs conquered Persia they absorbed the magnificent art-traditions of the Persians and diffused them wherever Moslem arms penetrated. Under the Caliphs all branches of learning and art, letters, jurisprudence, history, geography, mathematics, astronomy, chemistry, botany and medicine throve and flourished. About the quickening influence that the Moslems imparted to Europe, the writer says :—

"In a time when among the Christians only a few of the clergy were able to read and write, the Muhammadans became in Western lands the representatives of science and art, Muhammadan capitals the centres of scientific and artistic energy. The first Western academy, founded in imitation of the East, was that of Toledo, soon followed by similar institutions in other cities of Muhammadan Spain. The spirit of inquiry thus propagated had a quickening influence on Christianity; students from Greece, Italy, England, Germany and France, flocked to the Moslem seats of learning, *e. g.*, Gerbert of Aurillac, afterwards Pope Sylvester II.

The Caliphs of Cordova recognised the duty of imparting education to their subjects, and even female education was not neglected :—

Woman's claim for adequate instruction received proper attention. Up to a certain age the two sexes partook on equal terms of the founts of lore; after that the girls went to separate colleges, among which some of outstanding merit, *e. g.*, the young ladies' finishing academy of Maryam, daughter of Abu Yacub-al-Fasioli, who turned out a good many *bas-bleus*, eminent in their generation.

When the Moslems ruled Spain, it was the most enlightened country in Europe. About the Arabic language the writer says :—

Lovers of poetry from the most remote times, the Arabs glory in a language, rich and flexible beyond compare, which never failed to exercise its charms on converts to al-Islam and non-converts alike, on whoever surmounts the first difficulties of mastering that wonderful vehicle of subtlest thought in clearest, most attractive form.

The Caliphs of Cordova "cultivated music and made much of composers and musicians"; some of our musical instruments were invented or have been perfected by the Arabs :—

Masters of romantic fiction, the Spanish Moslems had no slight share in the distribution among Western peoples of those fruits of Eastern imagination, fables, etc., which impressed our literature and dramatic beginnings hardly less than their lyrical effusions. Eastern influence reveals itself everywhere; many and various have been its routes of travel from Syria, Egypt, Maghrebine Africa, to Spain, Italy with Sicily, Middle and North Europe.

The Arab honoured woman :—

Entering upon his Islamic career, he has been accused of lowering the condition of woman. Arabic poetry teaches how profoundly the tender passion stirred his mind; history how faithful his attachment, how absolute his submission, how deep his grief at the loss of his chosen one.

The Arab refined the manners of Europe and prepared the way for the age of chivalry in Europe :—

Western manners and, in necessary consequence, the position of woman, improved by contact with the East. It is not without cause that chivalry in its European aspect began to flourish in Spain. Before Cervantes should expose it to ridicule after it had run mad, thanks to its hyperbolic interpretation by frantic knights-errant in search of adventure, would-be Galapulse and, stimulating Western imagination by further commerce with the Eastern champions of pure woman

hood, helped to prepare Christian religious ardour for the worship of the Holy Virgin-Mother, the deification of Mary, Queen of Heaven.

The Emirs of Cordova built mosques, palaces, schools, hostels for students, inns for travellers, orphanages, hospitals, public baths, aqueducts, reservoirs and bridges.

There is a treatise on Agriculture by an Arab writer in the library of the Escurial. The Arabs introduced the date-palm, the sugar-cane, the cotton-plant, rice, spinach, saffron, etc., into Spain; they delighted in gardening and horticulture and laid out several magnificent gardens; they introduced into Europe gunpowder, the mariner's compass and the secret of the manufacture of paper from silk, rags, cotton and cordage as also the idea of a standing army.

Muhammadan education was not deemed complete unless one had mastered some mechanical trade which should afford the means of sustenance for self and family in days of adversity. Many Moslem princes surpassed ordinary professional skill in the exquisite work of their hands.

Agriculture, cattle-raising, manufacture, mining and other industrial arts flourished in Spain under Moslem rule. And therefore :

The failure of Muhammadanism meant a set-back in art and science; the industrial and intellectual status of Spain suffered worse from its final ejection than France from the revocation of the Edict of Nantes. And the intolerance of Christian Spain affected the whole of Europe.

Muhammedanism was at last beaten back, but Mahomadan Art continued to permeate and leaven the whole Western world.

After earlier Eastern influences which originated in Phœnician commerce, the conquests of Alexander the Great and the Romans, the trade with India by way of Egypt and Arabia, etc., the Islamitic wave caused near and intimate contact in Spain, Sicily and the South of Italy.

The Dark Ages had to accept Moslem light, Moslem industrial progress with Moslem advancement in learning, the "miscreants vilde" civilising Europe by means so subtle that only the perfected methods of modern research could trace to them many discoveries and inventions and improvements calmly put to the credit of Western brain-power and skill.

Ruskin himself accepts that Christianity was artistically vivified by the touch of Islam.

If then, to borrow the words of Renan, the Moslem world transcended the Christian world in intellectual culture, Moslem æsthetics made the conquest of Christianity beyond the potentiality of Moslem arms; art with the Muhammadans, like everything else, considering the religious aspect of the Islamitic movement, was not only a profession but a more or less unconscious apostolate.

Taking from the East, Muhammadan art gave to the West. In India, it learned a good deal while teaching little, Moslem conservative energy almost limited to the adaptation of new materials to old architectural forms.

The writer dwells at some length on the artistic influences which the Moslem conquest exerted over the various lands which came under its sway. It is not to be supposed that the influences of Islam ceased to operate in lands where it ceased to be a political power:—

The belief that the ideas and methods engendered by the Muhammadan conquests have vanished with the Muhammadan domination is exploded. They go on fructifying Europe from the seeds sown along the shores of the Mediterranean. Not only Morocco, which keeps the heritage of Saracenic art; Algeria and Tunis, where Turkish art became ascendant; Egypt, the Osman Empire and the Levant, where the West merges in the East; but Spain, Italy with Sicily, the French Midi, the Dalmatian coast, inoculated with germs of Muhammadan thought, continue Muhammadan traditions. The Muhammadan past still works for us.

The writer concludes his brilliant article with the observation that the West may still learn of the East as it learnt in the past. Here are his words :—

While each racial temperament tends to separate and distinct fruition, the beneficial processess of amalgamation, born from the Muhammadan conquests, urge the breaking down of racial barriers in the realms of thought to gender moral regeneration. A great religious upheaval struck light out of the clash of arms; the tide setting back in channels of peace, the West should not be ashamed to approach the East for further improvement.

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Krishna's Teachings and Modern Belief.

Under the above heading Ella Wheeler Wilcox, a well-known American writer, contributes a short article to Baba Bharati's "*Light of India*," in which she has a word of sympathy for the missionary propaganda carried on by Hindu Sannyasins in America. She writes:—

"During the last two decades there has been an exchange of spiritual courtesies between America and India. Our extreme interest in converting the people of that land to our faith has been politely returned by them, with an equal desire to awaken us to a realization of the beauties of their religions.

For this purpose they have sent us several wise scholars and teachers of their philosophy.

The passing of Vivekananda was like the flashing of a mighty star upon our wondering eyes, for, in truth, no greater, wiser, truer, holier soul ever dwelt among us than this marvellous man who has gone into the spirit life.

Now, we have another holy man from India, Baba Bharati.

He is teaching the philosophy of Krishna, who was born about five thousand years ago in Mathoora, India, and lived in the Bombay Presidency one hundred years.

The words of this great teacher are preserved, and have descended to the present day, and I give some extracts, which I obtained from Baba Bharati

It is interesting to find how much all great religions are alike when we get to the core of them, and strip them of all man-made dogmas and personal ideas of translators and wilful distortions of bigots and fanatics."

"I am love. Love is light, and love is life. He who has love is truly rich; he who hath none is poor indeed. Life with love is life eternal; life without love is death.

"I live in my name, even as the tree doth dwell in the seed. Plant me in the soil of thy heart, and lo! I grow into the tree of eternal bliss.

"Where I am present the spirit sounds alone are heard. The slayer casts aside his sword, the sick man laughingly springs from his bed, and unknown peace comes on the earth.

"In whatever way I am loved I love in return. As son, parent, friend, master and slave, I respond to the wishes of my devotees.

He who loveth not his neighbour loveth not me. He who giveth not to the needy, giveth not to me.

"Thou shouldst be lowlier in spirit than a blade of grass, which complains not that its branches are cut, but gives its injurer its luscious fruits to eat in return. Thou shouldst pay respect to even those who are never respected, and at all times sing Me and My love in thy heart."

Remember these words were written over five thousand years ago and three thousand years before Christ was born. Yet they contain the exact ideas which Christ taught his disciples, the one idea in all religions which is of value to humanity—Love.

All the great illuminated souls who have been considered the incarnate God, at different epochs, have taught the same truth. "I am the Light and the Way," means, "I am the expression of the Creator's love—follow me and you shall be saved from all that threatens to destroy you."

Every soul that fills itself so full of love for God and humanity, that all petty personal aims and motives disappear is, indeed, a reflection of God, His messenger on earth.

The pure religion of Krishna became adulterated by the superstitions of selfish and foolish men as time passed, just as the pure religion of Christ has degenerated into a dozen wrangling creeds, which have brought war, bloodshed and hatred into the ranks of mankind, instead of love, peace and brotherhood.

It is well to revive the beauty and simplicity of these first teachings, just as they fell from the lips of the followers of Divine Love, and it cannot harm our orthodox Christians to study the wisdom of Krishna who lived so long ago in far off India.

Daily Life of a Buddhist Lay-Follower.

The Buddha taught his followers that the path to *Nirvana* was eightfold—each section being dependent upon the others, and any one of them completely realised in living, thought, word and deed, involving the rest. They are right knowledge, right resolve, right speech, right conduct, right occupation, right endeavours, right contemplation and right concentration. The direct sayings of the Buddha as recorded in the sacred books are addressed to the Bhikker, who are not laymen; and it is with the object of showing that the life enjoined on the Bhikkers is possible for laymen of the West, that Mr. Alex. Fisher has written his article on the "Daily Life of a Lay-Follower" in the last issue of the *Buddhist Review*.

A modern European can observe all the above means to *Nirvana*, as defined and enjoined by the Buddha, excepting right conduct and right occupation, in the case of which the injunction not to harm any living creature stands in the way. It should be remembered that the Buddha includes plants among living creatures; hence his injunction not to injure growing plants and seedlings. The considerations that come up here are many, the habit of meat-eating, killing vermin, the treatment of 'coloured and inferior races' and of women, modern industrialism, the treatment of criminals and the insane, and the profession and practice of war. But however hard these questions may be they can yet be solved, and a modern European can fully obey the injunctions of the Buddha. He can adopt a vegetarian diet; he can remove the causes that make the growth of vermin possible instead of allowing them to grow and then killing them; he can recognise the equality of man and man; he can be a kind and noble master looking to the well-being physically, morally, and mentally of his workmen; and he can try to lesson the cruelty that is practised towards criminals and others, cruelty that is quite different from justice, and also try to do what he can in making arbitration serve the purpose of war. Ignorance is the prime cause of all suffering—of suffering inflicted and undergone; and as long as there is ignorance, there is scope for the lay-follower to exert himself, without minding his own pain, to work for the happiness of others. Thus, what the Buddhist lay follower is required to do is just what any person loving righteousness does; only in the case of the former there is the consciousness of having deliberately chosen the Buddha's way and method of obtaining release from suffering.

Eastern and Western Poetry.

The Rev. C. F. Andrews contributes a review of the collection of poems entitled: "From the East and from the West" to ***East and West***. The writer says that there can be no stronger bond of union between two races than love of a common literature. The article thus concludes:—

In the East, an appreciation of the noblest English literature is gaining a high place among the serious studies of educated Indian gentlemen. It is no artificial or exotic taste, but a genuine, heart-felt pleasure to Indians to read their Shakespeare. The literature of the West has done more to draw their hearts towards England than countless speeches and durbars. What is needed is an appreciation on the part of Englishmen in return for the treasures of the poetry of the East. No one who has learnt to love the poetry of Persia can fail to have a deepened respect for Mussulmans. No one who has learnt to love Kalidas, Tuka Ram and Tulsi Das can fail to have a deepened sympathy with Hindus. For most Englishmen this knowledge can only be obtained through the medium of translation, and Mr. Lewis has done a most useful work in binding up in one volume Eastern and Western poems. May the binding of the two forms of poetry in one single book be a symbol of that union of hearts which lovers of Eastern and Western poetry may help to bring about.

The Treatment of Indians by Europeans.

The East and West for December last has a very lucid article on the above topic by "An Indian Thinker." He lays stress mainly on two points: *begar* or forced labour and social relations. Civil and military officers, especially the latter, show no respect whatever for rights of property while they are on tours for duty or pleasure. Even where some glaring cases are brought to the notice of the higher authorities, no redress is forthcoming. The author rightly says "one of the Chief duties of all Government officers is to see that rights of property are respected, and no considerations of prestige ought to be allowed to weaken this fundamental principle of British rule in India." While speaking of social relations between Indians and Europeans he strongly resents the insults and mischievous writings of men like the special correspondent of the *Times*, who says that the civilians are justified in keeping 'more-or-less Western educated' Indians of the middle classes at arm's length, because among them are to be found men who seek the intimacy of Europeans for very improper purposes. The writer points out that even if there be such cases it is the European who is to blame for allowing such unworthy people to get so close to him. If the Indian official is too obsequious, the fault is the civilian's. For the official "is to have no opinions of his own but to voice official opinion, otherwise he incurs the risk of being considered disloyal." The worst sinners in the matter of social relations too are the military officers. Even the missionary who all along has been much more sympathetic towards the Indian than the rest of the Europeans, even he "has now to keep the Indian at arm's length at the risk of losing caste with his own people." "It is not so much the giving of garden parties or at-homes or conversaziones or durbars which will solve" the question of social relations. It will be more easily solved by punishing all attempts at ill-treating Indians, by enforcing greater respect for the people's rights of property in small as in large measures, by having greater regard for their views and wishes in administrative and legislative acts, and by checking the action of the Police and the C. I. D. instead of defending it on the ground of prestige.

The Moral Education of the Masses.

In an article with the above heading, Mr. D. K. Pandia deplores in the "*East and West*" (Bombay), the waning morality of the masses. This waning is, according to him, due to the increasing loss of the people's faith. All religions, however divergent in their ways, unite in enjoining certain well-known virtues on their followers. Therefore, even what ordinarily passes for simple superstition should not be brushed aside with a thoughtless laugh. The new ideas of the West have nearly shattered the rock of faith on which was based the morality of our masses. The result is a disgraceful development of opportunism. This cannot be counteracted except by an intelligent exposition of the *sastras*, *puranas* and religious observances—an exposition that separates the inner kernel from the outer shell which had to be given to suit the time and the place. The State is responsible for the moral well-being also of the people, and though several States have professed religious neutrality, no State has professed moral neutrality. He therefore advocates State interference in the matter of those institutions in our society that are the custodians of the people's morality. He hopes that the reformed and enlarged Legislative Councils will enable the Government to pass an Act that enforces purity of life upon the heads of Mutts, Temples, &c.

New Route to India.

The *Empire Review* has a note by Mr. Edward Dicey on the proposed Persian route to India. He hopes that the proposal will receive the support of all the Powers, as the economic advantages are so great and as the Persian part of the line is to be under the control of an international company in which the Powers will be properly represented, leaving thus no room for international jealousies.

While believing that the necessary consent of the Persian Government will be easily obtained, he has also something to suggest. He says: "I saw the other day that China had decided, when granting concessions to the Western Powers, to stipulate that whenever a concession was given Great Britain, France, Russia or Germany, the Power securing the concession should allow a certain percentage to be taken up by the other three countries. This appears to me to be a good plan to follow in Persia. For example, if Russia secures a concession from Persia, then a proportion of the financial backing would go to each one of the other countries interested in Persia. If some plan of this kind were adopted all petty jealousies would disappear and much friction be avoided."

Newspapers in America.

Mr. Sudhindra Bose has an instructive article on "Causes of American Newspaper Development" in the *Modern Review* for December, 1910. The first cause is, in his opinion, the force of public opinion—"the dumb millions, conscious of an irresistable power, have suddenly discovered a new voice and it thunders forth its judgment from day to day through an ever-increasing popular press." There are over twenty-three thousand daily newspapers in America and in the aggregate they issue fifteen million papers every day, enough to supply one copy to every five citizens. The second reason for this remarkable development is the ability of the newspapers to collect the news quickly from a wide area. There is a central news agency called the Associated Press (which has agents in every city in the world), run on a co-operative basis. It supplies its members news at cost price and transmits daily no less than 50,000 words or 30 columns of ordinary newspaper print. It also maintains on an aggregate 34,317 miles of leased wire. Besides having a powerful internal organisation, this agency has connection with important foreign news organisations such as Reuter, Harvas, Wolfe and others, all exchanging with each other news which they respectively collect. The next cause that has greatly influenced newspaper production is mechanical progress. Every four thousands of newspapers are printed by newly invented presses. We read about the press of the *New York Journal*:—"The running speed of this press is 90,000 papers an hour, four, six, eight, ten, twelve, fourteen or sixteen pages, all divided, folded to half-page size, pasted and counted. Side by side has developed the linotype machines. But the cost of newspapers would be double or treble that of the existing rate had not cheap white paper come to the rescue of newspaper proprietors. And but for the income obtained from advertisements, no newspaper would flourish. The subscriptions to the newspaper, it is calculated, would ordinarily pay only the postage and the white paper. And advertisements are absolutely necessary. It is said that the people of the United States spend more than one hundred million dollars every year for newspaper and magazine advertising."

A Plea for the Indian Vernaculars.

The *Indian Education* for December last has a strong plea for the vernaculars by Mr. C. G. Shaw. He tells us that the work of a teacher who undertakes to teach foreign languages is not only to teach the language, that is, so many words and their meanings, *but the ideas*. And these ideas cannot be conveyed to the young mind correctly and clearly except through the vernaculars. As it is of vital importance that in the present state of our country the young minds should freely imbibe foreign ideas, he takes strong exception to the direct method of teaching, *i.e.*, the method by which every subject is taught directly in English. He suggests that not only should every subject be taught in the school as far as possible in the vernacular, but that its study should be encouraged consistently throughout the college-course. For, as he truly says: "The number of graduates in the medical, agricutural, engineering, law, science and arts is increasing year after year; but it is a pity that there is no proportional increase in the permanent vernacular literatures; and the reason is not far to seek—these pioneers of education do not devote much of their time and energy to the enrichment of their vernacular literatures, because they are not taught in their college days to appreciate the beauties and the realization of the advantages of the study of their vernaculars." He reminds us of the significant fact that the ignorance of the Middle Ages in Europe was not dispelled and the Revival of Learning was not complete until knowledge began to be disseminated through the mother-tongues of the learners.

THE SWADESHI MOVEMENT.

A Symposium by Representative Indians and Anglo-Indians. Re. 1. To Subscribers of the "Indian Review," As. 12.

G. A. NATESAN & CO., 3, SUNKURAMA CHETTY ST., MADRAS.

Hinduism and The National Movement.

The *Hindustan Review* for December last has an article on the above subject by the Rev. Edwin Greaves. He says that the national movement sets before itself two goals, not necessarily connected with each other, which may be described as political and social. The first raises the question: Shall the Government be alien or indigenous?—which he is content to leave it for time to decide. The second involves 'the absorption and conversion of all local and racial interests into those gathered round a common centre, the nation. This is the real end of the national movement.' Apart from the hopeful signs there are for the success of the movement, he considers that Hinduism,—without being modified, cannot foster the national spirit. He says that the Vedantic conception of the world—which considers the world as unreal, and life as full of misery to escape from it constituting real happiness, and which assigns a lower place in society to those classes that have taken to worldly trades—such a conception cannot serve as a proper basis for nation-building. Again, the Hindu or Vedantic God (though about Him there is a happy confusion and contradiction of ideas) is not related to this world and has no high destiny and purpose for man in it. 'To work for an unreal world, impelled by an unreal God, is not the inspiration we want.' Lastly, Hinduism is exclusive in principle, and gives no scope for its followers to appreciate the worth of other peoples and creeds. There are only two courses open—either the conceptions of Hinduism should be modified or religion should be considered as having nothing to do with the national movement. If the latter, the movement will lose religious support and enthusiasm, and its real end cannot be attained.

QUESTIONS OF IMPORTANCE.

The Hindu-Mahomedan Conference.

SIR WILLIAM WEDDERBURN'S SPEECH.

A very well-attended meeting of Hindus and Mahomedans was held at Raja's Hotel, Allahabad, on 1st January. There were present H. H. the Aga Khan, Nawab Vikarulmulk Bahadur, the Prince of Arcot, Munshi Aziz Mirza, the Hon. Shamsul-ud-Din, the Hon. Fazulbhoy Currimbhoy, the Hon. Ibrahim Rahimatullah, and others.

OPENING ADDRESS.

Sir William Wedderburn, in opening the proceedings, said:—Your Highness, Maharaja Bahadur, and Gentlemen,—I feel much honoured by your invitation to me to take the chair on this occasion. It is most generous of you thus to condone my rashness in intervening in so delicate a matter as the relations between the two great communities of India. My excuse is that I wish well to both the communities, and I feel acutely that the growing tension between them is a serious menace to the progress and prosperity of this country. With Hindus and Mahomedans working cordially together in the public interest a great and happy future for India is assured. Without it all the efforts to achieve national progress must prove more or less unavailing. Gentlemen, I have no wish to under-rate the difficulties in your path, but the very fact that so many Hindu and Mahomedan leaders have met together, animated by a common desire to help in finding a solution of those difficulties, is, to my mind, a matter of great significance and an augury of good for the future of this land. I think I may say that we are here to-day not necessarily to reach definite conculsions, if that be found impracticable, but (1) to have, in the first place, a free and frank interchange of views, made in a temperate and friendly spirit, on the more important questions that divide the two communities, (2) to discover what common ground there is for joint action by the two communities, and to arrange, if possible, for such joint action, and (3) to ensure, where the Mahomedans and Hindus must differ, that the controversies and persuit of different interests shall be conducted without unnecessary bitterness and with a reasonable regard for the legitimate interests of either party. I think these are important objects, and I am sure you will all agree that, whatever the result of this Conference, it was worth while to have assembled to consider how they could be promoted. Gentlemen, as I have already mentioned publicly, I had the advantage, before leaving England, of a consultation in this matter with such distinguished Indian leaders as H. H. the Aga Khan, Sir Pherozeshah Mehta, and Mr. Ameer Ali, and since coming to this country I have taken every opportunity that could be found to ascertain the views of a number of other leading Hindu and Mahomedan gentlemen. Nothing has struck me more than the fact that the present estrangement—and I fear I must say growing estrangement between the two communities—is deeply deplored by leaders on both sides, who regret and condemn the general charges made by irresponsible persons against the character and motives of either community. There is also a fairly general recognition of the fact that it is the duty of leading men on both sides to work now for conciliation, as without such conciliation the peace and well-being of India are in serious danger.

CONCILIATION BOARDS.

Gentlemen, if you think that these statements are right, a temperate and friendly interchange of views on such questions as may be brought up for consideration at to-day's meeting should find us nearer to, and not further from, the object we all have at hearts. It is not for me to say what you should do at this Conference. But one suggestion I will venture to make and it is this. Even if you are not able to arrive at a definite conclusion on any questions coming up before you to-day, I think you might agree to appoint a small Committee of influential men from both sides and refer to it such matters as appear capable of adjustment, in friendly consultation of matters like the creation of Conciliation Boards. I respectfully hope that this suggestion will commend itself to both sides. I cannot close my remarks without expressing my sense to H. H. the Aga Khan's great courtesy in abridging the proceedings at Nagpur and bringing to Allahabad for this Conference so many leading Mahomedan gentlemen.

As no one on the Hindu side could undertake to issue corresponding invitations, I ventured to write and ask a few Hindu leaders to be present and I am grateful to them for their kind response.

MEMORANDUM OF BUSINESS.

The following memorandum of business was before the Conference:—

1. Establishment of Conciliation Boards as suggested by the London Muslim League to the Secretary of State.

2. Representation to Government to re-establish a Court of Arbitration.

3. Combined efforts to discourage litigation and to reduce the cost which, in fact, is draining the resources of the country and bringing ruin and misery to hundreds of litigants of both communities.

4. The abolition on both sides of the system of boycott against each other.

5. The abolition on both sides of rings in Government Offices and Departments of State to keep out, or to oust, members of either community.

6. Stoppage on both sides of endeavours to prescribe the language of either side.

7. As the Mahomedans are in a minority, and are often unable to secure, in spite of all goodwill, adequate representation on representative bodies, such as Local or District Boards and Municipal Corporations, the recognition of their claims to communal representation on a fair and equitable basis.

8. Combined efforts to promote the healthy economic development of both communities by discouraging high rates of interest, and, possibly, limiting the same.

9. Discouraging of forced sales of mortgaged properties.

10. The recognition, on both sides, of the religious institutions of both communities, such as *debutter* and *waqf* and abstention on either side from bringing them to sale.

SUPPLEMENTARY BUSINESS.

National education; provocative propaganda of the Arya Samaj; understanding regarding cow-killing and music before mosques. As Muslims are bound to be in a minority in any case, no question should be urged which the Muslims, as represented by the Muslim League, may look upon as detrimental to their communal interests.

FREE EXCHANGE OF VIEWS.

Free exchange of views followed on language questions, on communal representation, and separate arrangements for the Mahomedan question.

It was finally resolved to refer those questions, as also cow-killing and music before mosques, to the following Committee :—

The Committee will consist of the Hon. Pandit M. M. Malavya, Mr. Ganga Prasad Varma, Mr. Harkissen Lal, the Maharaja of Darbhanga, Mr. Saroda Charan Mitra, Mr. Surendranath Banerjea, Lala Munshi Ram, Mr. Harischandra Rai Vishandas, Hon. Nawab Sayid Mahammad, Mr. Aziz Mirza, Hon. Nawab Abdul Majeed, Mr. Ibrahim Rahimtulla, Hon. Mr. Shamsul Huda, Hon. Mr. Raffiuddin Ahmad, Hon. Mian Mahomed Safi, Mr. Nabibulla, and the Hon. Mr. Gokhale.

UTTERANCES OF THE DAY.

A PLEA FOR A MUSLIM UNIVERSITY.*

BY

MR. A. YUSUF ALI, I.C.S.

A MUSLIM University, as you know, has been a cherished dream of Aligarh for many years. Some of its supporters have described it as a "denominational University" and a great deal may no doubt be urged in support of that idea. But I should like to urge that the Muslim University we wish to have is *not* to be a denominational institution in the sense in which the term is ordinarily understood. It is not to teach Shia doctrine or Sunni doctrine, or the doctrine of any *one* of the orthodox or heterodox sects of Islam. It is to have no tests, and freedom and originality of thought will be encouraged. Its doors will not be closed to non-Muslims any more than are the doors of the Aligarh College. It will be a Muslim University in the single sense that it will promote the ideals which the Indian Muslims have evolved out of their educational experience of two generations. It will encourage the methods most calculated to advance the Muslim spirit, which has ever stood for universality as opposed to exclusiveness. It will make learning and science a handmaid to life and test it by the touchstone of solid facts. Its whole teaching will be directed towards the carrying out of the Koranic injunction : "Go forth into the world and observe the experience of those who have endeavoured to walk in God's way." It will teach that the accidents of race and language, wealth and birth should not act as barriers to unshackled human intercourse, but should be used to stimulate the service of humanity. Unselfishness, sobriety, endurance, fortitude, and grit—such are the virtues which it will hold up to admiration as the only basis on which men and women may be properly classified. The awakening of the conscience, the training of the will and the cultivation of the heart—an organ which we keep deplorably in the background, will take their legitimate place side by side with mental instruction and the training of heart and eye. Its mental horizon will not be bounded by the history or institutions of a

* From the Presidential Address delivered by Abdullah Yusuf Ali, Esq., I.C.S., Deputy Commissioner, Sultanpur, at Nagpur, on the 27th December, 1910.

particular sect or people or church, for Islam may be described even now as a wholly undenominational religion. We have dared to dream such a dream and I ask you : Can you in any sense call it the demand for a denominational University ? Is it not right that we should seek to materialise our dream and to give it a local habitation and a name ?

It may be said : If these are our aims, why seek for a separate University at all ? The answer is that the five existing Universities of India do not and cannot satisfy these aims. They are hampered by conditions, social and political, which forbid their entry into more than a very limited sphere. India has developed other needs since they were founded. Even as centres of purely intellectual training, they have failed for want of machinery to heal unexpected rifts which the Indian mind has shown in the shock of novel ideas. They are no doubt being reformed and brought into line with modern needs. But no University tied down to a State policy can cope with the unsettling of men's minds and the chaos of social institutions, with the same hope of success as an efficient public organization independent of the State, but working in harmony with it. As events have turned out, we are not now alone in asking for a special University. The distinguished lady who guides the fortunes of the Hindu College at Benares has also worked out a scheme for a special University to meet her own ideals. That scheme is in no way antagonistic to ours. It may even in many parts be complementary. But it is our clear duty to work strenuously for the realisation of our own ideals, and we may take it for granted that when we can guarantee the conditions necessary for success, we shall enlist the sympathies of the new Education Department under the charge of so sympathetic a Member as the Hon'ble Mr. Butler, and receive an understanding response from a Viceroy so experienced in Eastern Affairs as Lord Hardinge.

It would be a mistake, however, to suppose that the provision of funds is the only condition on which the inception of the scheme depends. The provision of funds is an important matter, but by no means the most important. We have to think of the men who are to work it. One or two men of lofty aims and practical minds will not be enough. You will want several men of learning, capacity and administrative ability, able to devote their whole time and energy to the development of the scheme. Our past experience in the history of the College has shown that the constitution of the governing body is of the highest importance; besides the usual qualities necessary in any business concern, it should possess sufficient influence to give confidence to the public, sufficient tact to work smoothly with the teaching staff and sufficient understanding of the needs and habits of the students to maintain discipline with firmness and impartiality. Further, we shall want a highly trained and organised teaching staff to rise to the necessities of the situation and combine in themselves in an eminent degree all the qualities which they are expected to impart to their pupils.

No modern University would be worthy of the name which was not well equipped for research in the Sciences, pure and applied. This has been hitherto the weak point of Indian Colleges, which are the only teaching bodies within the pale of our Universities, but the defect is being remedied wherever possible. If, however, you have a teaching University whose aims include original research in Science, you require a fairly high standard of elementary scientific and technical education, from which the higher branches may be fed. It would be useless and unprofitable to work out the theory of new processes in the Arts or new adaptations of existing processes, if there is not an army of intelligent and well-trained artisans to exploit the results of the laboratory in the workshop. Here, again, to finish the apex, you want the base. Many of the crafts and arts in India are in the hands of Muslims, and the decadence of our industrial arts has a peculiarly melancholy interest for the Mahomedans, as it at once deprives technical skill of the fruit of its labours and throws its possessors into unfair competition with unskilled workmen. Thus, there is a progressive decline in Art standards and a corresponding debasement of public taste. It you reduce your artisans to ill-paid and deadening tasks of monotonous dexterity, they cannot compete with the inventive and adaptable skill of highly trained artisans in a well-organised society in which education is generally diffused. In life, the ideas of the mind and the emotions of the heart must materialise in the work of the hands before the latter can be beautiful or inspiring. It is not a vain ideal to make all our surroundings as well as our personalities beautiful and inspiring; but before you take the first step towards attainment, you must imbue your artisans and workers with the ambition to play

their part, high or humble, in the advancement of the community to which they minister. For this reason, it is of the utmost importance that technical education should be associated with general education, that each may influence and fructify the other. The proposal put forward by H. H. the Aga Khan and other leaders, for a Technical School to be called after Lord Minto and to be located in Aligarh is deserving of the most earnest consideration of all friends of Muslim education.

The poverty of the Indian Mussulmans is sometimes put forward as an insuperable obstacle to their education and progress. I do not make much of this argument. Poverty is undoubtedly a disadvantage, but acting on men of spirit and determination it may be a great tonic. If you observe carefully, you will find that it is the highest and wealthiest classes in a backward community who are furthest from the spirit of true culture. The poor are stimulated by their very poverty to put forth their best endeavours, and in surmounting obstacles they learn in the most efficient school ever established—the school of experience. The most profound philosophy is summed up in the proposition that wealth (the word is only another form of "well-being") consists not so much in the aggregate of material good as in the capacity to acquire it and utilise it to the best advantage. This we must learn, and this I look upon as an important educational problem. The husbanding of one's own individual resources is a comparatively simple matter, but the utilisation to the best advantage of public funds, funds collected or bequeathed for a common or charitable object is a sacred duty that should never be absent for a single moment from the minds of our public workers. The law of Mahomedan Endowments (*waqf*) has claimed a good deal of public attention lately, and I understand that a Bill is being drafted to meet the case of family settlements. I wish you to affirm in the most emphatic voice at your command that no scheme will be entirely satisfactory to you which does not include provisions for guarding against the scandalous waste that goes on at present in connection with public, educational, and charitable endowments. On this may depend not only the life-strength of your endowed University, but the chances of utilising in its support the numerous scattered institutions whose endowments are running to waste like rays of scattered light for want of a focus.

INDIANS OUTSIDE INDIA.

The Case of the Transvaal Indians.

The following is the full text of Mr. G. A. Natesan's speech at the Congress :—

Mr. President, Brother Delegates, Ladies and Gentlemen,—

I take it that the cheers which you have accorded to me are an indication, a visible indication of the warm, the great, and abiding interest you take in the cause of our oppressed countrymen in South Africa. The Resolution that I have been asked to move runs as follows :—

> This Congress expresses its great admiration of the intense patriotism, courage and self-sacrifice of the Indians in the Transvaal—Mahomedan and Hindu, and Zoroastrian and Christian—who, heroically suffering persecution in the interests of their countrymen, are carrying on their peaceful and self-less struggle for elementary civil rights against heavy and overwhelming odds and it urges the Imperial Government to adopt a firm and decisive attitude on the question so as to remove a great source of discontent amongst the people of India. This Congress begs earnestly to press upon the Government of India the necessity of prohibiting the recruitment of indentured Indian labour for any portion of the South Africa Union, and of dealing with the authorities there in the same manner in which the latter deal with Indian interests, so long as they adhere to the selfish and one-sided policy which they proclaim and practise and persist in their present course of denying to His Majesty's Indian subjects their just rights as citizens of the Empire. This Congress protests against the declaration of responsible statesmen in favour of allowing the self-governing colonies in the British Empire, to monopolize vast undeveloped territories for exclusive white settlement and deems it its duty to point out that the policy of shutting the door in these territories and denying the rights of full British citizenship to all Asiatic subjects of the British Crown, while preaching and enforcing the opposite policy of the open door in Asia, is fraught with grave mischief to the Empire and is as unwise as it is unrighteous.

Gentlemen, the story of the sufferings of our countrymen in South Africa and of the cause for which they have been struggling for so many years past is one so well known to all of you. It is nevertheless a story which may be narrated by a million tongues and on a million occasions. I do not propose, however, on this occasion to detain you with anything like a statement of their trials and troubles. I will only content myself with pointing out that our countrymen in South Africa have been fighting against a law which classes them with destitutes, with prostitutes and thieves and swindlers. They have been protesting against a legislation which has been meanly and mischievously designed "to brand them with the bar sinister of inferiority," to use a phrase of Lord Morley. They have been refusing from the very beginning to submit to a legislation which marks out Asiatics as inferior races. (Cheers.) Gentlemen, our countrymen in South Africa who are persisting in refusing to obey a lawless law have every right to do so because any white man from any part of Europe might enter South Africa but our best men—even the highest of our countrymen—cannot enter it except under the most humiliating conditions. You are aware, gentlemen, that the Transvaal Indians have been for years past making numerous peaceful representations to the authorities to remove this unjust and unjustifiable legislation. Their protests, their agitation, their peaceful representations, proved of no avail and in the end they resorted to passive resistance. During these three years, thousands and thousands of Indians have been sent to the Transvaal jails, but I have never known nor heard of any instance in which any one Indian in South Africa was accused of disobeying even a petty police constable. They have refused to obey the law and are suffering in their own persons, the consequences of disobeying the law and thus have given us a magnificent example of self-denial, of suffering in their own persons for the sake of a peaceful and orderly agitation. Sir, it is impossible for me to contemplate, to speak or write upon the South African Indian question without being overwhelmed with indignation. I honestly feel that this great Imperial scandal might have been put a stop to if only the Imperial Government had done at an early stage its most elementary duty towards India—the brightest jewel in the British Crown. Because the Imperial Government have from the beginning mismanaged this affair, thousands of our countrymen in the Transvaal are to-day undergoing sorrows and sufferings almost indescribable. The Imperial Government had an opportunity in 1906 to make terms with the Transvaal people to treat us well when it gave them self-government. A year later the House of Commons—rather the British Parliament—gave a loan of five million pounds and they could have come to terms then and told them "Look here, you should treat our British Indian subjects well before we can give you any financial help." Only last year they gave South Africa self-government by the Union Act. They could have availed themselves of that opportunity at least. They did not choose to do so and they have let our countrymen suffer all these four years. When South Africa was almost seething with rebellion, when the Boers were shooting down Englishman after Englishman, our own countrymen, Mr. Gandhi and others, risked their lives, threw themselves into the thick of the battle and did even menial service as stretcher-bearers. To-day loyalty in South Africa has been penalised. (*Shame.*) A greater scandal than this cannot be conceived. Verily, every Indian might ask in the words of Sir William Hunter:

> Does or does not an Indian carry the rights of British Indian citizenship wherever the British flag flies?

The argument of the Imperial Government that they are powerless as against a self-governing colony is, in my opinion, a disgraceful and humiliating confession because it means that Great Britain tells us: "If a neighbour—any Frenchman, or German, or Russian were to ill-treat you, we are willing to draw our sword if necessary; but if our South African brother-subjects who are white men were to ill-treat you we shall not do anything but we shall try all arts of persuasion." This confession is most humiliating to the British Empire. It is on this aspect of the question that I feel most strongly. I will point out an instance or two of firmer and juster statesmanship than this. Only two years ago there was in America a recrudescence of racial prejudice. There was a cry echoed by the yellow press that the Japanese should not be allowed there. President Roosevelt made a thundering pronouncement. He said that if they did not behave themselves properly he would do all in his power to see that the scandal was forthwith put an end to. Listen to what President Roosevelt said in his message to the Congress in 1908:—

> Not only must we treat all nations fairly, but we must treat with justice and goodwill all immigrants who come here under the law. Whether they are Catholic or Protestant, Jew or Gentile, whether they come from England or Germany, Russia, Japan, or Italy, matters nothing. All we have a right to question is a man's conduct. If he is honest and upright in his dealings with his neighbour and with the State, then he is entitled to respect and good treatment. Especially do we need to remember our duty to the stranger within our gates. It is the sure mark of a low civilisation, a low morality, to abuse or discriminate against or in any way humiliate such a stranger, who has come here lawfully and who is conducting himself properly. To remember this is incumbent on every Government official, whether of the nation or of the several States.....To shut them out from the Public Schools is a wicked absurdity, when

there are no first class Colleges in the land, including the Universities and Colleges of California, which do not gladly welcome Japanese students and on which Japanese students do not reflect credit. We have as much to learn from the Japanese as Japan has to learn from us; and no nation is fit to teach unless it is also willing to learn. Throughout Japan, Americans are well treated, and any failure on the part of Americans at home to treat the Japanese with a like courtesy and consideration is by just so much a confession of inferiority in our civilisation. It is unthinkable that we should continue a policy under which a given locality may be allowed to commit a crime against a friendly nation, and the United States Government limited not to preventing the commission of the crime, but in the last resort, to defending the people who have committed it against the consequences of their own wrongdoing.

I will give you a much more recent instance and point out how a great British statesman acquitted himself honorably. I daresay, you remember that only a few months ago there was a great uproar in Vancouver against the landing of Indians there. The inhabitants of Vancouver tried to raise a hue and cry and created a storm of indignation against these people, and Sir Wilfred Laurier, promptly spoke out:

The men who came here now were of the Hindu race: they were subjects of His Majesty the King. The same economic reasons which militated against the Asiatic labor coming into this country in the first place, applied to them as well. How were they to be treated? Were they to be driven back ignominiously and told that they had no right to land in this country—a part of the same Empire? Sir, I did not conceive, for my part, that that was the position to be taken towards men who are members of the same Empire and who are entitled to be treated as British subjects as well as we are. Could it be said that these men were to be turned back and to be treated with contumely, or with contempt—these men who, though they have not the same color of skin as we have, are British subjects, the same as we are and some of them having had the honor of wearing the Britsh uniform and of fighting in the British army.

I leave this most unpleasant subject and pass on to what is after all, in my opinion, a pleasing aspect of this most tragic struggle. It is the character and significance of the great struggle which Mr. Gandhi and his brave comrades in South Africa are carrying on. I cannot easily describe to you nor am I the person competent to describe the significance of this great movement in South Africa. A most thoughtful Indian, writing in the columns of the *Times of India*, very appropriately pointed out that the problem of Indian nationality was being hammered out in South Africa. That observation is full of profound wisdom. There is a wealth of meaning in it which I would ask every one of you to correctly comprehend. The marvellous heroism that the thousands have displayed there and their self-denial are almost beyond praise. Their struggle knows no caste or creed. They are not B. A.'s or M.A.'s of our Universities nor Advocates of our High Courts. They know nothing of the liberalism of Lord Morley, or the radicalism of John Stuart Mill or of the advanced socialism of Lloyd George, and yet these men, brave men, poor men, born of the people, bred up among the people, pursuing their peaceful and humble avocations as barbers, traders, as washermen, as hawkers, have shown a heroism and a fortitude which make the proudest amongst us blush. (Cheers.) What is it that they are fighting for? I consider that they are there fighting for the honour of India. What is the principle at stake? You all know very well that to-day the South African Government will give them any number of baits if they will only yield and surrender the principle for which they are fighting tooth and nail to-day. Gentlemen, they are men made of the stuff of true heroes and real patriots and they will on no account sell their birthright for a mess of pottage. I have heard it said by men who have been deported, by men who have realised the full force of the struggle, that if to-day they yield in South Africa this question will no doubt come up in some form or other in all the other colonies. We have Indians in Fiji, we have Indians in Australia and in other parts of the world. If to-day our countrymen in South Africa should yield, the consequences will be most disastrous and the name and honour of India will be imperilled. It is for these that they are fighting. I have heard it said by many people, good and kindly people, who do not bestow a thought upon this matter "you are engaged in a useless enterprise and you are fighting against tremendous odds." Against this I enter my most emphatic protest, because it means that these people have begun to despair, that they will not get justice at the hands of the British Government—a doctrine I do not myself hold for one moment as I firmly believe that the heart of the British people is sound, that the most thoughtful English people will do us justice, and because I see also some evidence that after all South African Indians have not been hoping against hope. We now hear talk of compromise and there is some prospect that some good will be achieved. Granting that no compromise will be arrived at, may I ask what right have we to counsel people who are pursuing a great struggle to its bitter end in a heroic manner? It seems to me most cowardly advice to ask them to yield, or

to tell them they are struggling in vain. Therefore, I feel that none of us have any business to advise in this matter because there are very few of us competent to do so—to advise people who have shown by their unique conduct that they can give a thousand lessons to us. The other day our venerable President pointed out, very rightly, that one of the mottoes of Sir Wilfred Lawson: "Hope all things but do not expect anything." I was reminded of this singularly beautiful motto when I was recalling the thought that our countrymen in the Transvaal are fighting against desperate odds. They have not given up their cause in despair. I know that there are among the deportees whom it was my privilege to serve in Madras, men who will stand to their guns and perish rather than budge one inch and yield. But I will ask you to remember this. We talk of the *Gita*. In South Africa they do not know Sanskrit nor can they even read an English translation of the Bhagavad Gita, and yet they have realised the true significance of the great teaching of Bhagavan Sri Krishna: "Do thy duty but do not care about the result."

I feel I cannot close my speech without giving my humble meed of tribute to the heroic men and women who are struggling bravely in South Africa. I should not forget to ask you to give your tribute to Mr. Gandhi, the indomitable, brave and saintly man (cheers) who has by his own example, shown us what a true type of patriot he is. I cannot forget my friend Mr. Polak, only twenty-eight years old, himself a Jew, belonging to an oppressed nationality, who has for the last four years, at least for one year to my knowledge, given all his time, trouble and talent to promote the cause of our countrymen. I cannot forget also the great, noble and valiant services which Lord Ampthill has been rendering us in the House of Lords. It is the example of that great Englishman that often makes us not lose heart in the struggle in which we are engaged.

You must have heard that within the last few days there have been proposals of a compromise and cables to that effect have been received here. I will warn you first against putting much faith in this cable. You recollect very well that in the course of this struggle, the year before the last, there was a talk of compromise. General Smuts broke faith and Mr. Gandhi was deceived. I use very strong language but use it advisedly and deliberately and I use it with a solemn sense of my responsibility. A compromise may be arrived at, but, it will be a *compromise* after all. What is a compromise? When you ask for a full loaf of bread they give you half a loaf. It is simply a cable and we know nothing of the terms. It may be that we shall never have anything. But I think I have some idea of this compromise. They will not be given all that they want. And a great deal of the battle remains to be fought and the soldiers have yet to come and the sinews of war have yet to be supplied by us. May I point out what I consider a most shameful piece of conduct on our part? Last year we gave but one lakh of rupees to South Africa. We are three hundred millions, thirty crores. They are only a handful of our countrymen, only fifteen thousand people struggling for the honour of India with rare heroism. I know one man at least who has himself spent over two lakhs of money, I refer to Mr. Gandhi. (Cheers.) I know traders and hawkers who have given two hundred pounds. Is it not shameful, a sorry reflection on our patriotism that we should have contributed but one lakh for the whole of India? I make bold to appeal to you, I talk deliberately and talk in the strain in which I do, because I know a compromise may not be arrived at after all. Even if this compromise be arrived at, you must remember there are thousands of desolate homes which are to start life fresh, thousands of traders and hawkers who have again to begin business and any little sum sent to them will enable them to set up life again. It is all very good for us to talk eloquently, but we must show that we feel for our countrymen by subscribing liberally. I cannot forget the almost wild and frantic scene on the occasion of the last Congress when Babu Surendranath Bannerjee made a powerful appeal for funds. The cause is in as bad need of funds as ever. I appeal to you to contribute liberally and make our brethren in South Africa believe that we are sincere and genuine in our endeavours to see their grievances removed.

There is another aspect of the question on which I wish to dwell before resuming my seat. They talk of unrest in India. So many have talked about it and attributed it to various causes. In my opinion, Sir, the cause of this unrest lies in two things. First, there is a feeling prevalent, rightly or wrongly, that British rule in India, at any rate, British statesmen and administrators do not allow Indians to grow to the full height of their manhood and that, in matters in which the interests of the Indians and the interests of

the Europeans are at conflict, the Indians suffer. I should be sorry if that idea should get more widely circulated, and yet I feel that this question of the treatment of Indians in South Africa brings out sharply that aspect of the matter. Mr. Syed Hussain Bilgrami—late of the India Council—himself said that the consequences of the ill-treatment of Indians in South Africa would "prove more dangerous than the unrest. That is a significant warning. My time is up, but I beg of you to remember that the proceedings of this Congress would be watched with almost unprecedented anxiety by our countrymen in South Africa. The deportees told me that when last year the cable that the Congress had voted nearly a lakh of rupees reached South Africa the authorities in South Africa took a most serious view of the question. I would ask you to make the authorities in South Africa believe that we are earnest and that we take a most serious view of the situation. In struggling for the honour of India, in fighting for her good name and self-respect, Indians in South Africa are at the same time fighting for the honour of England and its fair name. And I know that until this question is satisfactorily solved the struggle is not going to cease. (Cheers.)

Indians in the Transvaal.

At Caxton Hall on November 18, Venerable Archdeacon Potter delivered a lecture on "Are we working for Brotherhood within the Empire," with special reference to British Indians in the Transvaal. Mr. J. H. Polak, J. P., presided. Among those present were the Rt. Hon. Syed Ameer Ali, C. I. E., Mr. K. G. Gupta, C. S. I., Sir Mancherjee Bhownaggree, K. C. I. E.

Sir M. M. Bhownaggree moved, and Mr. J. B. Patell seconded, the following Resolution :—

That this meeting desires to enter its earnest protest against the harsh and un-British treatment accorded to our Indian fellow-subjects in the Transvaal Province and urges the immediate repeal of the Anti-Asiatic legislation which differentiates unfairly and arbitrarily against one section of His Majesty's loyal and law-abiding subjects.

On the motion of Mr. Bepin Pal, seconded by Mr. Maurice, it was further resolved that a copy of this Resolution should be forwarded to the Prime Minister, the Secretary of State for the Colonies, the Secretary of State for India, the Governor-General of South Africa, and to Mr. Gandhi and his association.

Emigration to Natal.

The Hon. Mr. Robertson announced at a meeting of the Viceroy's Council on the 3rd January, that a Notification would be published on the 1st April, prohibiting emigration to Natal, with effect from the 1st July. He said :—

With Your Excellency's permission I rise to make a statement on the subject of indentured emigration to Natal. The Council will remember that in July last a Bill was passed empowering the Governor General in Council to discontinue emigration to any country to which emigration is lawful if he has reason to believe that sufficient grounds exist for prohibiting such emigration. The Governor General in Council had under his consideration the question of the discontinuance of indentured emigration to Natal, and he has arrived at the decision that emigration to that country should no longer be permitted. (Applause by Indian Members.)

The decision has been taken in view of the unsatisfactory position which has been created by the divergence between the Indians' and the Colonists' standpoints and by the absence of any guarantee that Indians will be accepted as permanent citizens of the South African Union after the expiration of their indentures. In all the circumstances, the Governor General in Council is satisfied that emigration to Natal should be discontinued, as he cannot allow the present unsatisfactory situation to be perpetuated. He therefore proposes to publish a Notification on the 1st April next prohibiting indentured emigration to Natal with effect from the 1st July, 1911.

Mr. Gokhale, on behalf of Non-Official Members, sincerely thanked Government for this announcement. He was sure it would give the utmost satisfaction to all.

The Indian Members again applauded.

THE INDIANS OF SOUTH AFRICA.

Helots within the Empire! How they are Treated.

By H. S. L. Polak, Editor, *Indian Opinion*.

This book is the first extended and authoritative description of the Indian Colonists of South Africa, the treatment accorded to them by their European fellow-colonists, and their many grievances. The First Part is devoted to a detailed examination of the disabilities of Indians in Natal, the Transvaal, the Orange River Colony, the Cape Colony, Southern Rhodesia and the Portuguese Province of Mozambique. Part II, entitled "A Tragedy of Empire," describes the terrible struggle of the last three years in the Transvaal, and contains an appeal to the people of India. To these are added a number of valuable appendices.

Price Re. 1. To Subscribers of the "Review," As. 12.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

FEUDATORY INDIA.

Retirement of Officials in Kapurthala.

Dewan Bahadur Bhagawan Das, Mr. O. S. Elnose, Khan Bahadhur Colonel Asgar Ali, Dewan Jagan Nath, Lala Shiv Narayan and Doctor Jagan Nath, have retired from the service of the Kapurthala State.

The Gwalior Chamber of Commerce.

The Gwalior Chamber of Commerce consists of 60 members and has been lately organized. Great hopes are entertained of the benefits that must accrue to the trade of this enormous estate, which has hitherto had no representative voice for its protection and advancement. Lashkar, the present capital of the State, is not at present a commercial town ; as the name implies it was founded by the camp followers of the early Maharajas, and the Bankers and tradesmen have depended entirely on the profits they derived by supplying the requirements of the State. The present ruler has systematically placed every department of the State in order on Western principles, and is able to secure what he wants from the most economical sources and of the best quality, and hence the business of these middle men is entirely gone, and it could not have been worth much less than Rs. 10,00,000 per annum. These men who have absolutely no experience of trade in general moan helplessly about the state of affairs and have hitherto made no effort to open trade relations with the rest of the world as others do. As far as we can see it is not the want of money but experience in doing business that keeps the tradesmen of the city of Lashkar from being active traders.

There is no want of commodities, wheat, cotton, oil-seed in abundance with railways runing to the four points of the compass.

There are, however, many other large towns in the State which are in a prosperous condition, and the Chamber of Commerce will be a great boon to them in representing their wants and suggesting improvements and new lines of trade.

The Gondal State.

The report of the administration of Gondal is a record of progress all round and gives a careful and well written account of the administration in its different branches. The most noteworthy event during the year under review was the completion of 25 years of beneficent rule of His Highness, the Thakor Saheb and the Silver Jubilee was celebrated amidst a round of rejoicings and manifestation of loyalty of His Highness's subjects. A very useful Jubilee memorial in the shape of an institute called the Bhagavat Singhi Silver Jubilee Institute was decided upon and the foundation-stone was laid by His Excellency Sir George Clarke. The Institute is estimated to cost a lakh, of which Rs. 75,000 has been already subscribed. It will serve the purpose of a Town Hall where public lectures may be delivered for the benefit of His Highness's subjects, and it is hoped that it will also be used as a museum of local products. The Silver Jubilee was not an occasion for mere festivities and rejoicings, as may be seen for the announcements made by the *Gazette Extraordinary* of the Durbar issued on the occasion. The following announcements were made :—

(1) All persons trading in the State will get the benefit of the abolition of customs duties from the commencement of this month. (2) Each member of His Highness' family to receive a present of Rs. 5000. (3) Bhayats and Mulgrasias to be freed from the payment of debts due to the State, of a date prior to Samvat 1900, about which no special order has been passed. (4) State servants to be given increments to their salaries. (6) All Kheratis and Dharmada holders (charity grantees) to be given a present of one month's allowance. (7) Cultivators to be remitted the Vighoti (land revenue assessment) instalment due in January 1910. (8) Prisoners to be given a reduction of one twenty-fifth of the term of imprisonment. The period of life imprisonment to be counted as one of 25 years. (9) For the encouragement of higher education among the subjects a number of annual prizes to be established.

INDUSTRIAL AND COMMERCIAL SECTION.

Small Industries in India.

The following is an extract from the valuable address delivered by Mr. R. N. Mukerjee as the President of the Industrial Conference held recently at Allahabad :—Several small industries have been started during recent years, in different parts of India, with, in most cases, but indifferent success. We should, therefore, try to trace the causes of failure. In the present condition of our country, we should recognize that to develope any industry successfully, we must have, first and foremost, expert knowledge as well as men of undoubted practial experience in the particular industry which we desire to establish. From Bengal, students have been sent abroad to Europe and America, at public expense to acquire scientific knowledge. Some of the students have returned, and, doubdless, have acquired a fair knowledge of what they were sent to learn but they must necessarily lack that practical training and capacity for management, that comes only with long experience and is so necessary for men who hope to become pioneers of new industries. None of these students, so far as I am aware, has shown any capacity for taking charge of, or efficiently managing, any large industrial concern. Nor do they get any opportunity, prior to being sent abroad, to acquire sufficient technical knowledge here, that they might ascertain for themselves, whether they have any liking for, or aptitude in, the particular line in which they are to become experts. It has happened that some of these young men, on returning to their country, have taken up an altogether different profession from that to learn which, they were sent abroad, and the public money expended on their training has therefore been wasted. If we are really serious in our desire to give an impetus to the development of our industries, we should press for the establishment in some central part of India of a well-equipped Technical College fitted with proper workshops and up-to-date laboratories. Students from the existing technical schools, now established in different parts of India should, if they so desire, after completing their course, be admitted into the Central Technical College. This, I do not think, would clash in any way with the Tata Institute, which if I am not mistaken, is intended for original research.

A Central Technical College.

With the establishment of a Central Technical College, students for the Universities—, (those, for example, who take the B. Sc. degree), would be afforded an opportunity of continuing further their scientific education and of acquiring practical knowledge in this college. To establish such a college would mean a large outlay of money, and I think that this Conference should without delay approach the Government of India with a draft scheme. The existing technical schools should be placed in a position to offer suitable scholarships to successful and deserving candidates, who may be desirous of continuing their scientific studies in this proposed Central College. Government scholarships which are now offered yearly for the acquisition of technical knowledge abroad, could with advantage be diverted to this purpose and to granting scholarships from the Central College for the purpose of gaining further experience by a course of, say two years, in England or in any other foreign country.

Apart from the doubtful result of sending our young untrained students to foreign countries as is now done to acquire technical knowledge, there are grave dangers at the present time, both personal and politic, in sending a large number of students abroad, selected in a more or less haphazard fashion, and the Government of India would, perhaps, be prepared seriously to consider this point when deciding as to the necessity of establishing a well-equipped Technical College in India. This, gentlemen, is only a rough outline of the scheme. Details would have to be carefully worked out, if the general idea is approved. No private individual, or association, I am afraid, would be able to control or manage such a technical college or to carry out the scheme in its entirety. The Conference should, therefore, as I have said before, represent the matter to the Government of India and press for the establishment, as early as possible, of a Central Technical College, on the same lines as those now established at Birmingham, Manchester, Leeds and other places.

In the meantime, however we must not neglect to take advantage of the general feeling that something should be done towards industrial development and I would suggest to our earnest workers that they should not hesitate to engage foreign experts for the present and do away with the vain prejudices of a narrow-minded "Swadeshi," which mistakenly advocates the employment of Indians only, to the exclusion of foreigners.

Capital for Indian Industries.

The next problem to be considered is the raising of capital. Having obtained a reliable expert and established confidence in the public mind, our next difficulty is the finding of the necessary capital. This, indeed, is a difficult problem—private enterprise in this country is only in its infancy, and therefore companies with a really sound and promising future often fail to attract capital. Indian capital, gentlemen, is proverbially shy and unenterprising but this I ascribe largely to a want of industrial and commercial knowledge on the part of Indian capitalists and a consequent failure to realise the potentialities of the various schemes placed before them, coupled with a disinclination to depart from those time-honoured methods of investing and lending money, which have been in force for so many centuries, and, in many instances, bring in a return which can only be considered as usury. India, generally speaking is a poor country, that is to say, the majority of the population are poor. But there is wealth in India, and the possessors of it could, with but a fractional part of their amassed wealth, not only develop many of the industries, that are dormant to-day, but make India industrially equal to any other country in the world.

There must always be a certain amount of risk and uncertainty involved in the early stages of the new class of industry, and it is the want of knowledge, referred to before, which prevents Indian capitalists from correctly estimating what those risks are, as against the higher return on their capital which industrial concerns usually give. No new industry in any country, and particularly in India, can be sure of such success as to shew a remunerative return from their very inception. Unless, therefore, our capitalists could be assured of at least 3½ to 4 per cent. interest on their outlay, it is not likely that they will help in the promotion and financing of such companies. The Government cannot be expected to guarantee a minimum return, even for a short period of years, and it would not be for the ultimate good of the industry itself to be dry-nursed to this extent, but in a country, industrially new, as India is, a certain amount of dry-nursing has to be done and a great deal more could be done in this direction, by granting bounties, or even by preferential duties.

The most convenient method of establishing and working large industrial concerns is undoubtedly that of the Joint-Stock Company whereby the investor's liability is limited to the amount subscribed. The Act, however, regulating such enterprises in this country is far from perfect and should be brought more into line with the new English Act of 1908, with such modifications as the different conditions existing in this country, may suggest. It should give ample protection to the shareholders without being so stringent as to

strangle commercial development. I believe the matter is already receiving the serious consideration of Government and I hope that we may shortly have an Act that will stimulate enterprise, while providing the necessary safeguards to investors.

Joint-Stock Companies.

In forming a Joint-Stock Company the first step is the formation of a strong Board of Directors. Our Boards hitherto have consisted too largely of figure heads. We must, in addition, have on our Boards a few workers,—genuine, sincere workers—and men of experience, who are prepared to work honestly and whole-heartedly for the good of the concern. In the present state of our commercial ignorance, I venture to think that it is not only desirable, but indispensable to secure the services of a fair proportion of commercial European gentlemen on our Boards, selected for their sympathy with, and their knowledge of and experience in, the industry to be developed.

The Board thus formed should have only a general control of the company, the details of working and manufacturing should be left with the manager responsible for the production, who would, of course, be duly selected for his business qualifications and fitness for the post.

There should also be a commercial firm of good status, selected as managing-agents, whose functions would be to look after the commercial part of the concern.

What I have said above will doubtless appear very elementary to my Bombay friends, who are managing, and most successfully managing, much bigger concerns than I have in view. My remarks are meant for those who have not been so successful and I am prompted to make these remarks as I have regretfully seen the failure of many promising ventures through want of the right sort of men on the Board, the lack of good managing-agents, and through undue interference, by well-meaning but incompetent directors, with the manager working the concern.

Sale of Indian Manufactures.

The last and most important requirement is the easy and quick disposal of the articles manufactured. Notwithstanding the best expert knowledge, the required capital, the formation of competent Boards and the securing of capable managing-agents, unless our productions can be quickly disposed of, and at a remunerative price, we cannot achieve that financial success which is the object of all commercial undertakings. When we begin manufacturing goods that are now imported from Europe, we shall find many difficulties,—the most formidable being foreign competition. I am sure that any industry started in this country, calculated to decrease foreign imports, will lead to foreign manufacturers putting down goods at our doors at a price considerably below than at which they can be produced in this country, and we shall not be able to find a market for our goods unless we have Protection in some form. Such industries, as we may develop in our country, will not, for years to come, seek a foreign market for their manufactures and our home market, under present conditions, might be practically closed to us by foreign manufacturers, who, with unlimited resources at their command, might possibly consider its policy to dump their goods in the country at a price below our manufacturing cost, with the object of killing local competition and then again raising the prices to a profitable figure.

This is a most serious question, gentlemen, and not only this Conference, but every man of this country should continue to constitutionally agitate, until Government affords Protection, in same shape or other, to local manufactures.

Protection for India.

Gentlemen, we all know that if the Government of India were left alone to do its duty towards India, there would be no hesitation in introducing some such measure, suitable to the special needs of India. But there are stronger influences at work, whose interests clash with our own, and without the combined efforts of the Government and the people, I am afraid, we shall never get a satisfactory solution. The question of Protection is, I admit, a complicated and serious one and it is with a great deal of hesitation and diffidence that I refer to it at all, but it is a question that should be most carefully considered, as otherwise to do good to some of our industries we may court disaster in other branches of commerce. I would suggest that the Government should be approached and asked to appoint a Joint-Commission of officials and commercial men to discuss and decide in what particular form Protection would be most beneficial to India. This point should be definitely decided before we actually apply for any protective legislation. I think it is imperative on our leaders to give this question their first consideration, and if we are successful in securing a wise form of Protection I am sure the country's industrial development will receive a great impetus.

The Use of Foreign Capital.

We often see articles in Indian newspapers, or hear speeches from public platforms, condemning the use of foreign (English capital for the development of Indian industries). But, I am afraid, those who hold such views do not seriously consider the question in all its aspects. Apart from the fact that foreign capital is only attracted by signs of peace and prosperity, and that we know that foreign capital is welcome in any other country for the development of her industries an important consideration for us in India arises from the fact that for our own good it is wise to allow British capitalists to interest themselves in our industries and thus take an active part in their development. That industrial enterprise can be successful in India is amply proved by the many large and thriving industries, representing millions of capital which already exist and it is a reproach to us, as a people, that practically the whole of these, with the exception of a certain number on the Bombay side, have been financed and developed by English capital and energy. It is true that when these industries were first started, our countrymen had little interest in, or knowledge of, such enterprises but that attitude is rapidly changing, and it should be our aim and endeavour to emulate the example set us by our English fellow subjects and to join with them in the industrial development of India. Our success in this direction lies in creating for them a personal interest in our concerns as without their help, co-operation and guidance, it is doubtful if we should succeed, either in our industries or in securing such form of protection as will solidly establish such industries.

Most of my remarks up to the present apply to large concerns, requiring considerable capital. But we must not lose sight of the smaller industries, such as tanning, dyeing, soap and match-making and sugar-manufacturing concerns which only require a capital ranging from Rs. 50,000 to two lakhs. These have of late got an impetus from the Swadeshi movement, inaugurated 3 or 4 years ago. But for want of practical support on the part of men of our middle classes these concerns are not thriving as much as we could wish. There is no lack of so-called enthusiasm, but I may be pardoned, if I say it is only lip-enthusiasm on the part of many of our countrymen. There are many who are loud in their praises of Swadeshism and the revival of Indian industries but their patriotism is not equal to the practical test of assisting in the finance of such enterprises. Amongst the most prosperous of our middle-class men are those of the legal profession and members of that profession, owing to their higher and better education are the natural leaders of the middle classes. They represent us in Councils, in Municipalities, in short, in all public bodies. If these gentlemen, who are so ready in offering suggestions for the encouragement of Indian industries, would each

put down say but one month's earnings out of a whole year for investment in industrial concerns there would be less difficulty in raising capital for the development of our industries. I count many personal and intimate friends amongst the members of the legal profession, and I hope they know me well enough not to take amiss the charge I have brought against them. I feel sure that they, themselves, will admit it is not unfounded.

The Education of the Artisans.

As I have said before, a great stimulus has been given to the promotion, improvement, and expansion of small industries by the recent revival of Swadeshi feeling in this land of ours. From time immemorial up to the middle of the last century our artisans and craftsmen were justly celebrated all over the world, for their skill and the products of their craftsmanship were in great demand in foreign countries. But from the middle of the last century, that is, from the period when steam power was perfected and manufacturing science made such great strides, our manufactures have steadily declined and our industries have languished. To such perfection has manufacturing by machinery now been brought that it has become impossible for our artisans and craftsmen to make even their livelihood and the industries are consequently either dead or moribund. This is a matter of common knowledge. But what I should like to emphasise and especially draw your attention to is that for want of elementary education the artisan and craftsmen classes, even if they had the necessary capitial, cannot appreciate the advantage of introducing machinery to cheapen the cost of production. They are very conservative in their ideas, and nothing but the spread of education amongst this class will induce them to welcome and make use of mechanical improvements which would enable them to compete on more equal terms with the machine-made production. I have come in contact, in my experience of over 25 years, with thousands of artisans and mechanics of different grades. Their natural intelligence and hereditary aptitude make them skilful workmen in their respective callings, and they do their work, under proper guidance, with a care and skill in no way inferior to the same class of workmen in any part of the world. But, being universally illiterate and thus shut out from a knowledge of any improved methods in their respective trades, they make no advancement or progress throughout their lives and are content to continue working on lines that for generations have become obsolete. They are handicapped by the want of that primary education which their fellow workmen in other countries have enjoyed for several generations. This state of things has, for some time, been felt to be unsatisfactory and the Indian Government have recently created an Education Department, for the better advancement of education. The time is therefore opportune for this Conference to approach the Government, to extend the system of primary education, and when the time is ripe, to make elementary education compulsory.

It has been said that one great difference between India and Japan is, that in India 95 per cent. of the population *cannot* read and in Japan 95 per cent. *can* and this, I am convinced, is the real secret of the disparity that exists between the commercial development of India and Japan.

Industries and Agriculture in Gwalior.

The Department of Commerce and Industry in Gwalior have established a Technical Weaving Institute at Chanderi for the fostering of weaving for which the locality is noted. A private firm has taken over the State Glass Factory at Morar. Pastoral Industry seems to be more popular in Gwalior than agriculture and we are told that whole villages are annually put out of cultivation and used as grazing grounds. The reason is that the dairy produce yields more handsome profits than agriculture and the assessment on pasture lands is much lighter than on agricultural lands.

AGRICULTURAL SECTION.

The Improvement of Indian Agriculture.

The following is an extract from Mr. R. N. Mukerjee's Industrial Conference Address:—Two-thirds of the population of India are directly dependent on agriculture. Both the Government of India and the Local Governments are making serious efforts for the improvement of agriculture, according to recent scientific methods. As we are all aware, a splendidly-equipped scientific college has been established at Pusa under the Government of India. Local Governments have also provided provincial agricutural colleges, with a home-farm attached, for imparting instruction in improved methods of agriculture. But I have my misgivings as to the amount of direct good these schemes will achieve, in proportion to the money expended by Government. For want of elementary education amongst the cultivators the sons of middle-class men, who have hitherto been educated to earn a livelihood as clerks, etc., are largely admitted into these colleges and they will doubtless, in course of time, acquire, a knowledge of agriculture, according to recent scientific methods. The question that arises, however, is, how will such students, employ the knowledge thus acquired, at enormous expense, in actual practical cultivation. Throughout India, cultivation, as a rule, is carried on by the cultivators themselves in small lots of from 3 to 20 acres, according to their means, and the number of men in the family. These cultivators carry on the work according to their own ideas, and it is very difficult—almost insurmountably so—to persuade them to adopt any new suggestions or improved means, which involve extra expenditure at the beginning. I also know from my own personal experience, that they are very averse to allow any improvements or experiments to be carried on in their fields, even if they do not bear extra expense. The students of these agricultural colleges have, generally speaking, either no land to cultivate or no capital to start work, even on a moderate scale. There is very little land, suitable for the cultivation, which is not already cultivated, except jungle land, which might be cleared, or such places as the Sundarbans. Few of our landed Aristocrats or Zamindars have large areas in their Khas possession, which they would be willing to place at the service of these students to experiment with. The only satisfactory solution seems to be the elementary education of the ryots, to enable them to appreciate the advantages they would derive by adopting improved methods of agriculture, and by joining together in small groups to utilise the services and advice of the students who graduate from the agricutural colleges. I am not an advocate of compulsory education at this stage. This is impracticable for many reasons, but there is no doubt that without the extensive spread of primary education amongst the illiterate classes, both artisan and cultivator, there is very little hope of any real improvement or advancement in either small industries or agriculture.

AGRICULTURAL INDUSTRIES IN INDIA.—By Seedick R. Sayani. With an introduction by Sir Vitaldas Damodar Thackersey. The book contains a great deal of useful and valuable information regarding the present state and future possibilities of the principal cultivated crops of India. Price Re. 1. To Subscribers of the "Indian Review," As. 12.

INDUSTRIAL INDIA.—By Glyn Barlow, Principal, Victoria College, Palghat. CONTENTS:—1. Patriotism in Trade. 2. Co-Operation. 3. Industrial Exhibitions. 4. The Inquiring Mind. 5. Investigation. Indian Art. 7. Indian Stores. 8. India's Customers. 9. Turning the Corner. 10. Conclusion. Price Re. 1-8. To Subscribers of the "Review," Re. 1.

G. A. Natesan & Co., Sunkurama Chetti Street, Madras.

Sugar-Cane Culivation in Bombay.

The following press note has been issued by the Bombay Government :—

The question of improving the condition of the sugar-cane cultivators on lands irrigated by the Nira Canal in the Purandhar, Bhimthadi and Indapur Talukas of the Poona District has been under the consideration of Government for some time past. The cultivation of sugar-cane is costly, put pays well when the cultivator has at his command capital sufficient to permit of proper manuring and careful culture. It was represented to Government that the cultivators on the Nira Canal had to depend entirely for the financing of their crops on the local *savkars* who frequently obtained the bulk of their capital from distant parts at fairly high rates of interest, and charged in their turn still higher rates. The cultivators were also dependent on the *savkars* not only for their supplies of oil-cake manure, for which high prices were charged, but also for the disposal of the jagri, on the sale of which they were charged heavy brokerage fees. The system under which their industry was financed was thus an expensive one for the cultivators. Not less important however was the handicap imposed by the limited amount of capital at the command of the local *savkars* and the difficulty of obtaining the loans at the proper seasons. Instead of making handsome profits the cultivators were considered to be labouring under a double disadvantage and losing their proper share of the return for their skill and energy. The only solution of these difficulties was the provision of outside capital at moderate rates of interest. Government decided to make an experiment for the purpose of demonstrating how far the business of financing the sugar-cane cultivators on an extensive scale would be profitable for a private joint stock or other banking concern or might justify the establishment of an institution like the Agricultural Bank of Egypt, of which the inception was preceded by a similar experiment, and to what extent the cultivators would benefit by providing them with sufficient capital at the proper times and on reasonable terms and by promoting the prompt conversion of their produce into cash. Accordingly, it was arranged to make advances under the Agriculturists' Loans Act at 9 per cent. interest to the extent of Rs. 2,00,000, afterwards increased to Rs. 2,50,000, and an officer was placed on special duty for the purpose of carrying out the experiment. An essential part of the scheme was that the recovery of the loan and interest was to be ensured by the Special Officer taking delivery of the jagri and selling it on behalf of the cultivators. The average outturn of jagri per acre was estimated to be worth Rs. 500 to Rs. 600 and on this basis it was proposed to grant advances not exceeding Rs. 450 per acre and a total of Rs.4,000 in the case of any one cultivator. The advances were to be made either in cash or in oil-cake manure or in both forms and at such times as the advances were absolutely required. The loan and interest were to be repaid out of the sale-proceeds of the jagri handed over to the Special Officer for sale on account of the cultivators to whom all surplus proceeds were to be repaid. Special rules were drawn up, and it was calculated that the experimental scheme would pay all expenses and result in a return of 31·2 per cent. on the amount of tagai advanced. The experiment was started at the end of 1907. These facts are published with the object of inviting public discussion on the question of devising measures for continuing the work which Government have begun and of expanding it in accordance with the requirements of this important industry. The question of finding a suitable agency to take over the work which is being carried on under the scheme is engaging the attentive consideration of Government. In the meantime the present operations will be continued, so that the good results already obtained may be kept up until a decision on the point has been reached.

Departmental Reviews and Notes.

LITERARY.

SUBSIDISED JOURNALISM.

The *Sanjibani* understands that Rai Norendra Nath Sen Bahadur will shortly start a vernacular weekly newspaper which will follow the political opinion of the *Indian Mirror*. The Bengal Government, it is said, will subscribe to 25,000 copies of the paper. The annual subscription will be Rs. 2-8 and thus the Government will have to pay Rs. 62,500 per annum. Already three months' subscription amounting to Rs. 15,625 has been paid to the Rai Babadur in advance. The Government of Bengal will circulate the paper among all schools, courts and officers in the province. The Government subscription will be for three years for the present, but if the Rai Bahadur ceases to be the Editor, the Government would discontinue their subscription.

THE DALHOUSIE LETTERS.

"The Private Letters of the Marquess of Dalhousie," who was a Viceroy of India, have just been edited by J. G. A. Baird :—

"How can a Governor-General ever have a friend?" he once wrote. "You may be easy and companionable with the few you choose to select—but there you are the Lord Sahib Bahaudur always—the golden image which Nebuchadnezzar, the King, set up. . . . I don't deny, therefore, that I detest the country and many of the people in it. I don't proclaim it; but I don't doubt that my face does not conceal it from those I have to deal with. As a public command it is the noblest in the world. . . . I don't care who knows that I hate the concern, but don't let my wife bear the blame of it."

The letters are written to George Couper, Lord Dalhousie's oldest friend, to whom he said on one occasion : "I keep you as a safety valve through which I have a right to blow off feelings which I can express to no one in India but my wife."

THE LATE SHISHIR KUMAR GHOSE.

Mr. A. J. Fraser Blair writes in the *Empire* :—Few Europeans who have come to India during the last 20 years ever saw that remarkable man, Shishir Kumar Ghose, founder of the *Amrita-Bazar Patrika*, who passed away yesterday at the age of 71. Shishir Babu worked pretty nearly to the last, but he had been a confirmed invalid for many years, and had retired altogether from public life. Upon the few people who came in contact with him, however, he always made an ineffaceable impression. His face, clean shave and ascetic, with its crown of thick white hair, was stamped with the "peace which passeth all understanding." He looked like a mediæval saint, and his smile was a benediction. He took a keen and lively interest in current affairs, especially upon the political and economic side, and it is not difficult to guess the source from which the shrewd and somewhat cynical comments of the *Amrita Bazar Patrika* drew their inspiration. A contemporary claims for him that he was the father of technical education in Bengal, and he was at all times a fearless and damaging critic of the administration. But it may truly be said that his journalistic career was for him a mere side issue. His real interests lay in spiritual things. His book "Lord Gauranga, or Salvation for all," is undoubtedly one of the most remarkable books which ever saw the light in India, as it is certainly the most fascinating study ever given to the world of the great Chaitanya. He was a convinced spiritualist, and to the day of his death edited a spiritual magazine. Altogether he was much more taken up with the next life than with this one. The adoration with which he was regarded by the members of his family, particularly by his younger brother, Moti Babu, one of the most cynical and pessimistic journalists in India, was the most eloquent tribute to his worth.

EDUCATIONAL.

EDUCATION IN THE NATIVE STATES.

MR. B. DE, I. C. S., who has just retired from the service after a long incumbency of the magistracy of Hooghly, has an interesting article in the *Modern Review* comparing the educational systems in Hyderabad, Mysore and Baroda. Comparing their size and population first of all, he shows that Hyderabad is about three times as big as Mysore and has a population more than twice as large. Baroda is only one-tenth as extensive as Hyderabad, and its population is less than one-fifth that of the premier State. This comparison becomes all the more striking when we examine the educational facilities provided in each State. Hyderabad with a population of more than 11 millions has fewer than 700 schools. Mysore with a population of 5 millions has nearly 2,400 schools. Baroda with a population of two millions has nearly 1, 300 schools. These figures speak for themselves, but they do not stand alone. Mr. De informs us that he found it very difficult to obtain any information about educational matters in Hyderabad.

The last report which appears to have seen the light of day was for the five years 1308—12 Fasli, corresponding with the period from the 7th October, 1898 to the 6th October, 1903. This report was presented to H. H. The Nizam in June, 1907 ; and was published some time during that year. The writer states with a certain amount of naivete that great delay and difficulty were experienced in obtaining from the various offices the necessary materials in regard to a period which began to run seven years or more previous to the writing of the report. He does not, however, vouchsafe any reason why the preparation of the report was not begun earlier, or why materials for a later period, which would appear to have been more easily obtainable, and which would undoubtedly have proved more interesting and useful to the general public were not collected. It is interesting to note that some statistics were ready only just before the presentation of the report, and the ecclesiastical department, it is said, remained recalcitrant to the last and submitted no returns at all.

In Mysore and Baroda, on the contrary, returns are prepared and published with the utmost regularity. As these States make no bones about taking the press into their confidence the newspapers are able to note and record the steady progress that is being made from year to year. One wonders how this difference has arisen between the procedure of the three states. Is it because Hyderabad is Mahomedan and the other two are Hindoo states ? Possibly, but there is one feature in the Mysore reports which discounts any such theory, and that is that "compared with the population of the respective communities, the percentage of pupils of both sexes was 2·27 in the case of Hindoos, but it was 6·70 in the case of Mahomedans, which shows that in Mysore at least, contrary to what is to be found in most other parts of India, the Musalmans are far in advance of the Hindoos in point of education."

PRIMARY EDUCATION IN INDIA.

The following *communiqué* is issued by the Education Department :—The Conference of Directors of Public Instruction which was to have met at Allahabad in December last, but was then postponed, will, it is hoped, assemble at that place on the 13th February. The Conference will be an informal one. The most important work before it is to clear the ground by some preliminary discussion for the preparation of plans to finance schemes for the improvement and extension of primary education. Mr. Gokhale and one or two other gentlemen interested in education will be invited to attend.

LEGAL.

THE INDIAN DIVORCE LAW.

Mr. Ameer Ali gave evidence before the Royal Commission on Divorce and Matrimonial causes and made a number of important suggestions in relation to Indian divorce. He expressed his disapproval of the provision of the Indian Act of 1869, relating to Christian marriages, under which the jurisdiction of the Indian courts is confined to cases in which the marriage was solemnized in India. He saw no reason why, if both husband and wife were residing in India and the offence alleged had been committed there, the mere fact that the marriage was solemnized in England should deprive the Indian courts of the jurisdiction to grant relief. There was no King's Proctor in India, but under the Act it was open to 'any person' to show cause why a decree *nisi* should not be made absolute by reason of collusion or of the withholding of material facts. This provision appeared to him less cumbersome and less expensive than the English procedure. It was not abused, as the risk of having to pay cost kept unnecessary intervention within bounds. The right hon. gentleman, after alluding to some features of the Mussulman law of divorce as being in advance of English law and the Indian Act, said that the proceedings under the Indian law were not costly and placed the help of the courts within the reach of the poorer classes. The district courts had jurisdiction, but decrees and orders made by them were subject to confirmation by the High Court. He made the important suggestion that in the case of foreigners applying for a certificate of marriage before the Registrar in this country, the application should be adjourned, say, for two months, so that it might be duly notified and advertised in his native place. An arrangement of this sort would go far to prevent the unhappy marriages sometimes contracted more or less secretly by Indian students in this country, without the knowledge of their friends in India, and after misrepresentations as to their position, prospects, and family life.

POLICE AND PUBLIC MEETINGS.

Formerly the police were seldom in evidence in public meetings, but within the last few years, various enactments have been enforced under which police officers are now required to attend public meetings to take notes of proceedings and for various other purposes. The preservation of order at such assemblies, no doubt, falls within the legitimate scope of police duties, but while the policy of non-interference is generally followed in England and elsewhere, the police in India can, under certain circumstances, now interfere even when there is no apprehension of a breach of the peace. It is not our present purpose to enumerate these special circumstances, but we shall draw the reader's attention to the powers of the police in England with reference to this question. Some time ago, a Committee was appointed in England to consider the duties of the police at public meetings and we are informed by the *Justice of the Peace* that the Committee arrived at the conclusion that "for themselves they preferred the policy of non-interference with ordinary political meetings although they recognised that on exceptional occasions it might become necessary to station police inside a meeting for the purpose of maintaining order." The legal position of the police at such meetings was thus enunciated by the Committee. So far as the police are concerned, the legal position is as follows :—

It is a policeman's duty to eject trespassers from private premises: *qua* private citizen, he may, should he think fit, lawfully assist the occupier in ejecting them if requested to do so. Similarly, in the case of public meetings on private premises, he may, but need not, carry out a chairman's directions. On the other hand, it is a policeman's duty 'to keep the King's peace.' He may, and indeed, ought to, intervene in the case of an actual breach of the peace. He may arrest, without a warrant, a person whom he sees committing such a breach; and even if he has not seen any such breach actually committed, he may arrest without warrant a person charged by another with having committed such breach, if there are reasonable grounds for apprehending the continuance or an immediate renewal thereof.

MEDICAL.

SANATORIA FOR CONSUMPTIVES.

A Government order has been issued on the question of establishing one or more Sanatoria for consumptives in the Madras Presidency. The Committee appointed to report believe that the mortality from phthisis in India is considerably higher than in England and point out three directions in which action should be taken to bring the disease under control, namely: (1) treatment of comsumptives in well-equipped institutions and (2) supervision of dwellings or homes of such persons. In regard to the former the Committee recommend (1) that a hospital primarily for advanced cases of consumption should be open in or near Guindy or Pallavaram. (2) That each district headquarters hospital should be provided with small phthisis wards and (3) for the treatment of less advanced cases the establishment of a Sanatoria in or near the following places:—(1) Coimbatore or Dindigul, (2) a site to be chosen in Northern Circars, (3) Madanapalle in Cuddapah District. The Government estimate that the initial expenditure would go considerably over 3 lakhs and are not prepared to spend large sums on a special consumptive hospital which they do not think would be largely used. Having regard to the funds available from public subscriptions to the King Edward Seventh Memorial and otherwise they consider that the following are the measures which call for present adoption: (1) Establishment of a sanitorium in the southern part of Presidency at or near Coimbatore as consumption appears to be most prevalent in south-western districts; (2) Erection of temporary phthisis wards in a few specially selected district headquarter hospitals; (3) grant of assistance from public funds to the sanatorium which various missionary societies propose to erect at Madanapalle.

MEDICAL INSPECTION OF SCHOOL CHILDREN.

It is a matter of regret that very little or no attention is paid to this important subject by Sanitary authorities in India. In England and on the Continent in general, close attention is being paid to this question. Dr. M. Cohn in an article in Berlin "Klin Woch" of May 30th and June 7th, tells us how in Germany the medical inspection and treatment of school children have been carried out for the last ten years in Charlottenburg, a populous suburb of Berlin. There the work of the medical Inspector comprises: (1) The hygienic supervision of the school building and school-rooms; (2) the examination of the children on entering the school; (3) the supervision of their health; and the direction of hygienic measures for the improvement of the race. That there is ample room for improvement in the above directions in the existing system of educational department no one will deny. Of course, much attention is being paid to the better ventilation of the school buildings, of late. But improvements in several places have not begun yet even. It is not enough to look after the improvements of the building alone. Much attention should be paid to the inmates as well. We will rarely find perfectly healthy children in the schools. Many of them will be found suffering from scrofula, rickets, malarial fevers, anæmia, etc. The defects of eye-sight or of hearing may not be rare, while the diseases of the skin are too frequent. Some of the diseases which the student may be suffering from may become the source of an epidemic. It is the duty of the medical Inspector to find out such cases and adpot measures to remedy them in time, before any of them assume a serious form.

SCIENCE.

ACTION OF LIGHT ON PLANTS.

The action of light on plants has been shown by Combes, a French botanist, to vary with its intensity, as well as with the age and character of the plant. A strong light favors the development of large stores of reserve material, as in the tubers of the potato and the root of the beet, and a weaker light tends instead to promote the growth of vegetative organs.

SUNBURNING.

The *Lancet* points out that the same effects as sunburning may now be produced artificially, by exposing the skin to the chemical or ultra-violet rays of the electric light, and in particular to the rays of the quart mercury lamp. It follows that too much importance may be attached to a sunburnt face as a sign of health. The genuine sunburnt face, however, is a sign that its owner has been living for some days at least in ideal conditions of health, exposed to the fresh air and the sunshine. Another consideration to be borne in mind is that sunburning is itself a proof of health, and we suppose that this would also hold good of the artificial as well as the natural bronzing. It means that the blood is in a healthy condition, and therefore able to supply the pigment which is necessary as a protection to the skin in exposure to the strong sun or the electric light or quartz lamp. It has been proved that the active light rays of the sun stimulate the formation of blood-cells, and have also a good effect upon respiration, increasing both the amount of oxygen absorbed and of carbonic acid that is excreted. Animals deprived of nourishment have died sooner in the chemically active rays of the sun than in the inactive, the explanation being that in the former the activity of the vital processes being augmented the store of energy was soon used up.

THE ELECTRON.

The electron having been proven a fundamental part of matter and a constituent of the atom in every element, Dr. J. A. Crowther, of Cambridge, England, has made experiments to analyse the atom, and find out how many electrons it contains. The "B" rays of radium, which are simply negative electrons moving with such velocity that they can pass through quite thick solid materials, were selected as a means of analysis. These rapidly moving electrons penetrate the atom, and, coming into collision with electrons already there, are deflected from their original path. Every new collision causes a new deflection. The total deflection of the "B" particle in its passage through a sheet of material can be measured, and this makes it possible to calculate the number of particles with which it has collided. By this method, it was shown that the hydrogen atom, the lightest known, contains just three electrons, the number in heavier atoms being proportionally greater.

WHY SEA FISH DIE IN FRESH WATER.

By means of experiments carried on during the past summer by U. S. Bureau of Fisheries, Professors Scott and White have determined that the gills of fishes are permeable to salts. The experiments consisted in making chemical analyses of the blood drawn from a salt-water fish that had been placed in fresh water, the blood being sampled at intervals of from thirty to forty-five minutes. Not only does the blood of the flesh become diluted through the absorption of fresh water through the gills, but there is an actual loss of salts from the body. These results are in harmony with those obtained by Dr. F. B. Summer five years ago, and explain, at least in part, the death of salt-water fish placed in fresh water, and *vice versa*.

PERSONAL.

THE SIKHS IN PATIALA.

A memorial has been submitted to the Maharaja of Patiala on behalf of his Sikh subjects wherein they claim equal treatment with Mahomedans and points out the service in various directions rendered by them to the State. The memorialists observe:—"The Government, Imperial as well as Provincial, have given almost full practical effect to the claims of our Mahomedan brethren asserted in their All-India and several Provincial Memorials based on the grounds of their population, political importance, preceding sovereignty, small representation in the public service and representative institutions, backwardness in education and some other similar reasons, which all apply to the case of the Sikhs of the Sikh States with special cogency and validity. We refrain from making any invidious comparisons with Hindu and Mahomedan States in this respect, but beg only to say that taking into consideration the services, importance, political, historical and material, of each community and applying the principle that applies elsewhere, and always keeping efficiency of the administration in mind, full and adequate justice should be done to the rights and claims of the Sikhs of the State.

THE FIRST INDIAN COMMISSIONER.

Dewan Bahadur Narendra Nath has the honour of being the first Indian appointed as Commissioner of a Division in the Punjab. Commenting on it the *Advocate* of Lucknow writes:—"Lord Hardinge has taken the earliest opportunity to show that he really means to administer even-handed justice to all classes of British subjects. The Punjab Government in making arrangements for the vacancy that will be caused by Colonel Pearson proceeding on six months' leave from April next passed over the claims of Dewan Bahadur Narendra Nath, Deputy Commissioner of Multan, who is one of the ablest officers of Punjab Commission. Relying on the promises made at the time of the creation of the Statutory service, Mr. Narendra Nath protested against his supercession and appealed to the Government of India. Our thanks are due to the Government of India for sanctioning the appointment of Pandit Narendra Nath as Commissioner and to the Government of the Punjab for giving him the Commissionership of Lahore. We congratulate Pandit Narendra Nath, whom we admire for his independence and for his breadth of views on all public questions on his well-earned promotion."

SCHOOLS FOR THE DEPRESSED CLASSES.

A meeting of the Sons of India Order was held at the Central Hall at Adyar last month when Mrs. Besant delivered an eloquent address to the members of that Order and others. H. H. the Yuvaraj of Mysore was also present. In the course of her speech Mrs. Besant said:—

The work that that Order was doing was one which deserved every encouragement and approbation. One line of its work was the starting of a considerable number of schools scattered all over India, for the children of the depressed classes, where the elder members of the town might help and teach them. Wherever there were schools or colleges closely connected with the T. S. it was found that it was very easy to establish a school for the depressed classes and to gather the children near that school or college which was attended by the children of the educated people. The effect of that example was exceedingly satisfactory. Where that was done there was the beginning of the spirit, which would gradually redeem India; that work ought not to be the means of a mere livelihood, but should be the duty of the educated classes, being the great question of the education of the masses.

POLITICAL.

MADRAS EXECUTIVE COUNCIL.

The following announcement was published on the 16th January:—His Majesty the King has been pleased to approve of the appointment of the Hon. Mr. V. Krishnaswamy Iyer to be an ordinary member of the Executive Council of the Governor of Fort St. George, in place of the Hon. Maharaja Bobbili, who has resigned that office. His Majesty has also approved of the appointment of Mr. P. R. Sundara Iyer to be Puisne Judge of the Madras High Court in succession to Mr. Justice V. Krishnaswamy Iyer.

In a *Fort St. George Gazette Extraordinary* issued His Excellency the Governor, after notifying the acceptance of the resignation of the Hon. the Maharaja of Bobbili of his seat in his Executive Council, says that he desires to record His Excellency in Council's regret at losing the wise counsel and wide experience of the Maharaja and to express his high appreciation of the valuable service which the Maharaja has done to the State during his term of office.

THE CONGRESS CREED.

A telegram was sent by the prominent gentlemen of Poona, including the Hon. Mr. G. V. Joshi, Mr. N. C. Kelkar, Mr. S. M. Paranjape, and others, to Sir William Wedderburn at Allahabad on Christmas saying 'All Poona sympathises with the main object of your mission, and is most anxious that efforts be made to restore unity of purpose and life to the Indian National Congress—the one constitutional organ of India.' 'Article one of the Constitution,' the wire continues, 'may be taken as universally accepted, and formal subscription to it may be retained or dispensed with as may seem fit.' This is the spirit that is required for the country's cause, and we have no doubt it will now prevail throughout the country.

THE 'AFGHAN' NEWSPAPER.

In answer to Mr. Sinha's question in the Viceregal Council as to whether the attention of the Governmont had been drawn to the statement appearing in some of the Punjab papers that *Afghan*—a vernacular paper published at Peshawar—was in receipt of an annual subsidy from the local Administration, the Hon. Mr. Jenkins, in reply, said the Local Government subscribed for a certain number of copies of this paper.

Mr. Sinha: May I know how many copies they subscribe for?

Mr. Jenkins: The Government of India have no knowledge, but I believe the amount of the subsidy is something like eight hundred rupees a year.

INDIA'S AIMS.

Rev. J. A. Sharrock spoke at Birmingham:—The Indian asked for the franchise, for freedom, for liberty. He granted that the English were as a military race strong, but he considered that, morally and intellectually, he was the superior. We had to treat these Indians with sympathy and kindness, to give them all the rights we legitimately could, but at the same time to protect all those millions of downcast and downtrodden people. We wanted firmness, justice and sympathy combined. If he asked what led to the Indian Mutiny they would probably say: "Greased Cartridges." It was not; it was the weakness of our English Generals. None of them would believe his regiment was disloyal, and generally he was the first to be shot by that regiment. It was exactly the same in our political kingdom. If our rulers were strong and firm and just, and behaved as Christians, then the unrest would soon be allayed. Naturally a young rising nation, beginning to feel its feet, went beyond what was ligitimate, and the newspapers were constantly filled with abuse of the English. We English, however, must make allowance for these feelings in the rising generation.

GENERAL.

'GOLDEN JUBILEE' OF THE "INDIAN MIRROR."

The Golden Jubilee of the *Indian Mirror*, the well-known Calcutta Daily, came off during the first week of December, 1910, and was celebrated in a brilliant manner. Started as a weekly half-a-century back when journalism in India was practically unknown except for some European ventures in that direction, the *Indian Mirror*, after many struggles and trials, was subsequently converted into a Daily and has steadily grown in public esteem by the sobriety, independence and 'sweet reasonableness' of its views. It cannot indeed be said that the *Mirror* has been a great popular favorite. But, even when its readers differed most from its views, they felt that the personal integrity and honesty of the occupant of the editorial chair were unimpeachable. It is no doubt a rare thing that any newspaper should be able to celebrate its Golden Jubilee, but much more so is it under the conditions in which the *Indian Mirror* has had to make its way. Journalism, rightly understood, is a serious and inspiring vocation and its traditions have been safe in the keeping of so worthy a representative of them as Rai Bahadur Narendra Nath Sen.

An address signed by some of the most notable personages in Bengal was presented to Rai Bahadur N. N. Sen, from which we take the following extracts :—

You have always done your best to uphold the traditions of honourable journalism. You have always endeavoured with an earnestness that has excited the admirations of friends and foes alike to promote cordiality between the various races in India, to instil the feeling of loyalty into the people, to guide the rising generation in paths of virtue and morality, and to lead national activities into truly beneficent channels.

INDIAN ZADKIEL'S FORECAST.

The following are some of the forecasts made by Babu Tarini Prasad Jyotishi for the year 1911 :—

Lord Hardinge is a severe-tempered, intelligent and powerful personage. He is hardworking and of vast experience. He is well acquainted with administration work. Unlike other Viceroys, he will be disinclined to commit himself to anything in a hurry. He likes practical work more than speech or theory. During his rule, unrest in India will cease of itself.

A certain Indian politician will secure the favour of royalty and in his old age obtain the title of "Raja."

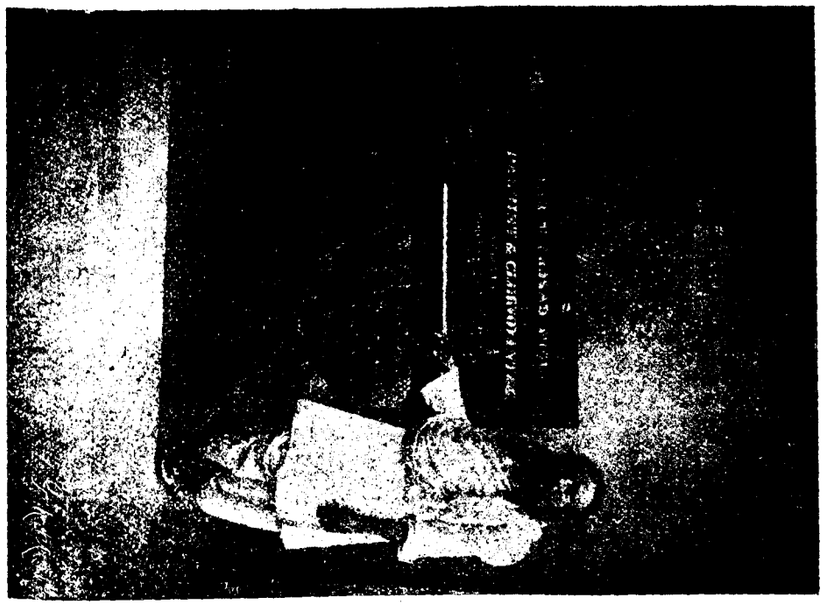
Two persons of whom all India is proud and two Bengali gentlemen who have risen to fame by dint of merit are likely to die.

In connection with the Coronation and the advent of Royalty in India, which will be brought about by changes in the position of the stars and planets, several boons of an unexpected kind will be conferred on the country,—like the bringing back to life and human shape of the petrified Ahalya. Chief among the boons are the solutions of questions regarding important boundaries, the partial redress of the grievance associated with the Partition, mercy towards political prisoners, and the adoption of certain measures with a view to minimise unrest of various kinds.

The crooked way of the Chinese Parliament and the political policy of Japan will cause anxiety to the European Powers, and will, in time, be the source of collision between Buddhism and Christianity.

The Amir of Kabul will give a remarkable illustration of his abilities in connection with the reform of his country.

In the ensuing summer solstice, a deity will take his birth in the Royal Family of England. Under an auspicious star and in an auspicious moment, the great Edward VII is likely to be reincarnated.

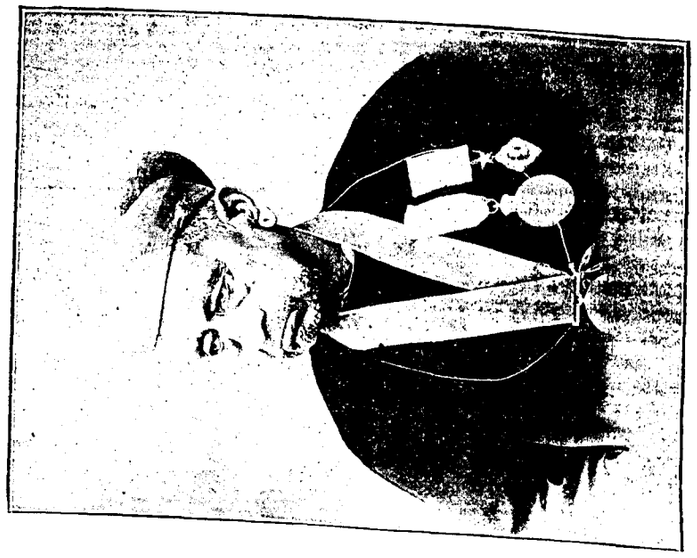


Tarini Prasad Jyotishi: THE INDIAN ZADKIEL.



RAI BAHADUR NORENDRANATH SEN.
Editor "Indian Mirror."

TO FACE PAGE 89.



Dewan Bahadur R. RAGOONATHA RAU.

SUPPLEMENT TO "THE INDIAN REVIEW."



The late J. N. TATA.

THE INDIAN REVIEW.

A MONTHLY PERIODICAL DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST.

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INDIA AND IMPERIAL PREFERENCE.

By

SIR ROPER LETHBRIDGE, K. C. I. E.

I AM rejoiced to see, from the speeches of such men as the Dewan Bahadur P. Rajaratnna Mudaliar, C. I. E., and the Rao Bahadur R. N. Mudholkar, and the excellent articles of Professor V. G. Kale, that the learning, the judicial and temperate spirit, and the powers of lucid exposition that distinguished my honoured friend, the late Mr. Justice Ranade, are still to be found among the trained economists of India. I am proud to remember that, some forty years ago, I had some share, as a Professor of Political Economy in the State Colleges of the Calcutta University, in the work of training the younger generation of Indian economists in the school of Adam Smith and of Friedrich List. If one may judge from the recently published articles of Professor Kale, that learned economist possesses the invaluable faculty—probably attained by prolonged study and laborious research—of being able to see that, in a scientific controversy such as that regarding the relative merits of the rival fiscal systems commonly known as Free Trade and Protection, there is much to be said on both sides. And from that consideration it readily follows that the Extremists on both sides are wrong, and that truth and safety are to be looked for in a medium course.

Free Trade might be all very well for India if she enjoyed *real* Free Trade, both for her own traders and for foreign traders. But what can be said for a system, under which India is compelled not only to admit Japanese and German and other protected and subsidised goods at the same nominal rate of duty that is applied to unprotected British goods, not only to inflict on her own producers a precisely equivalent Excise duty (in order not to injure the "poor foreigner"), but also to submit to almost prohibitive import duties being imposed on Indian goods when they are sent for sale to foreign markets?

On the other hand, Protection might be all very well for India, if she were fully equipped, or likely soon to be fully equipped, to supply her own needs—and if, further, she were in such an economic position as not to need help from England in the way of cheap capital and skilled technical instruction. But in present circumstances, Protection in its extreme form would mean an enormous increase in the cost of clothing and of some other necessaries of life, and of most other comforts of life in India, while it would simply ruin Lancashire and other industrial centres in England, and cause the deepest resentment between the United Kingdom and India, the two most important States in the British Empire.

But there is, happily, a *via media* between these two extreme courses—and that middle course is offered by Tariff Reform, or Imperial Preference. I do not say that this middle course will secure all the advantages, or that it will do away with all the disadvantages. It is obvious to every clear thinker—and the leading Indian economists, from the days of Mr. Justice Ranade to the present time, are clear thinkers—that no compromise can do

that. But I think that painstaking and candid examination of the facts of the case will convince every trained Indian economist that Imperial Preference will secure for India most of the advantages, both of extreme Free Trade and of extreme Protection, without the disadvantages of either.

For the purposes of that examination, just consider for a moment the circumstances of the odious and inquisitorial Indian Excise duty on the products of Indian power-looms. That is a tax that is incidental to the Free Trade system—and yet it is, admittedly, imposed, not for the sake of the paltry revenue it yields, but merely to prevent the Indian Cotton Mills from deriving any protective advantage from the Customs duties imposed on the imports of foreign and British cotton goods. Now, it is quite unnecessary for me to point out to Indian readers the many objections to this hateful Excise. I call it odious, because it is a tax that is unknown in any other country of the world—and one that none of the British self-governing colonies would submit to for a moment. It is a tax that is denounced by every Indian and by every sympathetic Anglo-Indian—indeed by every one except the small knot of extreme Cobdenite Free Traders. I call it inquisitorial, for in order to enforce its levy the business operations of Indian manufacturers must necessarily be subject to the inquisition of the underlings of the Government, with obvious possibilities of extortion, oppression, or corruption. I know of no possible excuse for the tax, except the futile one that it is necessary for Free Trade purposes, and that a Free Trade Government is in power at Westminster.

In these circumstances, it is not at all surprising that an able and public-spirited member of the Viceroy's Legislative Council, the Hon. Mr. Dadabhoy, has tabled a motion for the abolition of this impost, and when that motion comes on for discussion in the Imperial Council, the whole world will be able to judge which of the three fiscal methods—Free Trade, Protection, or Imperial Preference—is the most suited to the needs and circumstances of India.

The Free Traders must meet that motion, either by a direct negative—which would simply perpetuate the existing evils—or by a proposition to abolish altogether both import duties and Excise duties. The former course would, I think, be scandalous; but the latter course would be even worse. For, as the Finance Member pointed out this year, when imposing extra import duties, the only Free Trade alternative for Customs and Excise duties is the abominable one of increasing the taxation on the salt of the poor rayyat or on his miserable little patches of land—which I feel certain would not be assented to, either by the Council or the Government.

Moreover, it is an undoubted fact that the abolition of the existing Customs-duties on the imports of manufactured goods from Protected countries like Japan, Java, Germany, America, and the rest, would perpetuate and even increase the unfair advantages now possessed by the industries of those countries over Indian industries. One need not go beyond the writings of Professor Kale, or the speeches of the Hon. Madan Mohan Malaviya, the Dewan Bahadur P. Rajaratna Mudaliar, C. I. E., the Rao Bahadur R. N. Mudholkar, and other Indian economists, to obtain a clear view of the havoc made in the industrial world of India by the Cobedenite Free Trade system of giving free entry to the Indian market to the protected and subsidised goods of Japan and other Protectionist countries. It is now very generally admitted, at any rate in India, that it is that Cobedenite Free Trade system that has destroyed or maimed Indian industries —and that we must get rid of that pernicious system. I do not believe that a single non-official member of this Viceroy's Legislative Council will support any Free Trade amendment on Mr. Dadabhoy's motion, for not one approves of Free Trade for India.

On the other hand, the Indian Protectionists would demand, with unanswerable logic, that the Indian Excise-duty should be abolished, and the loss of revenue recouped by increasing the import-duties on all imported cottons. For, they would point out that Indian industries are still in their infancy, and absolutely need Protection—and that Protection is best assured by heavy duties on all imports. This argument is, as I have said, unanswerable from the point of view of mere logic—but that is the point of view of the *doctrinaire*, not of the statesman. I believe that a high order of statesmanship will be developed in the Legislative Council of the Viceroy—and the statesman will consider what is expedient and what is practical, not what is merely logical. The abolition of the Indian Excise-duty, and the enhancement of the import-duties on all imported cottons, would undoubtedly build up a great Indian cotton-industry—in itself a most valuable thing. But the cost would be great —that cannot be denied—and in my opinion the indirect disadvantages would be prohibitive. The cost would be great, in this way—that, which the advantages of such an extreme Protection course would be mainly (not entirely) confined to growers and manufacturers of cotton, the disadvantages would be felt by all, for all Indians are consumers of cotton-cloth, and cotton-cloth would certainly be enhanced in price. So that it may be doubted whether such extreme Protection is expedient. And it certainly is not practical, for the reason given above, that its results would be so disastrous to British industries, that it would be regarded throughout the Empire as an unfriendly act on the part of the Indian Government—this would lead to reflex action injurious to the interests of Indian industry, such as the withdrawal of capital and of skilled labour. And, above all, it is quite certain that no such measure would ever receive the assent of the Imperial Parliament —for the Liberals would oppose it as a breach of Free Trade, and the Conservatives would oppose it as injurious to the union of the Empire. For, it should not be forgotten that when, in the middle of the nineteenth century, Parliament tacitly assented to the self-governing colonies setting up Protection, it was only because the Liberals at that time desired to get rid of the colonies altogether, while the Conservatives were few and powerless. It is quite certain that the Liberal Party in the House of Commons will never consent to Indian Protection in any shape or form.

I now come to the consideration of the third alternative for the solution of that difficult question of the Excise-duty on Indian cotton goods—the solution offered by Imperial Preference, which I believe to be the only possible solution compatible with Indian interests. I have refused the first solution proposed—that of abolishing simultaneously both the Excise duty on Indian goods and the import duties both on British and foreign goods—because, so far from improving the possibilities for Indian infant industries, it would hand the trade over bodily to the protected and subsidised foreign importer and further, it would deprive India of revenue that she cannot do without, and cannot otherwise obtain on Free Trade principles except at the cost of grievous suffering. I have also refused the second solution proposed—that of abolishing the Excise duty, while retaining the duties both on British and on foreign imports—*first* and mainly, because it would never be assented to by the British Parliament, and *secondly* because it would be an unfriendly act injurious to the working classes of England and Scotland. There remains, then, the solution that is offered by Imperial Preference—that the Indian Excise duty and the import duty on British and colonial goods should be simultaneously abolished, while the import duty on foreign goods should be retained, both for protective and for revenue purposes. And as the import duty on foreign goods, if retained at a moderate rate, would not be sufficient entirely to recoup India for the loss of revenue caused by the remission of the duties on Indian, British, and colonial goods, the deficit should be made good by an export duty on raw jute—which is an Indian monopoly—when exported to foreign countries outside the British Empire, it being observed that those foreign countries cannot possibly do without the raw jute (so long as the tax is not so heavy as to permit of other fibres competing), and must therefore unquestionably pay the Indian export duty.

And further—as the remission of the Indian import duties on British goods would be an act of grace on the part of India towards England and the rest of the Empire, that act of

grace should receive the most substantial return that can be devised. Indian goods of all kinds —not merely food-stuffs and raw materials, but also manufactured goods—should obtain, in return for this act of grace, a substantial fiscal preference in all parts of the Empire. For instance, there is at present an enormous consumption of gunny-bags and other jute manufactures in all our Colonies, used for sacks for produce and other purposes,—and some, at least, of this demand, which is a rapidly growing one, is supplied by the jute-mills of foreign protected countries. A substantial fiscal preference would at once give the command of this trade to the jute-mills of Calcutta and Dundee.

Now, this is obviously a solution that would be beneficial to India in every way. Her industries would be enormously stimulated, both for home consumption and for export. The competition of untaxed British goods would prevent any injury to the consumer—and in the case of the cotton-clothing of the masses, it would appreciably cheapen it. And this solution would have the additional recommendation that it would also benefit, instead of injuring, British industries.

THE TWO EYES OF THE FAIR MAIDEN.

BY

DR. SATISHCHANDRA BANERJEA.

ON the New Year's Day, 1911, verily the bells rang "Peace and Goodwill" at Allahabad. At a Conference presided over by Sir William Wedderburn the Mahomedans and the Hindus met. I speak of the Mahomedans first, because they are an organised body and they had an acknowledged leader at their head, His Highness the Aga Khan. The Hindus are still an unorganised body, though, now that an All-India Hindu Association has been established, they will no doubt in future be better able to act in concert. The Hindus who attended the Conference came as self-elected delegates, each man representing only himself, and there was no acknowledged leader at the head. But there were many good men and true present at the meeting, in whom the Hindus at large have confidence and who would readily have won the suffrages of a Hindu electorate, if one had been in existence. It was in the fitness of things that in the ancient and holy city where three streams are believed to meet, the two great Indian communities should come together and shake hands in the presence and under the guidance of an Englishman,—a Civilian but not a 'sundried bureaucrat.' The excellent tone of the majority of the speeches which were made at the Conference—many of them extempore—gave the fairest augury of happier times to come when hand in hand brother Indians all will co-operate for the advancement of the national cause.

But what is the present split due to? Has there always been a Hindu-Mahomedan problem in the country?

Sir Syed Ahmed Khan said: "The Hindu and the Mahomedan are the two eyes of a fair maiden; if you injure the one, you injure the other." This is a hackneyed quotation, some may remark, but truth will always bear repetition. The same thought has been given expression to by other eminent persons, but as an "old boy" of the Aligarh College I may be pardoned if I prefer to quote the grand old man whom we learnt to love in our boyhood.

From whichever standpoint we consider the matter I do not think we can come to any conclusion other than that which is so beautifully expressed in the above quotation. Whoever inhabits this country permanently, whatever may be his faith or individual peculiarities, is a child of the soil. The Mahomedan is as much an offspring of the same Motherland, India, as the Hindu is and they are both subjects of the British Crown. How then can their interests be divergent or adverse? It cannot surely be to the benefit of either that there should be a clash or a conflict. It may be that my likes and dislikes are not the same as yours, that my tastes are different, and so are my ideals, that our beliefs and convictions do not agree. But if we find ourselves in the same house together and have to live, energise and develop the best that there is in us under

the same roof, how can any of us make any headway even individually if we be continually flying at one another's throats and pulling each other's eyes out? If two men are walking on a common highway and they begin to push and jostle, what hope is there of either reaching the end of the journey?

This has not been so in the past. I can well remember the time when Hindus and Mahomedans have stood side by side, shoulder to shoulder. Each has respected the sentiments of the other, each has allowed for the other's prejudices, and there has been harmony and amity. If the lower classes, ignorant and superstitious, have fallen out, the more respectable sections of the two communities have held together and have tried to control and restrain their misguided or violent brethren. Slaughter of kine has from time to time given rise to riots. But even now in parts of the United Provinces are to be found Mahomedan gentlemen and landowners who do not partake of beef, and there are many villages owned by Mahomedan Zamindars and partially tenanted by Mahomedan peasants where within living memory no cow has been slaughtered. As to the feeling of cordiality between the two communities no better illustration can be cited than the fact that the present representative of the royal Mughal family at Delhi did not join the Mahomedan deputation which waited upon the Viceroy some years ago because he did not wish to pick a quarrel with his Hindu neighbours.

But it will be idle to deny that things are not what they used to be or should be. There is a lamentable tension of feeling in many quarters and friction has not been infrequent. What is much to be deplored is the fact that the respectable Mahomedan is no longer everywhere friendly to the respectable Hindu. It is possible that several causes have contributed to this alienation of feelings. I propose briefly to examine one or two of them.

It is a matter of deep gratification to all of us that education is making rapid strides amongst our Mahomedan brethren and that in point of culture many of them can give points to their Hindu countrymen. A growing sense of fitness for high offices has given rise to a desire for employment under Government. Thus has been generated in the average mind a feeling of jealousy as against other competitors in the field. I believe, however, the nobler Mahomedan mind will before long be able to rise to a higher level and to recognise that a mess of pottage is after all but a poor recompense for the demoralisation that attends a succumbing to present temptation. It is a happy sign of the times that our young men promise to be more self-reliant than their fathers. It is therefore quite likely that in the course of a few years the number of Hindu candidates for Government service will sensibly diminish, and the Hindus as a body will not grudge to their Mahomedan brethren the lion's share of the loaves and fishes that are to be had. When this happens, the tension of feeling will be considerably reduced.

What complicates the situation is action sometimes taken by officials in authority which gives currency to the idea that the Government is taking sides. Everyone knows how when a high-placed English official talked of his 'Mahomedan wife,' some ignorant Mahomedans of low class were actually led to think that there was such a woman in existence, who was all-powerful at the headquarters and upon whose support and protection they could count. It is not the Executive officer alone who is responsible for a lot of mischief, sometimes Judicial officers also must come in for a part of the blame. The Allahabad High Court, for instance, has ruled that a local custom against the slaughter of kine cannot be upheld, and that a Mahomedan is consequently settled to a declaration that he is entitled to butcher cows where the thing has never been done before and where the popular sentiment is entirely opposed to it. Public policy is an attractive phrase, but it is not easy to determine the limits within which it may be allowed to control or modify local or tribal customs. A declaratory decree is a discretionary remedy, but it is easy to confound arbitrariness with *arbitrium*. The decision above referred to may be right as a pronouncement upon an abstract question of law,—divested of all flesh and blood,—but it cannot be denied

that it has seriously handicapped many well-meaning District officers in their efforts to maintain order within their jurisdiction, and that it has in some places actually led to riot. Only the other day in Allahabad at Daraganj, which is a quarter on the banks of the Ganges inhabited principally by Hindus and where no cows have ever been publicly slaughtered, an attempt on the part of a Mahomedan to butcher a cow was sought to be supported by reference to the High Court decision, and the District authorities ultimately succeeded in averting a riot with much difficulty. But upon the Hindus appealing to the spiritual head of a large section of the Mahomedan community in the city, he at once came to their rescue, said that no cow should be slaughtered at Daraganj, and himself took possession of the animal which was awaiting the butcher's knife and thus effectually saved it.

An instance like this goes conclusively to prove that the better sense of the leaders of the Mahomedan community is entirely in favour of tolerance and conciliation. Every Hindu and every Mahomedan who gives any thought to the matter is fully convinced that the extent of the common platform upon which we can work together for the common good of all is very large, and that the longer we work upon this common platform the larger it will grow. No responsible Hindu wishes wantonly to offend the sensibilities of the Mahomedans, and no responsible Mahomedan wishes wantonly to offend the sensibilities of the Hindus. If proper Conciliation Boards were constituted and were permitted to work in the right spirit, there is every reason to hope that harmony would be re-established. It should not be forgotten that in the lower strata of the Mahomedan population there is a lot of inflammable material, the 'dynamic force' (if I may borrow a very expressive phrase from a Mahomedan leader) underlying which was much in evidence in 1857, A. D., and which material, if it once catches fire, will become uncontrollable. It is to the interest of everybody, therefore, both the rulers and the ruled, that the said material should be protected from fire.

There is no good in disguising the fact that the Hindu-Mahomedan problem, as it is called, cannot be solved by either the Hindus or the Mahomedans, so long as the Government does not co-operate with them and assist them in solving it. The Government has to hold the balance even between the two communities and give each the benefit of a little plain speaking (if nothing worse) every now and then. If this plain speaking be administered for the benefit of one community alone, or if in any other way favour be shown to the other community, the best-meant efforts of the leaders of both communities will fail and it will be impossible to heal the breach. The reason why there is so much feeling about the rules and regulations framed for election to the Legislative Councils is that the non-Mahomedans are smarting under a sense of unfair treatment. Let the Government by its acts and professions convince the public that fair play is its motto and it will allow full scope for the self-realisation of each section of that public, and we shall find that the different communities will discover in no time that the realisation of each is to be accomplished by the realisation of all, and that there can be no true advance till the part sinks in the whole and the whole is duly correlated to all its parts. Then will the two lustrous eyes of the fair maiden beam with life and light, and all sectarian and racial and provincial questions will be solved in the birth of the united Indian nationality.

I will conclude with another quotation from the Hon'ble Syed Ali Imam. Speaking at Cambridge in 1909, this well-known patriot said :—

> The sectarian aggressiveness which is rampant in our land is the great danger to the country and all thoughtful Indians ought to put their foot down upon it, for the danger is not so much from without as from within. Mahomedans and Hindus ought to recognise that they should be Indians first and Mahomedans and Hindus afterwards...If in the coming Reforms an iron wall is raised between Hindus and Mussalmans, there would be an ever-lasting sacrifice of nationality; nor, if it was claimed that Mahomedans should have ascendancy over the Hindus, could such a claim be accepted.

India and the General Election.

By

"AN INDIAN RESIDENT IN LONDON."

THE most characteristic feature of the modern Western democracies is to concentrate their attention solely on the problem of social reform at home. The ideas suggested by this phrase in India are totally unknown in Western countries, with whom social reform means such a re-adjustment of the economic forces of society, as would secure as far as possible initial equality for starting the struggle of life to each citizen. The increasing complexity of working men's life to-day exposes them not only to premature exhaustion, but also to accidental invalidity. And the problem of the day in all democratic countries is to find means for carrying into effect these plans. Thus occupied at home, if any of these democracies happen to be the rulers over other distant, alien races, and be confronted by imperial problems of great variety and complexity, they will prove themselves constitutionally incapable of pronouncing upon these problems for lack of sufficient knowledge. When, therefore, a student of the imperial policy of Great Britain comes to study the issues upon which elections for the supreme legislature are fought and won, he finds strange light thrown upon imperial problems. At first sight these issues seem to be of a purely local character, and, at best, of temporary importance. If England's empire consisted only of self-governing colonies, such local issues could not have been taken exception to, but as the general policy of a vast dependency takes its tone and direction entirely from the Supreme Government of Great Britain, it is not surprising that these issues, local and temporary as they are, affect materially many, not to say all, imperial problems. At no other elections in the past could the immediate issues be said to have involved greater constitutional dilemma, and yet seem so essentially local. A careful scrutiny of the issues at the last, memorable election, however, will reveal beneath this superficial crust far-reaching results which will visibly alter English policy in the future, and which will correspond in their ultimate importance to the gravity of the constitutional problem of to-day.

Let us take the question of the House of Lords. By universal consent this was the predominating issue of the last election. After three quarters of a century's retrogression, or obstruction, the British democracy seems to have made up its mind to curtail the power of the conservative element of the constitution. The reasons for this pronounced decision of the democracy are not far to seek. The House of Lords has of late developed more and more a partisan spirit. Within the last two generations they have opposed every measure of a progressive character. Instead of remaining an independent, impartial Chamber considering every measure sent up to it without any preconceived notions, they have identified themselves with one political party. It is curious to note that even those peers created by the Liberal Government are, themselves or their descendants, espousing one party only. This seeming anomaly is easily explained, when we look to the expanding Liberalism of to-day. Taking the problems of social reform seriously to heart, the Liberals are adopting a financial policy, which, however just and urgently needed for removing the chronic evils of English society, do yet accentuate class distinction. There are creeping into the new policy some new canons of taxation, the most important of which taxes superfluous wealth in order to improve the condition of the deserving poor whose toil had earned this wealth. It is therefore no altruistic principle which influences the so-called Unionist party to-day. It is rather the strong instinct of self-preservation which animates both these parties and which in proportion to its strength causes the bitterness of the struggle.

The bulk of the Unionist party consists of richer classes, and as the Lords are at the head of these classes, it is not surprising to see them leagued with the party which promises to save their purses, and put off social reform. Out of an assembly of 630 peers only 70 are truly Liberals. When once they had em-

braced the doctrines of a party they forgot their usual discretion, and opposed, mutilated or defeated any measure which came from the Liberal Government. The cry for fair play, as raised by the Liberals was, therefore, more than justified. Seeing, however, the increasing strength of democracy, the Lords, in order to balk popular vengeance, made protestations for reform. They said they would abandon the hereditary principle, and would determine the composition of their House by the elective principle. But the people knew what the fate of Lord Torpicham had been. An elected peer for Scotland, that nobleman, in one of his occasional twinges of conscience, had voted for the Budget of Mr. Lloyd George, and was therefore, not elected for the next Parliament. The Reform as proposed by the Lords meant the destruction of even that small minority in the House which are still true to the Liberal principles. Authentic reports of the highly partisan spirit of the gilded chamber like this determined the fate of Lords at the polls. The country's verdict was decisive. It remains to be seen if it is final also. As Europe waited in 1832, to see what the Commons' House would be like after the Reform Act, so does all the world wait to-day to see what the victorious party will do now. It is yet probable that the Lords may make one last stand; that the King may hesitate to create six hundred peers at a time. In the uncertainty of the British Constitution, ordinary remedies for such a deadlock are all exhausted, and the future is pregnant with strange possibilities.

The moral, however, of this momentous struggle of Democracy against Aristocracy, is obvious on the surface. Besides the local importance of the question there is also an imperial side. It is an open secret that the Veto of the Lords was the one main obstacle in the path of Home Rule for Ireland. That unfortunate land after innumerable vicissitudes, after experiencing every change of British policy, is to-day on the eve of her final triumph. It is for that reason that organised obstruction as initiated by Parnell is exchanged for sympathetic coalition by Redmond. But yet who knows what future awaits these martyrs of patriotism? The Lords may still retain enough of their crumbling power to thwart Redmond; or the English ministers may not be so resolute for the sake of Ireland, as they have been in the cause of Social Reform at home. Such double-dealing is not unknown in the political history of England. But whatever may be the fate of Ireland—and we have every reason to feel hopeful if the signs of the times are not treacherous, her history will remain a living lesson for India. What Ireland did yesterday India may be called upon to do to-morrow. Constitutional agitation may take different forms with the needs of the day. And even if the Lords' power be crippled, India may be sure that she will have to wage a long, bitter, hard fight against vested interests or prejudice. So far, it is a matter of congratulation that the Lords have not troubled themselves about Indian affairs, simply because India has remained beyond the pale of Party politics. But sooner or later Indian interests are bound to be identified with the doctrines of one of the great parties of the State. No sane person in India thinks of a forcible separation from England under any conditions, at any time. The national evolution of India is certain to follow the lines of Irish evolution, for there is a far greater resemblance between the situation of Ireland and India than between India and the colonies. And, therefore, exertions made by far-seeing Indians in this direction, which must be ultimately adopted, will not be wasted. It is no noble spirit of pride for the empire which has already manifested itself in the utterances and behaviour of some Englishmen towards Indians, but a mean and sordid spirit of class-preservation, which deludes its victims as well as the world with the pompous, but mistaken, name of Imperialism. Against this India will have to war; and to do so successfully, she must seek an alliance with that great historic party in the State, individual members of which have already extended their sympathy towards her first exertions for freedom.

This was the most predominant issue of the last election. In its magnitude it obscured all others, which were put forward by the losing party, those, in other words, who wished to deflect the attention of the electorate from the House of Lords and thus to save that venerable body that ignominious fate which a triumphant democracy smarting under a sense of previous wrongs would not fail to mete out. The most important of these issues was the agitation for a change in the Tariff policy of the Government. This is an issue which has been presented to the country for three times in succession and been rejected each time decisively; but yet it is one which is not finally destroyed, and we may reasonably apprehend that the party which first floated it will make one last endeavour to recover it from the sand-banks where it has stranded, as soon as that party comes to power. It is, moreover, one in which not only Great Britain, but the whole empire as such is interested, the empire perhaps more than England herself. Ever since Mr. Balfour accepted the resignation of Mr. Chamberlain from the Cabinet because the two could not agree on the fiscal policy, the fortunes of this problem have varied immensely, but in all the literature on the subject it is difficult to discover in what way the Tariff Reform of the Unionists would affect India, or for the matter of that, the whole empire. From the nature of the case itself, apart from the thrice-repeated verdict of the industrial centres, it is obvious that for England herself it would be highly injurious, at the present stage of her manufacturing life, to try to remodel the fiscal policy. Even in the milder form of a colonial Preference and internal Imperial Free Trade, the policy of Protection would only make the poor man's bread dearer. For even if the colonial food-stuffs are charged lower duties than the foreign goods from Europe, we must not forget that the cost of transport and insurance is much greater for the more distant colonies than to the nearer foreigner, and that, therefore, if a preferential policy were to be adopted, it will unmistakably enhance the cost of living in England without in any way benefitting the colonies. If it was designed as a bait for winning over the colonies to their side, the Unionist leaders will find themselves sadly mistaken. Thus, the chief aim of Tariff Reformers—to make England self-sufficing in time of war—will be frustrated by the immediate disadvantages resulting from that policy. Considering from the Indian point of view a protective policy of some sort does indeed seem desirable. India is just emerging from the purely agricultural stage, and has begun to take to manufacture. To acclimatise the industries already started, and to encourage those which though physically suited to the land cannot yet hope to thrive in open competition, Protection or Preference will be highly desirable. It will be impossible within the limits of an article even to outline a scheme of protective tariffs for Indian products. Of this, however, India may be sure that no English statesman, Liberal Free-Trader or Unionist Tariff Reformer, would dare to protect her industries at the cost of England, and that is why we do not find any place for India in the Tariff Reform scheme of Mr. Chamberlain or Mr. Balfour. They think India will remain the producer of raw materials only and could never hope to become a good manufacture. If India thinks otherwise, if she wants to give the lie to this doctrine of territorial division of labour, she will have to wait till she gets complete internal autonomy.

These were the issues of any importance at the last election. Each gave rise to an infinite variety of discussion, and, in such discussion, appeared in different lights. There were some other side issues—"Transparent Tory dodges" as they were called by their opponents. Chief among these was the suggestion for introducing a Referendum as a remedy in case of deadlocks between the two Houses. Besides the expense it would involve, it was a foreign method, sufficient reason in any case for its rejection by John Bull. There is, however, one feature of this election which cannot be thus curtly passed over. That was the so-called remonstrance against American Dollars dictating to English Parliament. A desperate move to win the game, this card proved unworkable. As Indians, however, this side-light on English statesmanship interests us more than even the most important issue at the election,

It was the meanest subterfuge of a baffled party to try to stir up racial animosity between the Celt and the Saxon, as if the Irish were not British subjects, and as if they had no right to work out their own national evolution. For, who were the Americans that contributed to Mr. Redmond's fund? Prosperous sons of Irish peasants who had fled from their mother-country to save their families from beggary or starvation. And a philosopher statesman says they were Americans, and as such, foreigners! He appealed to the vulgar instincts of the electorate, but thanks to the noble principles of Liberalism, even among the masses of Englishmen, the cry has been a cry in the wilderness. But what is India to infer from that? India wants her interests to be identical with those of the empire, and to participate in the progress of the Anglo-Saxon race. The note of sympathy towards Indian aspirations is heard from the highest official to the lowest. But may we not suspect that this sympathy is only skin-deep; that when we are able to stand on our own legs in the constitutional struggle, will not the cry be raised, "Down with the Blackies, we will not be governed by Indian rupees?" These are serious and not ungrounded doubts; but a personal experience of the British public during a campaign shows that though interested sections of the British public might raise the cry, the large masses are too fully permeated by the genuine spirit of democracy not to stand by us.

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THE SORROWS AND JOYS OF EVOLUTION.

BY

THE REV. JOHN PAGE HOPPS.

EVOLUTION, simply stated, is the passing out from one grade of life to another. This process we rightly associate with Nature's ceaseless effort to increase and refine her gains—and ours. But she makes us pay a heavy price. Do not pretend that she does not, for the recognition of the price and the willingness to pay it may be a vital part of the gain. Yes, 'gain'; for 'the Sorrows of Evolution' are birth-pangs, and the result is worth it: and remember, too, that evolution is not so much concerned with individuals as with the race. The individual may have to pay, but the race will gain. And yet there are sorrows of evolution which, endured by the individual, are the individual's gains, as we shall see.

Lowell acutely said that nothing is more natural for people whose education has been neglected than to spell evolution with an initial 'r.' That is true, but then it seems to follow that Nature's education has also been neglected, for there is at all events the simmer of revolution all along the line of her processes of evolution. She may be without 'haste,' but she is also 'without rest,' and so are we.

A curious story is told of a wonderful boy in Texas who beats the Iowser and his divining rod, inasmuch as he can locate minerals and oil by sight. The story says:

> He first ascertained his power in this direction when eighteen years old. At that time he was torn up bodily in an iron foundry by getting caught in the machinery, and thereafter was unable to work in that business owing to the intense pains he suffered while near iron. Since that time he has discovered he can locate oil and the metals named above by the different pains he suffers and the amount of the deposit by their severity.

Read as a parable, it pretty accurately sums up the price we have to pay for our development and education, the price rising as the higher grades are reached. Walt Whitman looked with longing upon the contented animals. He thought he could live with them, 'they are so placid and self-contained.' He said:

> They do not sweat and whine about their condition;
> They do not lie awake in the dark and weep for their sins;
> They do not make me sick, discussing their duty to God.

But one could hardly maintain that self-knowledge, remorse and aspiration are lapses, or that they are not worth the price we have to pay for them. Paul, in his fiery way, tells us how this evolutionary process on the higher reaches of life looked to him. He takes up the survey where Whitman ends. He admits that before Law came he was 'alive': he paid no attention to either conscience or soul; but, with the knowledge of the Higher Law came the consciousness of sin: and then sin came to life, and he 'died.' But that was not his misfortune: it was his triumph; for, as he said, the Law is holy and righteous and good: and, though, in his misery, he cried, 'O wretched man that I am! who shall deliver me from this cadaver?' He could say, in his excellent knowledge of what had happened, 'I am crucified with Christ: and the life I now live in the flesh I live by the faith of a son of God.' The distress and sorrow he would have endured a million times over for so great an uplifting. But Paul understood; and the vast majority only suffer.

> We look before and after,
> And pine for what is not:
> Our sincerest laughter
> With some pain is fraught:
> Our sweetest songs are those that tell
> Of saddest thought.

It is inevitable if life is to be a march and not a lounge. Evolution involves longing, aspiration and discontent: and beyond these, there is always the price. There is no other way, apart from miracle, and there could be no true evolution with miracle. Every experience is a point of knowledge, and every emotion is a deeper and more complex development of consciousness; and it is consciousness that forms character, not necessarily good at first, but still character: and it is thus that man is 'made a living soul.' An ancient thinker truly said, 'He that increaseth knowledge increaseth sorrow;' and a modern thinker, in perhaps a similar mood, said that 'where ignorance is bliss, 'tis folly to be wise'—a very doubtful assertion, for bliss is never the true standard of value on the intellectual plane. But, as a generalisation, it is true that an increase of knowledge is usually an increase of sorrow.

It is told of a young girl from Shoreditch that on her return from her country fortnight, the well-meant treat given by a mission to the poor, she lay awake all night crying, lamenting her loss of the sweet glimpse of heaven, as contrasted with her Shoreditch hell. Was that glimpse good for her? Was it worth this misery and these tears?

That might stand as a homely but vivid epitome of the history of the evolution of the human race. Every fresh glimpse of knowledge creates dissatisfaction with past and, present, and excites anxiety or breeds despondency concerning the unattained, the longed-for, the ideal: and this must be so at every stage. The ox is content, and excites the envy of Walt Whitman, but man is

> Sickled o'er with the pale cast of thought.

tAnd yet, is not the sorrow a part of he process? Could we understand, really understand, life without it? And, in truth, if he who increaseth knowledge increaseth sorrow, is it not quite as true that he who increaseth sorrow increaseth knowledge? It all helps consciousness and character; and what is that but evolution and life?

The Old Testament traces all human misery to knowledge—to the eating of the tree of the knowledge of good and evil: and a very curious story it is, especially in this—that the serpent or Satan plays the most creditable part in that quaint drama. It is perfectly true that the eating of the fruit of this fateful tree helps to make men as gods, and the serpent knew it, and played up to it. It was the gods who desired to keep man down, and who, when the secret was won, planned his ruin. Make of it what we will, that is the essence of the legend.

Robert Buchanan, in his really wonderful book, 'The Devil's Case,' makes him tell the story of the Fall, and take credit for it. Everywhere, he said, the Lord

> Crush'd like shells the worlds He made,

and he it was who pitied, and pitying rebelled.

'Then He struck me with His lightnings,
Me and many lesser angels,
Who in pity and compassion
Echo'd my protesting cry.

Falling through the abyss, he reached the earth, and, mocked by Heaven, he conspired to make man 'know and suffer,' to reach the stature of the angels, rather than be happy like the beasts.

He tells how he succeeded in the blissful Eden.

Then I saw the pair forth driven,
From the golden Gates of Eden.
Hunted, while I wept for pity,
By the bloodhound-Angel, Death.

A painful story but following strangely in the track of the record of Genesis. But Genesis needs supplementing by history and experience.

Paul, who was a keen evolutionist, tells us that 'the whole creation,' and not man only 'groaneth and travaileth in pain together (with us) until now'; but the pains are birth-pangs and not the pains of death. He understood it. All things were to him, working together for good, so that he saw the whole creation emerging 'from the bondage of corruption into the liberty of the glory of the children of God.' It was 'made subject to vanity' only that it might emerge into the fulness of the splendor of that glory.

The sorrows of evolution, then, are only the 'growing pains' of a creation being born. Man himself is not created: he is being created and at every stage he must needs suffer, if only from loathing and longing,—shuddering at the past and anxious about the future. Take a homely but vital case in point. The serpent in Eden and Thomas Carlyle in Scotland both saw the radical significance of *clothes*. After the serpent got his way, the first they recorded is that the two poor tenants, Eden began to know, sorrows and modesty, then began *real* 'Sartor Resartus', poor Humanity, and those first aprons and *leaves* were the beginning of half the troubles of mankind and especially of womankind. Think of the world's anxiety about dress, the time spent over it, the cost of it! Truly, we have paid dearly for that first emerging into civilisation: and yet that humble apron-making was one of the greatest events in history, a really mighty step onward in the path of evolution.

The same considerations apply to that other homely but equally important matter, *cleanliness*. Mrs. Browning told us that it takes a soul to move a body even to a cleaner stye. But what a price we have had to pay for that soul! and for getting out of that stye! There are millions of women to-day in civilised Europe whose whole life is a single combat with litter, dust and dirt, and whose only honest coat-of-arms would be a scrubbing-brush, a duster and a broom. We pay dearly for this love of cleanliness. The more we attain to it, the more we multiply causes of annoyance. The senses, refined to a nicety of appreciation of things sweet and clean, are all the more readily distressed at the reverse.

It is, in regard to that, as it is with music. On the lower stages, we may find delight even in a Jew's harp or a street-organ, and our first introduction to any kind of English opera may be an event in our life: but our musical evolution develops nerves both for discernment and disgust, and these keep equal pace. So that we pay the price at every step,—the price of loss of enjoyment and of positive pain; until, after Beyceuth, we may shrink a little even from Covent Garden and Albert Hall. Is it worth it? No true lover of music will answer 'No.'

Alphonse Karr, in his '*Un voyage autour do men jardine*,' gives us the following curious instance of the sorrows of the evolution of an artist in colour:

I was once put into prison, and really the walls were less disagreeable to me than a certain chocolate tint with which they were recoloured. I realise that up to a certain point, society has a right to put a man into prison, but I cannot admit its right to enclose him in this horrible colour.....There are assemblages of colours which are as false as if some one were playing a violin without any knowledge of it.

One of the particularly annoying things about travelling is the fashion of decorating things with yellow and red. These colours, so vulgarly and brutally united in tapestries, produce in me the most disagreeable sensations. It often happens that, even in houses where I am not on familiar terms, I have to get up in the middle of conversation to rearrange two antagonistic colours which some one has put together.

But now mount to the higher things. Consider that which is the divinest in man—the emotion of love; though here we can draw no initial line between human beings and so calld 'brutes.'

In fact, if we compare the 'brutes' with human beings on the lower planes, it is

arguable that love, at all events, for offspring, is greater and fiercer on the 'brute' side. It is Nature's way, and it is Nature having her way in her subtle conspiracy to get her work done. How cunningly she contrives her allurements and illusions! How cleverly she coaxes us to care for her new-comers! Ah, yes! Love, the divinest emotion, is largely the grip of Nature, to keep us at the mill: and our ecstasies are mainly the rewards she allows us for our anxiety and our toil. The poetry of the world is almost entirely the musical expression of love: and the tragedies of the world are almost entirely the records of its thwartings, its agonies and its crimes. Love, in truth, is heavenly, but the attempts of earthly pilgrims and strugglers to reach it, and to enjoy its fruits, seem often nearer akin to hell. How startlingly allied are lust and love! and, on that mighty and perilous march from one to the other, what sorrows haunt us! 'I loved her,' said the murderer, 'but she would not be mine: so I killed her to prevent her being another's.' What awful words and yet this horror belongs to the evolution of true love and is one of its sorrows, and the sorrowful journey covers all the spiritual distance between taking the life of the loved one and laying down one's life for her sake. What a journey! What an education! What a price to pay even for Love! And yet it is worth it: and it is the only way. And now from that high vantage ground look back and contemplate general advance of the human animal, from beast to man: and then recall that tremendous heart-searching self-analysis of Paul, and its culmination in the bitterest cry of blended agony and hope that ever burst from human lips. He was conscious of 'upward' march, but the survivals of lower stages haunted him like an unclean ghost. 'I desire to do good,' he cried, 'but evil in me grips and cheats me: I approve right but I do the wrong;—no, not I, sin, that dwelleth in me: the animal beats down the man. I delight in the law of God in my inner self, but the law in my members,—that which I have inherited from the lower animal stage,—drags me down and brings me into captivity, and I am not only robbed of my joy in doing the good but am defrauded into doing evil. O wretched man that I am!' We need not go into details, for the pathetic, the tragic, fact cuts right through all human life. The very fact of human advance produces, actually produces, sorrowful conflict between higher and the lower; and the survivals of the animal that persist into the higher stages create temptation, excite struggle and lead to all sorrows of self-denial, remorse of shame or man weighted with the unduly vesture of beast. Thus, at every step, man has to pay a heavy price for his advancement; and price rises as he advances, because every fresh attainment produces dissatisfaction, conflict and anxiety. But, on the other hand, the advance brings with it [illegible] and, if the pain is increased, the comprehension of it also increases; and we can imagine a time when the process will be reversed, and when that which now produces pain will be, to the angel-man, a source of interest and a true 'means of grace.'

All this is true when we pass beyond the personal into the social and political spheres. Civilisation is the art of living together with mutual profit. [illegible] what sorrows haunt the human animal in learning that divine art! At first, collegiality simply means conflict. The very fact that another family is near is a reason for preparing weapons and plotting a raid. The social conscience is born only of suffering. Gradually, men find what is tolerable and what is unbearable. 'This do and thou shalt live' is not so much a divine promise as a social threat. At first, justice is only shrinking from resentment and revenge. Social obligations are only personal compulsions. 'Ought' is only 'must.' Every lesson is learnt with agony and every step is stained with blood. Liberty itself is but the last stage of endless forms of bondage, experiments that end only in the intolerable: and it is the intolerable that begets the resolve to escape from it. All political evolutions are paid for in prison, on the scaffold, at the stake. The rebel is nearly always the truest patriot: the heretic is nearly always right. When John beheld the vision of the mighty multitude of happy spirits, clothed in white robes, and with palms in their hands, he was told that these were they who had come out of great tribula-

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tion. It is true of all triumphant spirits, and 'perfect through suffering' is the true patriot's way. It is true of every nation in the world, and it will be true of every nation yet to be born. Of India it must and will be true.

But what a price, what a long drawn-out tragedy, that suggests! The record of it might be that book seen by Ezekiel: 'And when I looked, behold a hand was put forth unto me, and lo, a roll of a book was therein: and it was written within and without, and there was written therein lamentations, and mourning, and woe.'

Even now, when we venture to talk of 'the civilised world,' what a mockery it seems! Looking upon it all as the handiwork of God, a modern poet flings up his hands to Heaven, in indignation and disgust, and cries,

> Who shall judge *Thee* upon Thy judgment day?

and a mocking Humanitarian writes a book on 'Civilisation, its Cause and Cure.' And no wonder.

> Blood runs like wine—foul spirits sit and rule—
> The weak are crushed in every street and lane—
> He who is generous becomes the fool
> Of all the world, and gives his life in vain.

In the city, as in the forest, man is still learning to be just because he is gripped, to be pitiful because he is afraid, and to be moral because of earthly and other judgment days. Our political economy is only a sort of christened savagery, essentially based on selfishness and the rule of the strong, and still, in a sense as terrible as ever. Unto him that hath shall be given, and from him that hath not shall be taken away even that which he hath, his freedom, his labour and his skin. The Brotherhood of Man is more than an idle dream. It is a prophecy from the heart of men and a pledge given by God, but every inch of the way along which we grope or fight or stagger towards it is a Via Dolorasa, the path of sorrow, where it is not Aceldama, a field of blood. And it seems to be the only way. Or look in another direction at that much-praised product of modern civilisation, Patriotism. As a dream, it is something almost sacred: but as a working theory of national life it has been and is the bitterest enemy of that other dream of the Brotherhood of Man: and history presents it more as a ferocity than as a sanctity: and even now the survivals in us often make it difficult to distinguish between that which we have inherited from the cave and that which becomes a citizen of the world.

Then, even as we advance to the 'green pastures and still waters' of Religion, the paths and the tragedy of evolution abide with us. What an awful sight it is, when we survey the march of man from Fetichism to the Father,—from the fires of Moloch to the sacrifice of the cross,—from salvation by shed blood to salvation through obedience, trust and love! God made man in His own image, says the Book of Genesis: and ever since, man has been making gods in his,—a motley crew! But how could it be helped, without miracle? and miracle is not admissible. A perfect revelation of God from God, at the start, would have been a cruel kindness: indeed, it would have been useless,—as useless as Euclid or The Principia, or the Pharmacopæia. Man can only learn by experience: he must blunder over counting with his fingers before he can attain his Euclid: he must know his landmarks and their relations before he can survey the heavens and map out the movements of the stars: he must experiment his way to a knowledge of the human body and to the remedies for its ills and poison before he can cure: and, in like manner, he must grope past idols to God, from Jehovah to the Father, from fire and blood to the offering of

> 'a sweet and holy soul.'

Nor must we fail to reckon the sorrows inseparable from mounting to higher things on dead but trusted faiths and creeds. Very genuine is the misery of parting with an old trust however crude. In relation to the unseen things, one seems to be never absolutely sure and in that surrounding haze, superstition lingers long; and parting with it is like letting go the one frail cord that held the soul to hope and God. The malignity of the persecutor had much of real terror in it. 'Wherefore hast thou stolen my gods?' cried the indignant Laban. What these gods were, the story indicates in this quaint sentence. Now, Rachel had taken the images, and put them in the camel's furniture, and sat upon

them and yet their loss was evidently a crushing grief to him,—a grief not really different from the loss of belief in any article of the old mediæval theology or any superstition of ecclesiastical magic. How distressful is journey out of darkness into light and now, what of the last 'scene of all, that ends this strange eventful history?'—that for which, if our hope is valid, all else is but a preparation,—the spirit's evolution into the unseen. To reach that blessed heaven, millions have to wage a life-long war with stormy seas; and for every one, there is at last 'the valley of the shadow'—a sorrowful ending at the best and, even there, who can be sure that the struggle will cease? What we call 'death' does *not* end this strange eventful history. Much will need to be won and to be done on the other side of the hiding veil. It is evolution into the unseen, but not evolution into perfection. It is probable indeed that both for the best and the worst of us there will be pathetic awakenings to confusion and shame. How will this earth life look in the light of 'the all-revealing world?' What will become of all our sordid or cowardly little playings for safety,— our self-regarding habits—our flesh-born defilements,—our easily besetting sins? For all we know, we shall be more hotly driven to cry there:

> Not that I have already obtained, or am already made perfect,.....but this one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the upward calling of God in Christ Jesus.

Or, even if one were 'already made perfect,' would there be no enterprises for those who were followers of him who 'came to seek and to save that which is lost'? There must be much to do. What multitudes we send from earth every day, ignorant and unprepared! What happens to the tired strugglers to whom earth gave no other boon than just strength and time enough to earn the daily bread?—to the frightened and the timid? to the insane? to the children? O, but the strong children of the Father will have no time for palms and harps of gold;—lamps rather and 'the sword of the spirit' will they need; and, in ways innumerable, it may be theirs to work harder at evolution than ever they did here. 'Give me the glory of going on!' is the cry of the really 'saved': and, in that, and not in a dream of bliss, the sorrows of evolution may end, and the great joy begin.

Already there are signs that this consummation may be reached. It is significant that here, in the very thick of the fight, much that looks like sorrow is not that;—much that looks like a price is an offering. What of the strange wild joy of conflict,—of the rebel's stormy exultation,—of the martyr's mighty rapture,— of the hunted reformer's ecstasy? What of the cherished dwelling upon the memory of the dead,—the guarding and decorating of graves? 'I have meat to eat that ye know not of' was the thrilling cry of the hungry but happy Christ. 'Tis better to have loved and lost than never to have loved at all' is the verdict not only of the poet, but of the world.

Then, is it not significant also to note how evolution works, in the long run, to make 'the survival of the fittest' mean the survival of the fittest to serve, to teach, to love and to be loved? As the higher, the spiritual, evolves, the greatest of all alleviations appear, in a spirit of helpfulness, in sympathy, in that 'fellow feeling' which makes us wondrous kind, in the possibility of seeing in a cross the culmination of the human ideal, in the possible understanding of that heavenly ending of the Christ,—the remembering his mother in his misery and the entrusting her to his disciple, the promise to the dying thief and the praying for his murderers,

> 'Father, forgive them, for they know not what they do!'

It is there we find the meaning of the sorrows of evolution; and it is there we see how and why they will disappear. As the great son of God, Humanity, advances to that true Mount of Vision, he will know that on these higher planes of life it is not happiness that chiefly counts, but education, discipline, experience, insight and the victory over self. As he masters the knowledge of this, and as it masters him, he will disdain to conspire for happiness, he will fight the good fight of faith, and his sorrow will be turned into joy.

How the United States Government Helps the Farmer.

BY MRS. SAINT NIHAL SINGH.

PROBABLY no other country in the world shows such appreciation of the value of agriculture in national economics as does the United States of America. This is but natural, since in that land, the great bulk of the wealth of the nation is in the hands of the farmers—not in Wall Street, which is the financial market of America, as readers of American newspapers might imagine. It is the farmer who keeps the wheels of industrialism in motion by buying the products of the factories. In the last analysis, it is the agriculturist whom the people with goods to sell seek to attract by advertising. Corn, wheat, oats, cotton and staple farm products yearly pour hundreds of crores of rupees into the coffers of the tillers of the soil—crores that the farmers are not reluctant to spend—thus keeping money in ready circulation in the Land of the Stars and Stripes. The manner in which the roots of the plants burrow down into the rich soil of the United States and produce crops that immediately turn into gold, is almost alchemical in its mysterious transmutation.

The farmer literally has held the key that has unlocked American prosperity. It has been the desire to satisfy his demands that has resulted in the building of great manufacturing establishments. The progress of agriculture has given rise to many new needs, in order to fill which immense industries have been founded. As an instance may be cited the rise of the manufacture of agricultural implements. So long as the farmer tilled only such few acres as would provide for the simple physical needs of his own family, with no thought of producing for commercial purposes, America industrially was dead. But with the advent of the railways, and the consequent transportation facilities which they afforded, the agriculturist realized that what, before, had been a mere battle for existence, could be turned into a profitable business enterprise. He had the acres at his command, but lacked the facilities for working them. The same methods that had been effective in farming the small areas were utterly inefficient for tilling large tracts.

Wise-headed American inventors quickly grasped the new necessities of the farmers, and proceeded to perfect agricultural implements capable of coping with the changed conditions. Up to that time the village blacksmith had rough-forged the plough. But his primitive product no longer filled the requirements of the farmer who desired to till a larger acreage. Where hundreds of acres were to be cultivated, riding and power ploughs would be necessary, otherwise the entire season would be taken up in ploughing the land, with no time left to plant, cultivate and harvest the crops. The old-time methods of harvesting would not avail, and it therefore became necessary to invent implements that would do mechanically the work of many men. Thus, agriculture has walked hand in hand with industrialism across the plains of the United States of America, and to-day you could no more expect the manufacturing interests to succeed without the co-operation of agriculture than you could expect a human being to live after the heart stops beating and the blood ceases to flow through the arteries and veins.

The United States Government has not, from the very first, realised this fact. To be sure there has been an attempt, from early times, to conduct a Department of Agriculture. I have seen Reports of the Secretary of Agriculture, dating back, I believe, to 1838. But they were quite inadequate to do much good, judged by the standards of to-day, and they failed to reach the hands of the farmers themselves thus what little influence they might have had was lost. Indeed, it was but comparatively recently that the country awoke to a realization of the importance of agriculture to the nation. With this awakening came the determination that, since the farmer formed the spinal column of the community, he not only should continue to do so, but, moreover, he should be strengthened in every possible way, in order better to bear the burden of responsibility that he carried on his shoulders. Broadly speaking, it was not

until a real farmer was appointed to act as Secretary of Agriculture, that farming was taken seriously in America. Up to that time, this position had been filled by men, many of them utterly ignorant of the simplest details of agriculture, others farmers in theory only—book farmers, as they are contemptuously called. It was a political post, handed out to strengthen the party in power. Honourable James Wilson, on the contrary, knew all about farming from the standpoint of actual experience. He had grown up on the farm—had followed the furrow in his boyhood—had studied agriculture as a science with such zeal that he eventually became Dean of the Iowa Agricultural College at Ames, Iowa, which is conceded to be one of the best schools of its kind in the world. Never before in the history of the land has such efficient aid been offered to the agriculturist as has been brought within his reach by the present Secretary, who has held his position through several administrations. To-day, under his inspiration, the American farmer finds himself king in the land of the Star-Spangled Banner.

Indeed, it has come to pass that every department of State has interested itself in furthering the progress of agriculture. The idea of the Government seems to be to render farming so attractive that the young men and women will remain at home, following the footsteps of their parents, instead of rushing away to the city, dazzled by the lure of golden promise, leaving the old home and the old industry to languish and die. With this in view, every effort is made to modernize the farm and the village.

In this connection it must be remembered that the problem of farm life in America is entirely different from what it is in India. There each agriculturist, who owns from forty to several thousand acres—the average may be said to be about 160 acres—lives on his own land instead of in a village along with the other farmers of his neighbourhood. This means that instead of dwelling close together side by side, the families are separated sometimes by miles, unless they happen to have built their homes close together, where the farms join each other. This system has given rise to many problems. For instance, whereas in a village community conducted on the Indian plan, a single school would do for all the farmers, this has not been true in America. Each County there, corresponding to a District here in Hindustan, is divided up into school districts, each one with its school house and teacher, paid by the State, education being free and compulsory. But often, because the homes of the farmers are widely scattered, only half a dozen or so children attend each school, and some of these must walk, in rain, snow or sunshine, sometimes as much as two miles, or even more, in isolated districts. It has followed, as a natural result, that the children seek to take advantage of every excuse to absent themselves from school—a weakness in which they often are abetted by their indulgent parents. But the Government is rapidly changing all this by doing away with the district schools, consolidating several districts, and establishing one central school for all of them, conveying the farmer boys and girls back and forth from their homes to the school in a public van, entirely free of any cost.

The problem of receiving and sending mail likewise was a difficult one for the farmer to solve. Many of them lived miles from any town, and it was only occasionally that they could get their mail from the post office, seldom oftener than once a week. In order to cater to the needs of the farmer, to-day the Post Office Department has instituted rural free delivery of mail. This means that the agriculturist's mail is delivered to him, free of charge, once each day, by a Government-employed postman, who also collects any mail he desires to send out and transacts a regular post office business, selling stamps, envelopes, post cards and money orders, and registering letters. Not only does the rural free delivery postman do all this, but he performs many little unofficial errands for the farmers along his route which averages twenty-five miles in length, for a small fee—this having nothing whatever to do with his Government service—delivering parcels to friends as he rides along, or bringing small supplies from town when he comes out.

The rural free delivery and the consolidation of the district schools have had a direct bearing upon the construction of good roads; for before a district is granted mail delivery it must guarantee that the roads shall be kept in a condition that will permit the postman to ride over them every day in the year, while the conveying of children to and from schools miles distant also demands good roads. Another factor bearing on this point is the automobile. To-day many American farmers own one or more motor cars, and unless the roads are kept in perfect condition, their machines become useless. So to-day, from north to south in the United States, and from the Atlantic to the Pacific oceans, you find a propaganda for good roads, and fine highways are being constructed that will be passable at all seasons of the year, where erstwhile it was impossible to travel over them, sometimes for weeks at a stretch.

The lack of social intercourse has been one of the great drawbacks to farm life in America in the days gone by. But to-day the telephone, the automobile and the rural free delivery of mail has wiped out distance, linked up the widely scattered members of the agricultural community with one another, and made it possible for them to enjoy social intercourse. The telephone performs a greater service than a mere social one, for over its wires, each day, the agriculturist is kept in touch with the markets of the world, and thus is enabled to sell his produce to the best advantage, when the price is highest. Each night, at a certain hour, the whole circuit is thrown open. Simultaneously all the farmers are called to the telephone, and the operator in the Central Exchange reads the full market report of the day. It is impossible to estimate the good that this service renders the American farmer, especially when it is taken into consideration that the rates for telephones are exceptionally cheap, quite within the means of every man of ordinary means.

Still another department of the Government —the Treasury Department—has shown its interest in the agriculturists by introducing a banking system that has placed a National Bank within ready reach of almost every farmer in the land, where he can invest his money and transact his business with a safe institution. Each autumn the Government deposits crores of rupees in these banks, all over the country, in order to facilitate the movement of grain by providing abundant currency.

The last move of the Federal Government in the direction of smoothing the way for the farmer lay in the appointment of a National Commission to investigate farm life in America, with a view to discovering just what was lacking in it to render the agricultural communities contented and successful, and to provide these deficienies as far as possible. The appointment of this Commission was one of the last acts of President Roosevelt before laying down the reins of his office, and it has been actively at work ever since. Its membership includes some of the best-known sociological experts in America, and the report of the Commission is sure to abound in valuable and interesting information.

All of these features of modern civilization have been introduced amongst the farmers with a double purpose—first to check the movement from the land to the great industrial centres; and second, to coax back the wanderers to the soil by rendering the life of the farmer more attractive and profitable than that of the city labourer. That this policy is succeeding is evidenced by the fact that the one-time abandoned farms in America now are being occupied and profitably worked.

So far I have very briefly dealt only with the general work that is being done by the United States Government to improve the lot of the farmer. Nothing has been said of the specific service that is being performed by the Department of Agriculture. This is so magnitudinous in its scope and character, that a large book of many hundred pages would be required thoroughly to cover the ground. At best I can but lightly and quickly skim over the surface, indicating only some of the main points that are most prominent in the Government programme of progress.

It must be borne in mind that, in addition to the Federal Agricultural Department, each separate State has its own independent Department of Agriculture which works both on lines laid out by itself, and in co-operation with the Federal Department at Washington, D. C. Each State supports at least one agricultural college and experiment station. Here the young and old farmers are taught scientific agriculture, free of charge, while the women learn domestic economy in the same institution.

The leading school of this character in the United States is the Iowa State Agricultural College at Ames, Iowa. Few institutions of this kind in the world come up to it in equipment and efficiency. No fees are charged for tuition, and a very nominal price is asked for room and board—barely sufficient to cover the cost of supplies. Here the student may take either a short course, covering but a few weeks, or a long course, extending over several years, studying agronomy, chemistry, plant and stock breeding—in fact, every subject that bears in the slightest degree upon agriculture. As a rule, the old farmers take the short course, their sons the long one. Thus, it is coming about in the State of Iowa that practically every agriculturist is technically educated to carry on his industry in a business-like way, instead of depending upon chance and employing haphazard methods. Besides maintaining this splendid agricultural college and the experiment station in connection with it, the State of Iowa sends out its most learned professors on special trains to teach the farmers the new discoveries in agricultural science right at home. Notification is given ahead of time that, on a certain date, the College Special Train will stop at a particular town, and on that date the farmers flock to the station to listen to the experts. The meetings are convened right on the train, the audience occupying the car seats, the professors standing at one end, lecturing and answering questions. By this means agricultural education is placed within ready reach of every farmer in the State, and if one of them is backward, it is due to his own lack of interest, not to the failure of the Government to afford him the opportunity to learn to do better. The State experiment station annually answers thousands of letters from farmers who want some puzzling problem solved.

Practically every State in the American Union has a Land Grant College, where every branch of learning relating to agriculture and mechanical arts is taught, even including engineering. I have not the latest report regarding these Colleges, but they employ in the neighbourhood of 3,000 teachers and are attended by about 60,000 students, each one of whom is being taught to be a specialist in some branch of agriculture, such as plant husbandry, or animal husbandry, or some other department, on the theory that agriculture, as a whole, is too wide a subject for one man to master.

Thus, educational work is being done all over the United States with a view to uplifting agriculture. Crores of rupees are spent yearly in costly experiments, and thousands of men, the very cream of the country, are employed to give their exclusive services to the cause of educating their brother farmers in the most modern methods of tilling the soil, raising crops and breeding the various farm animals. Over one million pounds sterling—Rs.1,50,00,000—are appropriated yearly by the Federal Government to be used in the spread of agricultural education. The Farmers' Institutes, held in towns throughout the country during the winter months, lasting from one to several days, also bring up-to-date knowledge within the reach of the farmers of the United States. Experts in various branches of agricultural science are employed to deliver lectures, and a socially good time is had at these meetings.

In most States, not only is there a State Experiment Station, but also a United States Station, maintained by the Federal Government to make tests that will benefit the people of the whole country. Some of these experiment stations confine themselves to some special branch of agronomy. For instance, at Greeley, Colorado, experiments are constantly carried on in potato-raising. At another Station tobacco-growing tests are made. Not only are central experiment stations maintained, but, if any farmer anywhere is progressive and patriotic enough to set aside a certain parcel of land for experimental purposes to test methods especially adapted to his particular locality, the Government sends

experts there to analyse the soil, discover just what chemical constituents are lacking in it, and what fertilizers are necessary to bring it up to productive perfection, and for what particular crops it is best suited. The Government then furnishes selected seed, superintends the planting, cultivation and harvesting of the crop, in fact, carries on the work of experimentation with just as much thoroughness as if it was being done at a regular station.

In order to systematize its work, the Department of Agriculture of the United States of America has established a number of Divisions, all acting under the direction of the Secretary of Agriculture. These are:—The Weather Bureau, the Department of Animal Industry, the Bureau of Plant Industry, the Bureau of Soils, the Bureau of Chemistry, the Bureau of Entomology, the Bureau of Biological Survey, the Forest Service, the Office of Public Roads, and the Office of Experiment Stations. Each one of these has a special work to perform. Take the Weather Bureau, for instance. Each day this department broadcasts over the whole United States a weather report, prognosticating probable conditions for the next twenty-four hours. These prophesies are carefully worked out, along scientific lines, by experts located in the stations all over the country, from observations taken by them, and as a rule, are quite reliable. By paying heed to them, many a crop has been saved that otherwise would have been ruined by untoward weather conditions if the farmer had not been warned in time.

The Department of Animal Industry, as its name implies, experiments with farm animals. It issues bulletins advising the farmers how to treat all the various diseases that their cows, horses, sheep, hogs and other animals are subject to, and directs them how to handle them so as to make the most profit out of them. This Department has rendered much valuable service to the agriculturists of the United States. One of its chief feats was the discovery that Texas Fever, which annually kills hundreds of thousands of cows, was due to a species of tick that attached itself to the animals.

The work of the Bureau of Plant Industry is varied. It publishes bulletins describing the appearance and ravages of noxious weeds and suggesting methods of getting rid of them. It instructs, in detail, how to cultivate various crops to the best advantage. It advises as to the proper treatment of plant diseases and insects that destroy plant life. In fact, there is not a point in plant husbandry that is not touched upon by this Bureau.

Probably one of the most beneficent services performed by the United States Government is the free analysis of soils, undertaken by the Bureau of Soils. Any farmer, living anywhere in the land, may send samples of his soil to the Government experts for examination and analysis. They will tell him just how to fertilize his fields to supply the deficiencies in the soil, and what crops to grow in them in order to get the most money out of his land—for if he attempts to raise a crop for which his soil is not suited, failure and disaster will be the result. I knew, for instance, of a farmer who raised a large acreage of potatoes, expecting to make a small fortune from them. The crop was almost a total failure, for the simple reason that the proper kind of soil for potato culture had not been chosen. It was of a clay formation, too solid and hard to permit the tubers properly to expand and grow, instead of being loose and sandy. If this farmer had possessed the foresight to send samples of the soil to the Government for analysis, disaster would have been averted, for the report would have warned against attempting to grow potatoes under such conditions. No charge is made for this invaluable service.

One of the most important discoveries in modern agricultural history was made by an employe of the Bureau of Chemistry—inoculation to supply nitrogen to the soil. This man worked on the theory that the nodules on the roots of leguminous plants store up nitrogen in the soil, that has been drawn from the air. Now, nitrogen is the most expensive commercial chemical fertilizer, and if Nature could be made to do this work of transferring it from the air to the earth, much money would be saved to the farmer each

year. The experimenter set to work to inoculate soil with a cheap chemical compound that caused more and larger nodules to form on the roots of leguminous plants, such as cow peas, soy beans, etc., grown on the land thus treated, with the result that nitrogen was added to the soil in sufficient quantities properly to fertilize it at practically no expense. This discovery was not patented, and the Government furnished the chemicals, ready mixed, to inoculate the soil, or gave the formula to those who wished to work on a larger scale, so they could prepare the inoculating mixture themselves.

The Bureau of Chemistry also conducts extensive experiments with a view to suggesting a perfectly balanced ration for human beings. Delicate tests are made to learn the exact food value of each article of diet, and the results are embodied in bulletins. Besides this, many of the bulletins issued by this department contain explicit directions for preparing various food products, such as eggs, milk, etc. One that has attracted a great deal of attention of late has been a pamphlet giving directions for preparing cheap cuts of meat in palatable ways. Foods sold in the markets are tested for their purity, and if they fail to come up to the standard of excellence laid down by the Government, or are proved to contain adulterants that have not been noted on the labels, their further manufacture and sale is prohibited.

In order to test the effect upon a human being of chemical preservatives commonly used in preparing food products, the Department of Agriculture conducted a unique experiment, a short time ago. Volunteers were called for amongst the young men employed in subordinate positions by the Government, to submit to food tests. They were known as the "poison squad", and they undertook not to eat a morsel of food except what was given them by the experts engaged in making the tests, in exchange for which they were to be fed at Government expense. They never knew whether or not the food they were eating had been "doctored," thus all effects of the imagination were eliminated. Nor did they know what particular "poison" was being introduced into their food. They were carefully watched during the experimental period, and their physicial condition strictly noted every day. Thus the Government learned positively the effects of preservatives in food products on the people who eat them, and was able to shape its legislation accordingly.

The Bureau of Entomology of the United States Department of Agriculture makes a study of insects injurious to the different crops and works out methods of destroying them. Bulletins are issued which are distributed, without cost, by the million copies. These pamphlets go deep into the study of the injurious insects, and are profusely illustrated, often with coloured plates, showing exactly how the bugs look and how they go about their work of destruction. The farmer is told what birds destroy his crops, and hence should be killed, and what ones are valuable to him because they eat insects that would be harmful to the growing crop, and should be spared for that reason, since they are of real benefit to him.

So thoroughly has the United States Government examined the problems of agriculture that to-day practically every question that possibly may arise is answered in some bulletin especially devoted to the subject, which, as a rule, may be procured merely by applying to the Secretary of Agriculture for it, or, in some cases, by paying from two to eight annas. The yearly report of the Department, almost as large as a dictionary, forming, in itself, an encyclopædia of agriculture, substantially bound in cloth, is sold for one rupee and eight annas, thus bringing it within the means of every farmer—and by asking for it through the Congressman of his district, the American agriculturist may get it free of cost. The Experiment Station Record is published monthly, and consists of an abstract of all the work along agricultural lines that is being done the world over. These monthly reports are gathered together at the end of the year and are bound in book form, the volumes being distributed to those who ask for them.

The annual free distribution of seeds is a happening of extreme interest to the people of the United States. Each spring the Depart-

ment of Agriculture sends out to all who apply through their Congressmen, a large packet of vegetable seeds. The recipients are expected to report to the Department as to the results obtained, but this is a formality seldom complied with. After the experiment stations, by patient breeding, have perfected a new variety of grain or vegetable, seeds are given to such farmers as will make intelligent and faithful field tests with them. Indeed, once the Department of Agriculture learns that a farmer is willing to co-operate with it, it furnishes him with every facility for careful experimentation, glad to have his assistance.

Americans are scattered over the whole world hunting for new varieties of plants, animals, trees and flowers that may be introduced into the United States. It is part of the official duties of every American Consul, wherever he may be placed, to keep his eyes open for new and useful products and send them to America to be experimented with, along with all the information he can gather in regard to them.

Not content with the work done by the Consuls in this respect, the Department of Agriculture sends specialists out to scour the four corners of the globe in quest of new agricultural discoveries to enrich their homeland. Thus, not long ago, Mr. Frank N. Myer was sent to China to look for plants peculiarly suited to the United States, which has a range of soil and climate closely resembling that of China. Mr. Myer wandered alone, without armed escort, through the most out-of-the way portions of the Dragon Empire. His work was exceedingly dangerous, since it was impossible for the dense Mongolians to grasp the spirit of his quest. To them he was, in very truth, a meddling "foreign devil," all the more so because he could not give to them a satisfactory account of himself and his motives. At Harbarowsk, for instance, while engaged in securing cuttings and seeds, he was attacked by Chinese brigands who knocked him down and tied up his head in a towel. He fought hard, however, and finally beat off his assailants, thus saving his life, which certainly would have been sacrificed had they been successful in overpowering him. The American explorer, at the time of this attack, was searching for a new variety of oats, which, it was hoped, would yield the farmers of the United States several bushels an acre more than the varieties they had beeng rowing. He found it, in spite of the difficulties that were placed in his way. He also discovered a new variety of persimmon, very delicious in flavour, that can be pared and eaten like an apple. The variety is yellow and seedless, and is expected to be hardy as far north in the United States as the State of New York. He also secured cuttings of new sorts of Chinese peaches, pears, plums, apricots, dates, rice, grains, shrubs, ornamental trees, hardy bamboos, and numerous plants of minor importance. Indeed, he sent hundreds of shipments to the Department of Agriculture and thus added immensely to the resources of his country.

Few of the American experts sent abroad have met with greater success, or endured more hardships in their quest, than Professor Niels Ebbesen Hansen, head of the horticultural and forestry department of the South Dakota Agricultural Experiment Station which is connected with the South Dakota State College of Agriculture and Mechanic Arts at Brookings, S. D. Professor Hansen has a theory that time spent in hand-breeding plants that will be hardy enough to withstand the blizzards of North-west America is wasted. It is his contention that species must be brought from lands of extreme cold, and then bred for greater perfection in the land of their adoption. In 1897, Professor Hansen was sent by the Secretary of Agriculture, James Wilson, at the expense of the Government, to travel to Eastern Europe and Western and Central Asia, to search for hardy varieties of plants that could resist cold and drought. He was given a free hand to work out his own itinerary and bring back his own selection of specimens. He journeyed first to Hamburg and from thence went to St. Petersburg, from there making his way to Nijni Novgorod, where the agricultural and manufactured products of Russia and Asia are gathered together at the great annual fair that is to Russia what the Passion Play is, once in ten years, to Oberammergau. Leaving this

place, he followed the Volga for a considerable distance, finally turning his face to the Ural Mountains, that lay between him and the Rising Sun. Once more working his way westward, he crossed the great plain of South Central Russia to Kief, going from there to Odessa on the Black Sea and then to Trans-Caucasia, by way of the Crimea. Crossing the Caspian Sea he wandered through the land of the Turkoman.

All this time he had been searching for a hardy variety of alfalfa that would bear the cold of the north-west. The alfalfa commonly grown in the United States had been taken by the Spanish to South America from Northern Africa more than three hundred years ago, from there finding its way to California. This variety was entirely unsuited to the rigors of the north-west, and the intrepid explorer had started out to discover a kind that would be hardy there. He was unable to speak the languages of the countries through which he journeyed, but, through an interpreter, he cross-examined army officers in regard to the forage, fed their horses, and subjected every man or group of men he met to a searching catechism. He stopped at market places and post-road stations to examine the provender the horses were eating. Across the Oxus river he followed the same trail that Alexander the Great traversed more than twenty centuries ago, and he learned, in his wanderings, that the people of Central Asia had used alfalfa for forage for centuries.

Realizing that he was on the right scent, he proceeded on his way, through Bokhara and into Turkestan, where, at its capital, Tashkent, he found an alfalfa bazar that had been in existence for centuries. He pushed on to the north-east, travelling thirteen hundred miles in a tarantass—a four-wheeled, springless vehicle, swung on wooden poles. Following along the Tian-Shan range of mountains between Turkestan and China, Professor Hansen finally crossed over into China, arriving at Kuldja, an ancient city in the Province of Ili, where he found alfalfa at the very doors of the temple. He was a thousand miles from a railway line and amongst a people whose tongue he was unable to speak. It was necessary for him to use three interpreters in order to make his wants known—one translating German into Russian, a second reducing Russian to Tartar, and a third Tartar to Chinese. He was told that alfalfa grew still further north—at Kopal. Since he was searching for the farthest-north variety, he hurried back over the Tian Shan mountains to Kopal, where he found alfalfa growing on the steppes at 45 degrees and 10 minutes north latitude, and 79 degrees east longitude. Here winter—a bitter winter—put a temporary stop to his journeyings and almost put a period to his life. He was not daunted, however. It did not appear practicable for him to go back thirteen hundred miles in a tarantass, as he had come, and he therefore decided to keep on to the north, where, 700 miles distant, Omsk was situated on the Trans-Siberian railroad. The trip was made on sledges, and right at the outset he was overtaken by a blizzard that almost killed him. All night he was compelled to remain out in the marrow-freezing cold. He undoubtedly would have sacrificed his life had it not been for a reindeer skin coat that came to his knees, and fur boots that reached above the point where the coat left off. The storm slightly subsided in the morning, and the Professor found his way to a post-house at Sergiopol, where he was given food and shelter. Threatened with pneumonia, he was compelled to remain a week at Sergiopol, before pushing forward. By the time he reached Semipalatinsk, however, not far distant, he was obliged to halt, while his chest was blistered with turpentine and lard in an attempt to ward off pneumonia. Finally, getting another start, he hurried ahead for three days and nights, stopping only to change horses, at last reaching Omsk, hastening by train through Moscow to Bremen, there embarking for the United States.

He had traced alfalfa farther north than it ever had been known to grow in America, and had shipped five carloads of seeds and plants into the United States. But he was not at all sure that he had traced alfalfa to its

northernmost limit. When he was at Kopal an army officer had told him that he had seen it growing at Kaisansk, considerably north of Kopal. He therefore was anxious to go back and make a further search for alfalfa that could be grown clear up to Hudson Bay. Secretary Wilson satisfied his ambition by sending him out again, in 1905.

It was just at the time when Russia was in a turmoil, the trouble extending into Siberia, that Professor Hansen started on his second tour, but he had made up his mind to go, and go he did, escaping all danger and landing safely at Omsk. He went from there directly southward back to Kopal, and again began to look for alfalfa, this time along the Trans-Siberian railroad, finally taking to the open steppes, although the season already was advanced, snow lying on the ground in places. At last, one afternoon, out on the bleak Siberian steppes, he found what he was looking for—a wild alfalfa—not the blue-flowered variety of Turkestan, but a yellow-flowering species. Later he learned that this yellow-flowering alfalfa began where the blue-flowering species left off, and extended clear across Siberia, between the fiftieth and sixty-fourth parallels of north latitude, from a thousand to two thousand miles northward. Since the new variety grew in dry localities, his discovery meant that it would be possible to grow alfalfa on the American continent from Nebraska north to the Hudson Bay District, if any man cared to farm in that God-forsaken country. The Siberians had used this wild alfalfa for hay for hundreds of years, but no attempt ever had been made to cultivate it. All the seed he could secure, therefore, was from wild plants. Once he found a load of the hay in the market place at Irkutsk, and, unable to get hold of seed any other way, bought the load and set the market idlers to work picking it out by hand.

His discovery did not end with the finding of the yellow-flowered variety of alfalfa. He traced it back to the point where it overlapped the blue-flowering species, and here found that the two had mixed, by natural process, producing a hybrid that promised to be very valuable to American farmers.

Nine years of ceaseless effort and untold privations, and thousands of rupees spent for a new variety of forage plant! Is it any wonder that agriculture is progressing by leaps and bounds in the United States? It must be remembered, moreover, that the two men I have named are not the only ones who are out in quest of new plants and animals. They are to be found everywhere, in the tropics and the arctic regions, east and west, everlastingly looking for agricultural treasures to ship to their home-land. The seeds and cuttings and animals they send are immediately transferred to the experiment station where the tests can be carried on to the best advantage, and are submitted to rigorous experiments, sometimes lasting for years, before they are given to the public. At Washington, D. C., a large conservatory is maintained for the express purpose of experimenting with plants imported from the tropics.

In these and many other ways, the United States Government is helping the farmer to achieve success, and on this foundation the national prosperity is being built up. The Government must believe that it pays to help the farmers help themselves, for yearly the appropriations for the work of the Department of Agriculture are becoming larger.

There is a lesson in all this for India.

Agricultural Industries in India

BY SEEDICK R. SAYANI.
WITH AN INTRODUCTION BY
SIR VITALDHAS DAMODAR THACKERSEY.

CONTENTS :—Agriculture; Rice; Wheat; Cotton; Sugar-Cane; Jute; Oil-seeds; Acacia; Wattle Barks; Sunn Hemp; Camphor; Lemon-Grass Oil; Ramie; Rubber; Minor Products; Potatoes; Fruit Trade; Lac Industry; Tea and Coffee; Tobacco; Manures; Subsidiary Industries; Sericulture; Apiculture; Floriculture; Cattle-Farming; Diary Industry; Poultry-Raising; An Appeal.

Sir. Vitaldhas Thackersey writes :—

Mr. S. R. Sayani, I think, has given valuable information regarding the present state and future possibilities of the principal cultivated crops of India.

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Henry Fawcett



"Whenever I have attempted to direct the attention of this House to Indian affairs, it has invariably happened as it has on the present occasion, that I have aroused the irritability of the Under Secretary, and been censured from the Treasury Bench for my presumption. No amount of labour, no dread of an Under Secretary and no Ministerial rebukes can, however, be of any consequence compared with the importance of doing whatever may be in one's power to create an adequate amount of interest in India. My experience in this House has at least taught me that, when a minister is very angry, it is the clearest indication a private member possibly can have that it is his duty to persevere with the subject he has in hand."—Henry Fawcett. (From a Speech in the House of Commons.)

FAWCETT'S SERVICES TO INDIA.

BY MR. P. N. RAMAN PILLAI.

HENRY Fawcett was one of those British statesmen who have shed lustre on the name of England as the seat and home of the august mother of free nations. He was one of the noblest of Englishmen. He had none of that insularity which narrows the vision and outlook of many an English politician who, like the Roman citizen of old, considers himself to belong to a privileged caste. Like Gladstone and Bright and Cobden he strove hard to employ the strong arm of British justice to protect the interests of those who could not, unassisted, do it themselves. He knew the place of England among the great nations of the world and used his knowledge in the spirit of the great maxim, "righteousness exalteth a nation." He was, of course, no faddist or fanatic. One-sided enthusiasm and limited range of ideas characterise the faddist and the fanatic. But Fawcett was a man of liberal culture, large and luminous ideas, and deeply versed in the great art of responsible statesmanship. He possessed an imagination and a heart, which enabled him to understand the feelings of others differently circumstanced; and no Englishman of his time realised the magnitude and gravity of the Indian problem more fully than he did. India never had a greater and more sincere friend.

Henry Fawcett was the member of Parliament who was first known as member for India. Edmund Burke, Thomas Babington Macaulay and John Bright, among others, took a lively and practical interest in Indian affairs. But their political and other activities covered so large a field that India was only one of their many interests. Nor was their work for it sustained through life. Henry Fawcett, on the contrary, almost from the commencement of his public career down to its close, was a warm friend of India whose devotion to its cause was a dominant feature of his public life. India occupied a place even in his school essays. In his undergraduate days, at Cambridge, he had taken up a book on India, from the University library, which first roused his interest and kindled his imagination. There were other influences at work. His friends, J. S. Mill and Thornton, the well-known critic of Mill's wage-fund theory, were both in the India Office and could speak with authority on Indian affairs. Another friend, C. B. Clarke, who was in the Indian Educational Department, furnished Fawcett with his own impressions. Some of Fawcett's vast store of knowledge about India thus acquired he made use of in his *Manual of Political Economy*. His first utterance on India was in 1867 when it had been decided to give a ball to the Sultan at the India Office, the expenses of which were charged to Indian revenues. In reply to a question in the House of Commons by Fawcett, Sir Stafford Northcote justified the course adopted on the ground that the ball was a return for assistance given by the Sultan towards telegraphic communication with India. Fawcett was not satisfied with this specious plea. He maintained that England, as well as India, was interested in the telegraphic communication. On July 19, 1867, a motion was made for a list of invitations to the ball and he availed himself of the opportunity to enter his protest against the action taken by the India Office. He asked the Secretary of State how he would "reconcile it to himself to tax the people of India for an entertainment to the Sultan." He urged that the willing Indian peasant was not the person to pay for an entertainment to a foreign potentate. His words, however, fell on deaf ears. There was nobody in the House of Commons or elsewhere to back him up. In those days there was no Indian Parliamentary Committee, no Congress Committee in London, and the British press almost ignored India. But Fawcett stood firm, and single-handed, he fought the cause of India with a resoluteness, consistency, sense of justice and knowledge never surpassed in the annals of British public life. He described the ball to the Sultan at India's expense as a "masterpiece of meanness," an expression which became celebrated and was used again by John Morley, with the

adjective 'melancholy' thrown in, when India was saddled with the cost of the Indian contingent sent to Suakim. Soon afterwards, at the end of 1867, Parliament was summoned to provide for the Abyssinian war. Government proposed that the extraordinary expenditure should be paid by England, while India should continue to pay the troops at the ordinary rate. Fawcett protested strongly against this arrangement, but was defeated in his attempt.

He had always held the view that the natives of India should be given a fair share in the government of their country and that the most intelligent and capable of them should be provided with honourable careers in the public service. In March, 1868, he accordingly moved a resolution in the House of Commons in favour of holding the Civil Service Examinations in Calcutta, Madras and Bombay, as well as in London, in order to give Indians an equal chance of obtaining appointments. After a short debate, the resolution was withdrawn, but Fawcett's convictions were the same throughout life. In 1893, the House of Commons, however, passed a resolution similar to Fawcett's, at the instance of Mr. Herbert Paul, though nothing came out of it, as the Secretary of State, after consulting the authorities in India, declared it to be impracticable and inexpedient. Had he been living, Fawcett would have given a most cordial and ungrudging support to Mr. Paul and would have brought all the resources of his mind and the weight of his character to bear upon the Liberal Government of the day to come to a different conclusion.

He preached the doctrine that British rule in India was a sacred trust. He held that in the interests of the millions in India that rule must continue, and his whole purpose was to aim, by every means in his power, at impressing upon his countrymen their responsibility and encouraging them to bear it in a lofty spirit of benevolence. He had, in the fulfilment of his self-imposed mission, to encounter not only the indifference of constituents, but, as his biographer tells us, the more active dislike of some members of the Government. He was told that the House of Commons should not interfere in the affairs of India because it knew so little. In reply he pointed out that if that House did not interfere, India would suffer from all the evils of party Government and have none of its advantages. Parliament ought not, he argued, to be constantly meddling in details of Indian administration; but it should do its best to protect and advance its general and especially financial interests. He complained that under the exigencies of English party politics and owing to ignorance on the part of the British public, Indian interests were either neglected or treated with indifference..

In the course of a speech made at Brighton in 1872, he said that "the most trumpery question ever brought before Parliament, a wrangle over the purchase of a picture or a road through a park, excited more interest than the welfare of one hundred and eighty millions of our Indian fellow-subjects..... The people of India have not votes; they cannot bring so much pressure to bear upon Parliament as can be brought by one of our great Railway Companies, but with some confidence I believe that I shall not be misinterpreting your wishes if, as your representative, I do whatever can be done by one humble individual to render justice to the defenceless and powerless." On another occasion, speaking in the House of Commons, he observed that "all the responsibility resting upon him as member of Parliament was as nothing compared with the responsibility of governing 150 millions of distant subjects." In the spirit of these declarations, based on a close and careful study of Indian subjects, he set to work with no reward in expectation other than that which comes to him who does his duty and obeys the voice of his conscience.

It is now a common complaint that the Indian Budget is taken at the fag-end of the Session of the House of Commons. This grievance is now not less than 40 years old. In 1870, Fawcett protested that the Indian financial statement was not made until a period at which the House of Commons was incapable of attending properly to anything. On that occasion he mentioned that the presents of which

the cost was estimated at ten thousand pounds, which were being distributed by His Royal Highness the Duke of Edinburgh, then in India, were also charged to Indian revenues. He quoted a statement made by Mr. Laing, once a member of Council, that the finances of India were constantly sacrificed to the wishes of the Horse Guards and the exigencies of English statesmen. He dwelt upon various other matters of importance and ended by moving that it was desirable to appoint a special Committee to enquire into Indian finance. Grant Duff, then Under-Secretary for India, met Fawcett's statements with contempt and derision. But Gladstone intervened and admitted the disadvantage of bringing on the Budget at so late a period and spoke in favour of appointing a Committee in the next Session. On this assurance Fawcett withdrew his motion. Accordingly,in the Session of 1871, a Committee was appointed to enquire into the financial administration of India. The Committee sat during the four succeeding years, and Fawcett was one of its most active members. Nothing definite and decisive came out of the labours of this Committee, but the mass of information collected and presented made a deep impression on British public opinion.

Fawcett presented a petition to the House of Commons from natives of India and European residents, demanding greater economy and complaining of the expenditure on public works. He moved that it would be desirable to send a Commission to India to obtain evidence on the spot. At the suggestion of Sir Stafford Northcote, he withdrew the motion. During the debate on it there was a sharp passage of arms between Fawcett and Grant-Duff, the Under-Secretary. The latter used most provocative language and repeated all the familiar arguments about creating and deepening discontent in India by unwise and ill-timed discussion of Indian matters in the House of Commons. He anticipated what his successors in more modern times have been saying about the work of the friends of India in Parliament, but Fawcett kept his temper. He had another encounter with the Under-Secretary in connection with the new Engineering College at Cooper's Hill, the establishment of which he criticised as a deviation from the principle of open competition. Grant Duff declared that competition was becoming a fetish with the British people, to which Fawcett replied warning the Under-Secretary against another fetish—the fetish of officialism.

In 1872 and 1873, he delivered two remarkable speeches on the Indian Budget; and competent critics of the time declared them to be among the most wonderful intellectual efforts that they had ever witnessed. Fawcett held that the finances were the key of the situation. To direct attention to the financial condition and thus to obtain security for better administration and clearer statements in future was his one great object. His main contention was that India was a poor country. He maintained that the English people failed to appreciate the extreme narrowness of the margin which divided the great mass of the population from the starvation limit. His first object was "to make it obvious that India is a country in which one more turn of the financial screw, or a single failure of crops, will at once bring millions of our Indian fellow-subjects into the direst necessity." In order conclusively to demonstrate this point he argued that of the total revenue of 68 millions, not less than 22 millions was derived from land revenue, and nearly 20 millions from taxation proper. Neither of these sources could be relied upon. If from the total the counterbalancing charges were deducted, the net revenue became so illusory that the inelasticity and insecurity of the sources of income became transparent. Fawcett's position was strengthened by one of India's great administrators; for in 1873, Lord Lawrence told the Committee on Indian Finance that, after careful investigation, his Government had come to the conclusion that no new sources of income could be devised. The six main sources of revenue were land, opium, salt, excise, customs and stamps. Land yielded half the net revenue. One-fifth of this was derived from the districts under permanent settlement and was, there-

fore, incapable of augmentation. In a country of frequent famines and with silver going down in value, no financier could depend upon land as a safe and stable source of revenue. As regards opium there was an element of uncertainty in an income dependent upon the demand from a foreign State, a demand which might be exposed to competition or prohibited altogether. The salt revenue was a tax upon a necessary of life pressing upon the poorest part of the population and admitting of no increase. It was Sir Cecil Beadon, Lieutenant-Governor of Bengal, that once said that he would rather have his right hand cut off than be a party to increase the salt tax. Customs, excise and stamps were not to be looked upon as reliable sources of income, and the repeal of the cotton duties by Lord Lytton in 1879 in opposition to the views of a majority of his Council as a concession to demands from Manchester was a proof of what Fawcett endeavoured to urge upon the attention of the House of Commons. The difficulties of direct taxation were then sufficiently indicated by the objections to the income-tax which was condemned by three successive finance ministers—Sir Charles Trevelyan, Mr. Laing and Mr. Massey——and while the existing sources of revenue were considered unreliable and no new sources could be discovered without inflicting hardships on a poor population, the charges due to the rise of prices and to the growth of the administrative system were increasing, involving a corresponding addition to the burden of debt. Fawcett, therefore, urged a strict and unrelaxing economy in order to produce and maintain a perfect financial equilibrium. He pointed out that a sound position must be attained rather by restricting expenditure than by increasing income.

Parliamentary control over Indian affairs should, he pointed out, be effective. Quoting an expression of Lord Salisbury, he said that the jealous watchfulness of the House of Commons would be the best protection of the people of India against any injustice which the exigencies of the English party system might inflict upon it. The Secretary of State for India, he observed, belonged to a Cabinet in which he was the only member interested in Indian affairs. If, with the support of his Council, he should oppose a demand from the British Treasury made with a view to effect economies in the British Budget, the result would be, as Lord Salisbury said before the Indian Finance Committee of 1874, to "stop the machine." "You must either," said Fawcett, "stop the machine, or resign, or go on tacitly submitting to injustice." In reply, Lord Salisbury said: "I should accept the statement barring the word tacitly—I should go on submitting with loud remonstrances." But Fawcett pointed out that remonstrances, however loud, might be unavailing unless backed by force of external opinion. Under the pressure applied by the House of Commons, every department in England desired to show a reduction in estimates. Naturally, the temptation, without any desire to be unjust, was to get money in the direction of "least resistance."

Fawcett was able to point to several instances in which charges were thrown upon the Indian exchequer, which ought to have been borne by the British Treasury. He had already called attention to the expenses of the Sultan's ball and the Duke of Edinburgh's presents. He dwelt upon the contributions made by India to various Consular establishments and objected to the payment from the Indian revenues of the two members of the Judicial Committee of the Privy Council. He asked why the Colonies were not similarly charged. Fawcett's friend, Thornton, brought to the notice of the Indian Finance Committee in 1871 a more flagrant case. Sir Charles Wood, then Secretary of State for India, agreed in April, 1860, to join with the English Government in laying a cable between Malta and Alexandria, India paying two-fifths of the cost. He stipulated, at the same time, that the cost of a line in the Persian Gulf should also be divided. But the latter stipulation came to nothing. India was left to construct the Persian cable at her expense which, with extensions, came to a million, while the Malta cable had to be sold for a trifle. The total loss involved in the transaction was £115,946. "You borrow money to buy a thing", said Fawcett to a witness before the Finance Committee, "sell it at an enormous loss, and then put down the result to income;" and he summed up the transaction between the two countries by declaring that a similar conduct practised between two individuals would be regarded as "uncommonly sharp practice." He examined the Indian military expenditure and found that it amounted to 45 per cent. of the entire net revenue of India; and while the expenditure was elastic, the revenue was the reverse. Without entering into a discussion of the theories advanced by various experts on military organisation and military finance, he held that there were ample grounds for his demand for a close supervision of the whole matter and for the careful protection of Indian interests against "the thoughtlessness and selfishness of English politicians;" and he emphasised the desirability of exciting the public opinion of England, mainly through the House of Commons, "up to the point of integrity," in order that, as he put it, no portion of the English army was maintained at the cost of India.

Indian public works expenditure was carefully examined by him as a member of the Finance Committee. He was able to lay his finger on several cases of extravagance. In his examination of expert witnesses like General Strachey he showed that the accounts kept were unsatisfactory; that disastrous bargains had been forced upon the Government by the pressure of interested persons; that the worst extravagance had occurred where the opinions of Indian officials had been overridden by the Home Government; that a better distribution of responsibility in the administration of public works, both in the buying of stores in England and the carrying on of the works in India, was urgently needed; and that Parliament would only do its duty by insisting upon a careful limitation of such expenditure and of the debt incurred for the purpose. He admitted that the railway and irrigation works had produced good results in the development of Indian resources, and that these results would only have been attained at the time through the guarantee system. But he pointed out that the great expenditure which it had involved made a departure necessary in the interests of Indian taxpayers.

Meanwhile, his labours on the Indian Finance Committee and in the House of Commons for the welfare of India were attracting attention in this country. Educated Indians regarded him as their representative in Parliament and manifested their esteem and love for him in a variety of ways. In India, then, there were no proper organisations. It is, however, worthy of note that so far back as 1872 a public meeting held at Calcutta voted an address to Fawcett. One characteristic quality came out in connection with his advocacy of Indian interests. Applications were made to him, we are told, when his interest in India became known, to represent the grievances of various Indian magnates before Parliament. He invariably declined such requests on the ground that he was too poor a man to have anything to do with princes. On the same ground, he refused to become director of any rich company since he believed that such a step would tend to lower a poor man like him in the estimation of his countrymen and make them suspect the absolute purity of his motives. But he never ceased to be of service to the poor in India and helped Indians in their efforts to improve their lot in life. In Great Britain, in spite of what his critics called his doctrinaire Radicalism, by all parties he was looked up to with respect and praised for his selfless devotion to the interests of India.

In the general election of 1874 he was one of the many Liberals who lost their seats. His defeat at Brighton was looked upon in India as a great loss, and a fund of £400 was at once raised in this country and transmitted to England to pay the expenses of another contest, followed by another sum of £350 also raised by public subscription in India. A favourable opportunity soon occurred, and he was elected member for Hackney.

In the new Parliament, dominated as it was by the Tory party under Disraeli, his position was stronger. His character and motives came to be better appreciated, and he enjoyed the privileges of a Parliamentarian of high

aims, singleness of purpose and undoubted ability. It also came about that the principles he had at heart in regard to India—the principles of generosity to the subject race and of scrupulous care in managing the finances and sharing the burdens of the Empire—were recognised to be not the property of either party; and Lord Salisbury, the new Secretary of State for India, seems to have been nearer to him in point of principle than his predecessors during the period. Lord Salisbury had laid down strict rules against borrowing money for unremunerative purposes, and Lord Northbrook, the Governor-General of India, who was a genuine Liberal, was energetic in the reduction of expenditure. Fawcett resumed his labours on the Indian Finance Committee which was continued by the new Parliament. In 1875, he moved that the whole expenses of the Prince of Wales's visit to India should be paid by England. Disraeli and Gladstone alike resisted the motion, and the decision was arrived at, that India should pay £30,000 towards the expenses. In the year following he opposed a measure for giving pensions to members of the Indian Council; and, in 1877, protested against the abolition of the cotton duties. Of course, he was defeated on both occasions after a strenuous fight; but he had the satisfaction of attempting to carry out his duty of enforcing responsibility to the House of Commons. In 1877, the great Durbar was held at Delhi, at which was announced the assumption of the Imperial title by the Queen. It was followed by a severe famine mostly in Madras, which swept away nearly two millions of people. Famine relief expenditure had risen so high, and the loss by exchange so keenly felt that fresh taxation was deemed inevitable. Fawcett's attention was devoted to these and other topics, and he criticised the policy of the Government with convincing force and eloquence, with the result that a Committee upon Indian Public Works was appointed, which, after a careful enquiry, reported in 1879 on the expenditure incurred under the various heads. The immediate outcome of the labours of this Committee was stricter economy and a more satisfactory system of accounts on the lines laid down by Fawcett. In May, 1879, he published three essays upon Indian Finance in the *Nineteenth Century*, setting out his views on Indian affairs in full, which produced a profound impression. We are told that they were received with a unanimity of approval which surprised Fawcett himself, showing the difference generally observable between the reception accorded to the utterance of opinions of a comparatively unknown man and the utterance of the same opinions by a man who has slowly won his way to a prominent position.

The Afghan War was a work of Lord Lytton's Government, which brought the question of military expenditure in India and of Imperial policy once again before Parliament. Elsewhere in his sketch of the Life of Lord Ripon, the present writer has dealt with the subject. He has now only to call attention to the repeated efforts made by Fawcett to condemn the "forward policy" and to induce England to bear the cost of the war. His motions in the House of Commons on the question were supported by Gladstone, and though they were all rejected they demonstrated conclusively the unsoundness of the position assumed by the Tory Government and had the effect of committing the Liberal party to the policy advocated by Fawcett. In the Session of 1879, he brought forward one other motion. He asked for a Select Committee to enquire into the Government of India Act, in order that the Secretary of State and his Council might exercise full and effective control over the finances of India irrespective of the exigencies of the British party system; and though he was supported by the Liberal leaders his motion was thrown out. In 1880, he saw his own party in power with an overwhelming majority. He became Postmaster-General in the new Government; and, at the same time, with Lord Ripon as Governor-General of India, he was satisfied that the principles he had laid down were obtaining full recognition.

As Postmaster-General he had not a seat in the Cabinet. His blindness was an obstacle to his promotion. A member of the Cabinet has to see many confidential papers, and

there would be a difficulty in admitting one into the Cabinet who would have to use other eyes for reading them. However, Fawcett's exclusion from the Cabinet was then much commented upon. He would have made almost an ideal Secretary of State for India. But he himself said nothing about his not being promoted to Cabinet rank. On the other hand, he felt gratified at his inclusion in the Government. In a letter to his parents announcing his acceptance of office, he informed them that in making the offer Gladstone said that he gave him the appointment in order that he might have time to speak in Indian and other debates.

In office, Fawcett displayed some of the most essential qualities of a statesman—independence, soundness of judgment, and a power of commanding the sympathies without flattering the meaner instincts of the people. The Post Office has to carry on a vast business. Fawcett regarded it as an engine for diffusing knowledge, expanding trade, increasing prosperity, encouraging family correspondence and facilitating thrift. During the years he was Postmaster-General he never failed to act upon his convictions. He had five projects on hand: (1) The parcel post; (2) the issue of postal orders; (3) the receipt of small savings in stamps and the allowing of small sums to be invested in the funds; (4) increasing the facilities for life insurance and annuities; (5) reducing the price of telegrams. He carried out these measures and effected several other improvements with characteristic energy and zeal.

His brilliant Parliamentary career and signal success as an administrator brought him to the front rank of British statesmen. Honours came thick on him. The University of Oxford conferred on him the degree of Doctor of Civil Law. He was made Doctor of Political Economy, with M. de Laveleye, by the University of Wursburg. The Royal Society elected him to a Fellowship. The University of Glasgow gave him the degree of LL. D. and in the same year, 1883, he was elected Lord Rector of the University, defeating his opponents Lord Bute and John Ruskin.

His health, in the meantime, was declining. He had an attack of diphtheria and typhoid, from which he had recovered though with diminished vitality. Towards the close of 1884 he fell ill again. On November 9th, 1884, he passed away in the presence of his wife and daughter at the comparatively early age of 51. Her Majesty the Queen wrote to the widow one of those letters which she alone could write. The Prime Minister, Mr. Gladstone, wrote to Fawcett's father, who was still living, saying that there was no public man of the time whose qualities had been more fully recognised by his countrymen and more deeply imbedded in their memories. Perhaps, the highest tribute to his character came from the working men who, besides conveying their sympathies to the widow and daughter, asked for permission to raise a fund among themselves, a penny testimonial, in order to place Mrs. Fawcett and her daughter beyond the pinch of want. Mrs. Fawcett was deeply touched by this spontaneous outburst of feeling and genuine sympathy on the part of the poorest section of the people. She wrote back to thank the representatives of the working men and to assure them that her husband's forethought and prudence had left her in a position to make it improper for her to accept either a pension or a subscription. Various proposals were immediately made to honour Fawcett's memory, and most of them have been carried out. In India, his death caused the greatest sorrow. She lost one of her best and truest friends, a great benefactor who laboured in her interests without any hope of reward or recognition. India cherishes and will continue to cherish his memory with sincere gratitude, affection and reverence.

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LOVE'S BLOSSOMS.

BY

MR. P. SESHADRI, M. A.

THOUGHTS.

When midnight hours know not the peace of sleep
But drudge in trembling hope for envied fame,
In ghostly solitude before a flame
Of glimmering light, whose sombre rays out-peep
To view the city wrapped in silence deep,
Midst weird and darkly waving groves of palm ;
When wizard clocks ring out and rend the calm
With strides of Time—their thrilling voices creep
Along the soul ; my mind with labour worn,
Or grappling with a knot, delights to stand
In stillness, yearning forth to clasp with love
Thy beauteous form—and then, Spring opes above :
With blossom'd flow'r and chirping bird, the land
Smiles 'neath the sun-lit hues the heavens adorn !

THE KISS.

The magic touch that thrills the mind and soul,
Awakes a boundless universe of bliss—
To glow in raptures with the fervent kiss
Of loving hearts is feeling life a whole ;
A wide, expansive sea whose waves unroll
Eternal felicity ; a book of gold
Whose glist'ning pages blazon joys untold,
Open wide Love's and Hope's immortal scroll.
Ecstatic moments ! Mind and being speed
To meet the rose-bud lips and softly cull
Their luscious sweetness, lay the sacred seal
Of constant, beauty-breathing Love's faith, feed
The heart athirst and hungering, and lull
The fancy, sharing life in growing weal.

COMMUNION.

When close within the dusky veils of sleep
We lull our limbs to bliss in calm repose,
And far beyond the changing gust that blows
The world, we seek the stillness of the deep
When waves are hushed ; through subtle realms we creep,—
We touch the loving heart that gaily flows
To us in eager harmony, and knows
Its kindred as its life ; ascend the steep
Where Love in lonely grandeur holds its way,
The vulgar passions crushed to nameless death
Revel in thousand lives of happy birth
Alit with ecstacy, serenely gay—
It is the glow of Life, its finest breath,
'Tis e'er an earthly heaven, a heavenly earth.

HAPPINESS.

Her hallowed limbs entwined in close embrace,
Or with cheeks pillowed on her queenly breast
Heaving in passion ; culling kisses blest
With fervent warmth, or basking in her face
Of rapturous light by whose enthralling rays
The soul revives ; like birdlings in their nest
Seeking within her loving arms sweet rest ;
Offering Love's rites in all their countless ways—
To live this bliss and felicity supreme
For ever ! Soul in unison with soul,
In holiest communion of Love ;
The angel shrined in its elect alcove
Adored in worship ; hearts in rythmic roll—
To breathe for aye in this ecstatic dream !

OFFICE OF THE REGISTRAR OF BOOKS REGISTERED

TO FACE PAGE 121.



SYED NABI ULLAH.
President All-India Muslim League.

SUPPLEMENT TO "THE INDIAN REVIEW"



MRS. ANNIE BESANT.
President Theosophical Convention.

THE HINDU-MUSLIM PROBLEM.*

BY SYED NABI ULLAH, BAR.-AT-LAW.

We have often been reproached for keeping aloof from politics till so late in the day as the latter end of 1906. Even if to-day we are politicians it is not so much from choice, I am afraid, as by force of circumstances. I myself think, however, that this long abstention from the active pursuit of politics has debarred us, if from nothing else, at least from the advantages of political training and education so much needed in the changed conditions of the India of to-day. Various causes have contributed to prevent us from joining hands with the Hindus in their political activities, or starting political business on our own account; as, for instance, the great influence of our late revered leader, Sir Syed Ahmed Khan, of blessed memory, who enjoined us to avoid, as far as possible, the thorny paths of politics; a disinclination on our part to embarrass the Government by engaging in political agitation; an instinctive feeling that owing to our widespread deficiency in English education and capacity, we as a community should have to play second fiddle in the game of politics; a haunting fear that by descending into the dusty arena of politics and helping to pull the chestnuts out of the fire for others we should be at once insidiously undermining the authority of Government and unduly promoting the political ascendency—already overpowering—of the great Hindu community; the conviction that the unimpaired supremacy of the British Government is conducive to the welfare, continued progress, peace of mind and happiness of the Mahomedans; the dearth of influential leaders of commanding ability, endowed with the indispensable gift of eloquence, as well as with imagination, energy and enthusiasm; a certain lofty disdain—born of the spiritual teachings of Islam, of fatalism and the grand traditions of our glorious past, mingled, perhaps, with a fleeting sense of despair that we have been irretrievably outstripped in the race of life—to enter the lists in competition with men, over whom we once held sway, for the temporal prizes that the fickle goddess of politics has to offer to her votaries; and last, not least (be it confessed to our shame), our invincible apathy and listlessness, an aversion to work and to take trouble, and reluctance to sacrifice our ease and comfort.

But since Sir Syed's advice to us to leave alone politics much water has passed under the bridges and the slumbering East has been violently stirred by momentous events of deep significance. Japan's political revolution and adoption of Western representative institutions, and her marvellous progress in all branches of national life within the last twenty years or so, followed by her astounding victories over Russia, whose imposing power in the Far East was crumpled up like matchwood, set all Eastern nations a-thinking, and gave a tremendous fillip to the demand for representative institutions in countries so widely different in their politics as India, China, Egypt, Persia and Turkey. In our own country many other influences have been silently at work, notably, the elevating effects of Western culture; but the quickening impulse, I believe, came from Japan's overthrow of a great Western Power, which was thought by the world at large to be absolutely invincible. A galvanic shock of unrest went through the entire East.

Therefore, the wave of unrest which first swept over Bengal after its partition and then, with diminishing force, over the rest of India, followed by the ebullitions of frenzy which broke out in different parts of the country, opened men's eyes to the significant signs of the times, to the serious gravity of the situation, and the militant forces at work. It is not necessary to describe in detail the startling events which followed each other in bewildering succession. Suffice it to say that by great good fortune we had at this critical juncture a soldier-statesman at the head of affairs in this country, and a philosopher-statesman at the helm in England, between whom there was perfect unanimity of sentiment, and who correctly diagnosed the situation. When it became apparent that an enlargement of the Legislative Councils and of their functions, together with other constitutional organic changes, was contemplated by Government, it was felt by some of the leading men in our community that the time had arrived for the Mahomedans to come out into the open, and to claim what was rightfully their due in view of their importance and historical traditions; and that they could no longer afford to sulk in their tents, waiting on Providence with folded hands, and brooding over their departed greatness—unless they wanted to be left out in the cold. This, in brief, led to the formation of the All-India Muslim League in the closing days of 1906; though before that there had been several spasmodic attempts at forming a political association for the Mahomedans, to safeguard their interests. We have now, for better or worse, taken the plunge;

* From the Presidential Address to the All-India Muslim League.

and whether we swim, float, or sink: it all depends upon ourselves. I can only express the hope that the new-born enthusiasm of my co-religionists will not evaporate, as of yore, with the lapse of time; and that our young men will devote themselves more and more to the study of financial, industrial and economic questions rather than to politics, pure and simple.

Besides looking after the interests of our fellow-religionists and promoting loyal feelings towards the British Government, one of the chief objects of our League is to cultivate harmonious relations with other Indian communities, especially with the great sister community of the Hindus. As far as I am aware, no responsible Mahomedan leader has ever entertained any but the most friendly feelings towards the Hindus, especially towards the progressive, enterprising, patriotic, intellectual Bengalis—the despair of Aberigh-Mackay, of Steevens, and, aye, of unimaginative Anglo-India. I sometimes think in my dreams that if our rulers could only understand the Bengalis, they would be able to understand not only most of the Asiatic races, but the Irish, the Americans, and the junkers of Germany as well! In spite of recent lamentable incidents, and the infatuation and aberration of certain misguided sections of the population, I believe that the vast majority of the Bengalis are sound at heart and loyal to the core. Like the Mahomedans (though for different reasons) they have everything to lose and nothing to gain, if English retire from India. And yet the Bengali is often obstreperous, and now and again truculent! What is the reason?

The late lamented Sir Syed Ahmed Khan, in speaking of the Hindus and Mahomedans, of the Bengalis, and of the Indian "nation," has been making the following observations, with which, I need scarcely say, we are in cordial agreement:—

> Mahomedans and Hindus are the two *eyes* of India. Injure the one and you injure the other. We should try to become one in heart and soul and act in unison; if united, we can support each other, if not, the effect of one against the other will tend to the destruction and downfall of both.
>
> I assure you that the Bengalis are the only people in our country whom we can properly be proud of; and it is only due to them that knowledge, liberty and patriotism have progressed in our country. I can *truly* say that they are really the head and crown of all the communities of Hindustan.
>
> In the word "nation" I include both Hindus and Mahomedans, because that is the *only* meaning which I can attach to it.

Again, His Highness the Aga Khan, our highly honoured leader and President, in the course of his inaugural address at the last sessions of our League, was very emphatic, in view of the larger interests of our common Motherland, on the necessity—the supreme necessity—of a cordial understanding between the two great communities of India. Let me make some quotations from his most admirable and statesmanlike speech:

> Now that we have secured it (*i. e.*, a separate electorate), I hope it will result in a *permanent* political sympathy and a genuine *entente cordiale* between the members of the two great sister communities.
>
> Our first and foremost duty is to prove our active loyalty towards our Sovereign...by our endeavours to strengthen the foundation of British rule in India...by *uniting* the great sister communities through the bonds of sympathy, affection, and a community of interests.
>
> In the first place, they (*i.e.*, the Moslems) must co-operate, as representative *Indian* citizens, with other Indians in advancing the well-being of the country....
>
> I have no hesitation in asserting that unless Hindus and Mahomedans co-operate with each other in the general development of the country as a whole, and in all matters affecting their mutual interests, *neither* will develop to the full its legitimate aspirations, or give full scope to its possibilities. In order to develop their common economic and other interests, both should remember that one is the elder sister of the other and that India is their *common parent*; religious differences should be naturally reduced to the minor position. . . .
>
> Our loyalty to the Throne must be absolute, and our relations with the Hindu and all other Indian communities who share that loyalty must frankly be most cordial. Otherwise our political activities will tend to the undoing of *both*, and ultimately prove detrimental even to the British Power. The true interests of the British Empire can *never* lie in a policy of "divide and rule".....

Our other great leader, the Rt. Hon'ble Syed Ameer Ali, in the encouraging message replete with sage observations, he was pleased to send us at our last sessions, is equally emphatic:—

> ... I sincerely trust that the two great communities whom the Reforms mainly affect will decide to work together in harmony and concord for the good of their *common* country. *They have both to live together, to progress together, and in evil days to suffer together* .....*National* development, even the fulfilment of the dream of self-government, depends on the co-operation of both races in a spirit of *amity* and *concord*.

(All the italics in the above quotations are mine.)

It will thus be seen that the best sense of our community is agreed on the point that in the vital interests of our country, in other words, of the Government—because I am firmly persuaded that the best interests of the Government are, in the long run, indissolubly bound up with the best interests of the country—Hindus and Mahomedans should live at peace and cultivate the most friendly relations with one another; and be prepared for that mutual compromise, the give-and-take, which is the essence of our modern existence and the secret of its success. But I very much regret to

say that the good feeling and happy relations which formerly subsisted between the two communities have been, in some parts of the country, considerably attenuated in recent years; and a strain has been put on their friendly intercourse on the old footing. As we all desire to bring about *rapprochement* between the two communities, I shall be perfectly frank with my Hindu brethren. I am grieved to say that certain events and incidents have happened within recent years which have given offence to the Mahomedans, and caused many searchings of heart among them. At present I will deal with only one such event, namely, the "worship" of Sivaji. Let it be granted that the world judges men like Sivaji, Robin Hood, Clive, Dalhousie, Napoleon, Bismarck, etc., not by the usual standard of morality applicable to ordinary mortals. But what is the inner meaning of these Sivaji celebrations? Do not they convey a serious warning to all concerned? Do not they suggest the revolt of Hinduism against Islam and, by implication, against foreign domination? The apotheosis of Sivaji gives us a foretaste, as it were, of what the poor Mahomedans have to expect under Hindu hegemony. If, then, our feelings are irritated, is it to be wondered at? I am, however, glad to note that since a certain firebrand has been removed from the scene of his labours, the cult of Sivaji appears to be dying out.

These suggestively aggressive celebrations however, to which I have just referred, went a long way in steeling our hearts against yielding on the question of separate electorates for Mahomedans, which is painful subject to which I want to refer just for a moment. But even apart from the sinister significance of the deification of Sivaji, Mahomedans would at all events have insisted on a separate electorate for themselves, to ensure their fair representation on the Legislative Councils. Their dominant feeling, I believe, was that if the Hindus chose to sink their differences, and to close up their ranks, they could, with their formidable majority, defeat every Mahomedan candidate in the field. Even if by chance or good fortune Mahomedans were returned by what are called "mixed" electorates, it would be at the sacrifice of their independence and freedom of action and judgment. The thought was galling to us that we should be for ever tied to the chariot wheels of Sivaji "worshippers" and dragged at their heels, always dependent on their goodwill and favour. The prospect of this novel thraldom alarmed us; and we naturally desired emancipation from it. We felt that, considering the present backward condition of our community, and our former predominant position in the country we should be adequately represented on the Legislative Councils—if for nothing else, at least for the benefit of the training and experience they were likely to afford us. Well, the scheme of separate electorates has happily put us in a position effectively to look after our interests; has saved our countenance; preserved our *amour propre*; averted the danger of increasing bitterness and estrangement of feelings between the two communities, which would have inevitably resulted from the freaks and haphazard chances of "mixed" elections; and, above all, put us in the proper frame of mind to co-operate cordially with our Hindu brethren for the advancement and glory of our common country. I venture to think that if any educated man of strong common sense, any experienced man with the faculty of correct applied imagination, were to reflect for a moment, he would be convinced that if mixed electorates alone had the exclusive power of returning members, the consequences would have been disastrous to the best interests of the country. How? By causing an ever-widening breach between the two communities, and a permanent and incurable alienation of feelings. Need I point to our recent election experiences? Is it not a fact that in very many instances secret ill-will has been created between Hindu and Hindu, and, for the matter of that, between Mahomedan and Mahomedan? Let us take count of human nature as we find it. Our Hindu friends by their vehement opposition to separate electorates, I am afraid, have unwittingly narrowly escaped from putting the knife to the throat of our poor, dear Motherland for which they profess, in all sincerity, so much solicitude. The cry of "unity" being in danger is a spurious cry. We don't want a "paper unity," but a genuine union of hearts in the interests of our common country. Let us, therefore, hear no more of the foolish twaddle about the Mahomedans erecting an iron wall of disunion between the Hindus and Mahomedans. And are our Hindu friends not satisfied? Have not they a permanent, standing majority? What more do they want? Why do they grudge us separate, adequate representation? Being secure in their overwhelming majority, it looks as if under the plausible plea of unity they want to lord it over us, to have it all their own way, and to stifle our feeble voice. Is it fair? Can it conduce to peace? Yes, peace, which is our greatest interest. I appeal to the good sense and patriotism of the Hindu leaders,

and I have no misgivings as to what their response would be. I honestly and sincerely believe that adequate and independent Mahomedan representation on our Legislative Councils and Municipal, Local and District Boards is absolutely necessary in the present condition of India and of Moslem public feeling,—for peace sake, for the uninterrupted progress of our dear country and, in the sacred interests of good fellowship, if for nothing else.

Barring the question of employment in the public services of the State, and the Urdu-Hindi question, there is hardly any question of public importance, as far as I can see on which the Mahomedans are not in substantial agreement with their Hindu brethren. That being so, I venture to suggest that Hindu and Mahomedan leaders, and especially our Hindu and Mahomedan legislators, should from time to time meet each other in informal Conferences, for the purpose of exchanging notes and holding friendly discussions on all questions affecting the general well-being of the country. In this way they can be of very great assistance to each other, and also to Government; and can render great service to their country, by removing misunderstandings, composing differences, and by promoting and diffusing an atmosphere of mutual forbearance, tolerance and goodwill. Altogether, I venture to anticipate the happiest results if this course is followed.

In this connexion, I heartily welcome the idea of holding a friendly Conference of some of the influential leaders of all communities. I sincerely hope that a satisfactory settlement of all outstanding differences will be reached at the proposed Conference, and a *modus vivendi* arranged for future co-operation. The most serious feature of the situation, however, is that there appears to be a tendency in some quarters to accentuate these differences. All I can say is—as you must all feel—that so long as these differences remain, our country's cause, which is already suffering, may be irretrievably damaged and all progress arrested. But I have every confidence that the leaders on both sides, with a single eye to the country's good, will rise superior to every petty consideration.

It is sometimes hinted in some quarters that the Government in its heart of hearts does not desire that the Hindus and Mahomedans should ever come together; that it is always trying, though with extreme caution and cunningness, to play off one community against the other; and that, finally, it is to the advantage of Government that the two communities should always be at loggerheads. Of course, all this is utter nonsense. I do not, however, know whether I am perpetrating a "blazing indiscretion" in referring to such fanciful matters. But it is no use disguising the fact that such matters are being discussed daily in almost every important city and town of India. Though I yield to no one—not even to Lord Curzon—in my admiration of the splendid Civil Service of India, I am, however, bound to confess that the conduct of some of its members, here and there, has sometimes lent some colour to such baseless conjectures and insinuations as those just alluded to. As soon as a new Collector or Deputy Commissioner arrives in a district, people are keen to find out whether he is a pro-native, pro-Hindu or pro-Mahomedan. Any public servant who does not hold the scales even, who is swayed by personal predilections, or who is openly unsympathetic, is a traitor to his country. I do not think, however, that any mother's son outside of bedlam believes for a moment that Government wants to sow discord between the two great communities of India. But if this sordid game were ever tried, it would—while gratuitously increasing a hundredfold the anxieties, cares and difficulties of Government—inevitably end in disaster. The true interests of the people and of the Government lie in the peaceful and ordered development of the country, which can only be secured by mutual co-operation between the officers of the Government and the leaders of the people, without distinction of race or creed. That is the secret of successful rule in this country.

The question of employment in the public service to which I have just referred has, unfortunately, very often formed a bone of contention between the Hindus and Mahomedans. This subject, which affects only the educated classes, who form but an infinitesimal part of the population, has from time to time excited keen interest in our community. We ought not, I think, to forego our right to claim a fair share of the loaves and fishes of State; besides, it is a great advantage to be trained in our public offices, and, especially, to be associated with the practical work of administration, particularly in the higher branches of State service. But I beg to ask you if, say, all the Judgeships and Commissionerships in the country were filled exclusively by Mahomedans, in what way would that help to uplift the great mass of our people? We ought not, in our selfish interest, to think only of ourselves; but we ought rather to think more and more of the lower orders of our people, how to ameliorate their lot, and to raise their standard of comfort. This can only be done by reforming our social customs, by helping to extend primary and technical education, by developing trade and agriculture, our native industries and the economic resources of our country. How to do these things are precisely the questions which ought to engage the earnest thought, attention and study of our educated young men and of their elders.

THE DEPRESSED CLASSES.

BY RAO BAHADUR V. M. MAHAJANI, M.A.

(*Retired Educational Inspector, Berar.*)

A PERUSAL of the papers published in the *Indian Review* on the subject of the Depressed Classes shows that the conscience of the leaders of thought in the Hindu Society has been roused. They all agree on grounds of justice, humanity and self-interest, and even on economic grounds, that it is high time to make a serious and sustained effort to raise the condition of these classes, and make the body politic whole by uniting the limb, which has been practically torn. As regards the methods that are suggested, for bringing about the desired end, there is not very wide divergence. All insist upon giving education, upon creating habits of cleanliness, and upon throwing open doors for employment. All agree too that the work ought to be begun, in a spirit of brotherhood, by the higher classes, who must first get over their prejudice—or false notion as regards the untouchableness of the so-called outcastes. It would appear that this notion varies both in degree and in kind in the various parts of India. To speak generally, the notion is at its high water-mark in the extreme south, and then descends as you proceed to the north and the west, until in Punjab, where the Arya Samaj has gathered a large and growing number of adherents, it almost disappears; and the Samajists are prepared to eat, in the evening, of the hands of those outside the fold who were purified in the morning by a Homa and investiture of the sacred thread.

As regards giving education itself, most of the writers would not object, I think, if the children of the depressed classes sat in the same room with the children of the higher classes—provided they had a bath and clean clothes. This is the general view of officers in the Educational Department who in some cases concede to popular prejudice by assigning a separate bench or a plot to the children of the depressed classes, but in the same class-room. Mrs. Besant alone would have special schools for them and would not allow them to study with the children of the higher classes.

Friends of social reform in Berar are in full sympathy with these views and movement, and I have had my share however humble in the efforts made on behalf of these backward classes, both while I was in educational service and since my retirement. As a repetition of the views already so well expressed would be tiresome, I content myself with a brief narrative of our experience in Berar, as *that* will in my opinion better interest the readers of the *Indian Review*, and *may* haply throw some light on the path of those in this province, or elsewhere, who are yet hesitating to take the step.

In dealing with the problem of raising the condition of the depressed classes, we have to take into consideration their heredity, tradition, and environment. Heredity we may leave to itself; tradition we may affect a little; but environment is more or less in the power of the existing generation of society to change altogether. If the *karma* of previous births accounts for birth in a depressed class, it must be credited with endowing a few in that class with a genius which occasionally bursts forth through all its overloading impediments and shines with lustre, as in the case of ChokhaMela Mahar and Sajan Kasai. Who knows but that such genius still lurks in these classes even now, and it will be in the highest interest of the whole nation to relieve it of some of its weight and not to allow it to be altogether smothered. But *ordinary* talents more than genius requires culture, and such talent is not rare among the depressed classes. It only needs to be furnished with suitable opportunity which society is bound to give to them as to all other classes.

It may be stated at the outset that in Berar, the sense of untouchableness is not so keen as it appears to be in other provinces. The untouchables here consist mainly of Mahars, and these have very useful functions in village economy. Some of the families have hereditary duties to watch and ward, to carry the post and money bags to the Tahasil Cutcherry, to guide officers on travelling duty, to carry their kit and have corresponding rights (or *haqs*) to receive a *pâyali* of Jwar on each acre of land cultivated. Against these *haqs* some ryots had complained, but the *haqs* have been judicially pronounced to be legal.

As these Mahar menials serve under a Kunbi Patel or a Brahman Pande, and their families they are brought into contact with higher classes. I have seen Mahars employed by Brahmans and Deshmukhs—other than village officials—to look after their cattle, to clear their shed and to work in fields. It may be remarked that while actually working in fields the Kunbi labourer in Berar does not deem himself polluted by the touch of a Mahar, of course, the Mahars are not permitted to enter the inner house of the family in which they serve. Some idea of the diminished notion of untouchableness may be formed from the fact that Mahars are allowed to yoke and unyoke bullocks to or from a cart in which a person of a higher class is actually seated. The notion has received a still more killing shock in towns, where the problem of the scarcity of labour caused by the ravages of famine and plague has had to be somehow solved by the employment of Mahars in factories where steam power is used. There are other openings in Berar to Mahars. They ballast rock, cut stone, work as day-labourers on railway lines and take petty contracts. Some work as masons, and bricklayers. Some make bricks and own kilns, which are profitably worked. In some villages they still continue to weave Khadis (coarse cloth) with pretty designs, which find a ready sale in the market.

The Mahars are generally intelligent and honest in their own way—though some are given to pilfering. In their dealings with Government and their officers, their honesty is proverbial. Few complaints are received of their having dealt feloniously with the Government money or things committed to their charge. But this may be the result of customary honesty, which has not yet reached, as H. H. the Gaekwar says, the self-conscious stage. But have not eminent educationists and philosophers like Spencer again and again maintained, that the main end of all education is to form good habits—that good habits descending from generation to generation constitute customary morality?—and does not customary morality in the end prove more economical in working than self-conscious morality?—and, finally, does not self-conscious morality often degenerate into pure selfish morality? The history of material civilization does not present an unbroken picture of the progress of self-conscious morality.

It will thus be seen that in Berar the condition of Mahars is not at present deplorable or hopeless, whatever it may have been some years back. The continued efforts of the educational department extending over more than forty years, to encourage education among these and other depressed classes, by totally exempting their lads from school-fees, by allowing them to sit in the same class-room with other boys, by founding special schools for them where a sufficient number was forthcoming, coupled with those of some officers in other departments who appointed to suitable posts youths of backward classes whenever available—and backed by the moral support given to these efforts by the higher classes have brought about this happy result. Two instances of this moral support may be mentioned:

(1) The Beder caste, which some thirty years ago was included among the untouchables, has, by the efforts of the community led by the late Rao Saheb Dhondji Kondaji—Police Inspector, been recently readmitted into the Shudra caste by the Shankar Acharya. The caste had fallen during and after the Pindari Wars, but as it had left off what are deemed unclean practices as testified to by respectable persons in the higher classes, the Shankaracharya found authority in the Shastras to restore it to its former position. This instance disproves the assertion often made against Hindu religion, that in its eyes "once fallen is always fallen." The Beder caste now termed the Shuddha (purified) Shudra caste has furnished a considerable number of men for public service, who, before and after retirement, have dwelt in the heart of the town, and own lands and dwellings tenanted by respectable high class people.

(2) The second instance is furnished by one Junu Mahar of Paras—a village near Akola on the G. I. P. R. line. Working as a Mukuddam (head of a gang) and then becoming a contractor, he raised himself to such a position that he was deemed worthy of being nominated on the Municipal Board at Akola, and he took his seat with high class Hindus who welcomed him there. That position he had won not simply by the fortune he had made—but by the way in which he used that fortune to promote education among the people of his caste—and to promote temperance and morality and piety. The free Boarding and Lodging House he founded for poor Mahar boys attending Municipal and Government schools is still maintained by his widow. He wanted to open a workshop to train these lads, but he was cut off in the midst of his plans, which his eldest son, who too is dead, was unequal to accomplish.

Thus, while these two instances show that "men who have risen," are freely admitted and gain recognition, they also prove that opportunities to rise are still few, and that there remains much to be done. It was thought some systematic effort must be made to spread light and create hope in the community the majority of whom are still immersed in darkness.

With this idea a night school was started on the Hindu New Year's Day in 1908, in the Mahar quarters at Akola. A building the cost of which has been met by public subscriptions to which the Mahars—as the first lesson in Self-Help—were required to contribute not less than half in some shape or other—has been erected on a site granted rent free by Government. In the school, only the three elements are taught, but lessons on hygiene, temperance, morality and religion are given. Selections from the Marathi versions of the Ramayana and the Mahabharata, and from the works of Marathi saints like Tukaram, Eknath, Mahipati are read and explained. Cleanliness is insisted upon.

The standard reached in two years and a half is the third, and the average nightly attendance in the class which meets for two hours, is 25. Two salaried teachers are employed—one a Brahmin teacher who is also employed in a Municipal school, and the other a Mahar youth who has received education in an Anglo-Marathi school. The cost of maintaining the school is met by subscriptions. A Committee consisting of a President, a Vice-President, two Secretaries and three more members, look after the school, inspect it from time to time, and furnish lectures for weekly sermons, and others given on special occasions, and collect subscriptions and keep accounts. The school has been visited by outsiders also. Among others the Deputy Commissioner of the District and Mr. Rustomji, the acting Commissioner of the Province, have recorded satisfactory remarks on the progress, working and management of the school.

The 30th of October last was a prize distribution day, when Mr. Sly, the permanent Commissioner of Berar, who happened to be here, presided and gave away prizes to the students and to a Mahar and his wife (not in the school) for having kept the cleanliest house in the locality. The appeal made in the Commissioner's presence for help received a generous response, and a Mahomedan gentleman offered Rs. 300 for the benefit of the institution. The encouraging words of the Commissioner at the end of the proceedings would, it is hoped, bear still greater fruit.

Night-class schools similar to the one at Akola have been started at Paras, Amraoti and Yeotmal and conducted on similar lines. They are not co-ordinated, and the Managers have their own collections and act independently of one another. But as they often meet, a general policy of the widest toleration, and of teaching religion on unsectarian lines has been laid down and maintained. The celebration by the Mahars themselves of the Ganapati festival,—their Bhajan Melas—their meetings during the rainy season for the recitation of works of Maharashtra saints are freely allowed and even encouraged by the presence of the promoters of the movement who sometimes address them on the lessons to be derived from such recitations.

As yet, it will be seen, these efforts are sporadic. They require to be organised and extended, but this cannot be done unless and until more help is forthcoming—in the shape of money, advice or personal teaching. The appeal will not, it is hoped, fall on deaf ears. Our greatest need is young men who are prepared to devote some portion of their time and energy to this cause. If they come forward money may be found.

At a recent meeting of the Bombay Legislative Council, a non-official Indian member moved "That His Excellency the Governor in Council may be pleased to take such measures as may be necessary to secure to Mahars and other so-called depressed classes equal opportunities with His Majesty's other subjects in the matter of education in public and aided schools and of appointment in the public service."

Eight other Indians who spoke on the subject maintained almost unanimously that the fault lies, not with Government who are already pursuing a liberal policy, but rather with the people themselves on whom the remedy largely depends.

The Governor summed up the discussion as follows:—"Only two practical suggestions have been made, one of which has been noted by the Director of Public Instruction and which I am sure he will act upon if it is possible. [*viz.*, trying to train more qualified teachers such as would be willing to teach Mahars]; the other is that we should earmark certain appointments for Mahars. We are perfectly willing to take them in, if they are qualified, but I do not like the idea of earmarking posts for particular people. It is always best in making apointments to pick the fittest men you can get. Government has not the slightest objection to taking a Mahar man, when he is the best man; but there are times when it is necessary to consider whether, if you take that man, all the other men on whom you depend will leave you. The fact is that Government cannot force the pace in regard to social matters. That we must leave to the people of India. I do feel that if a real feeling of nationalism spreads throughout India, as I hope it will, the time will come when the Mahars in common with all other classes will be treated as brothers."

The resolution was defeated.

THE DRINK TRAFFIC IN INDIA.

BY

MR. J. B. PENNINGTON, I. C. S. (*Retired.*)

WITH reference to Mr. Grubb's article under the above heading in the December number of the *Review* it seems high time that some attempt should be made to state the facts about the increased consumption of liquor in a simple fashion.

After giving the figures shewing an increase during the last 35 years, 1874-75 to 1909-10, of £5,156,000, and explaining that this "alarming increase, as he calls it, "does *not* represent a proportionate multiplication of the actual consumption of drink and drugs," he goes on to say that the figures "*do* represent a very serious growth of intemperance amongst a naturally abstemious population."

Now, the average annual increase of revenue, with no allowance for the other causes, the existence of which he admits, amounts to £147,314 spread over a population of, say, 240 millions which has been increasing by millions in actual numbers, to say nothing of material prosperity. If Mr. Grubb means that moderate drinkers are 'intemperate' there is an end of the question; but, surely, no reasonable person would say that an extra consumption of liquor costing, say, 2 or 3 hundred thousand pounds spread over 240 millions of people is any proof of intemperance, though it might be some indication of increased prosperity. For, let us say that the people have spent £240,000 or more every year that would amount to £1 for every thousand people, or rather *less than a farthing a head per annum*. It would surely not require a very enormous wave of prosperity to justify a man in spending even 5 farthings a year more in drink—allowing for a teetotal wife and family.

Mr. Grubb seems to doubt if the working classes get more for their labour now than, say, 35 years ago; but, speaking generally, it would be safe to say that the cost of labour has increased from 50 to 100 per cent. He is also astonished that so much more liquor is imported now-a-days: he does not seem to reflect that the number of Europeans engaged on Railways and other Public Works, to say nothing of globe-trotters, always a thirsty lot, has far more than doubled, nor does it seem to have occurred to him that the people of India are able to spend at least 7 millions sterling a year on imported sugar.

I am afraid it is true that the upper classes, and especially those more highly educated, have taken rather too freely to the consumption of European liquors and have thereby increased the revenue in a very unwholesome fashion, but I doubt if what they drink plays a very material part in the annual increase, and certainly the Government cannot be made responsible for that, unless education produces thirst as well as 'unrest'.

[We have no doubt Mr. Grubb, the energetic Secretary of *The Anglo-Indian Temperance Association, London*, will take the earliest opportunity to reply to Mr. Pennington's criticism. Meanwhile, we may draw the attention of our readers to the following remarks of the Rev. C. F. Andrews of Delhi.—Ed. *I. R.*]

First of all we may take the revenue returns themselves. The figures of net revenue from intoxicating liquors were given in reply to a question in the House of Commons as follows:—

1874-5	£1,561,000
1883-4	2,538,000
1894-5	3,620,000
1904-5	5,295,000
1909-10	6,717,000

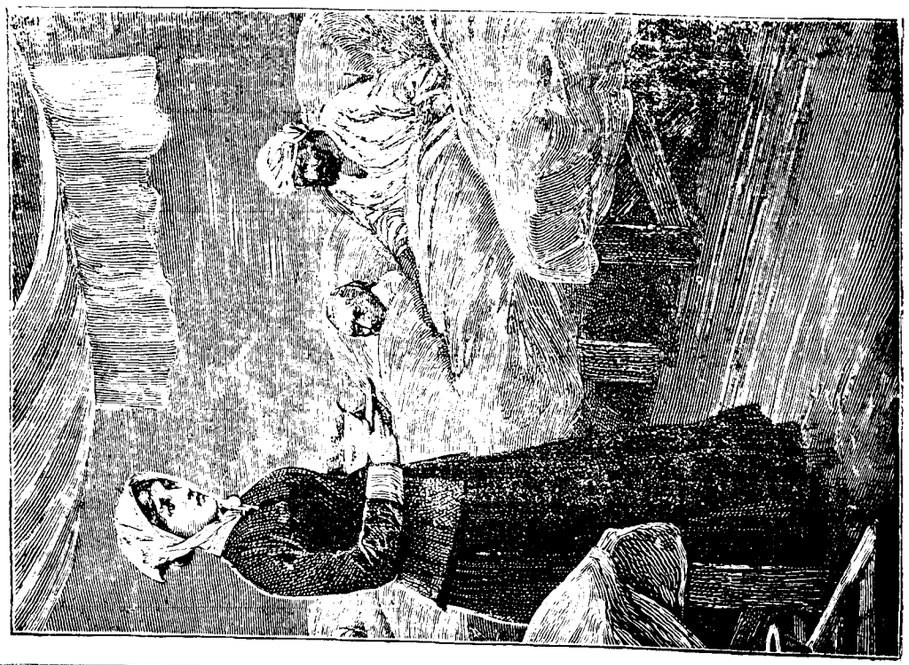
An examination of these figures shows that, in the first decade the increased revenue amounted roughly to a million pounds sterling, and again in the second decade roughly to a million pounds sterling. In the third decade the increase was very much larger, namely, £1,600,000, or more than half as much again. But, far more alarming still, *in the last 5 years the increase has been roughly £1,500,000*, that is to say, almost equivalent to the whole increase of the preceding ten years. Yet another fact, which adds further to the seriousness of the situation, last year's increase amounted to £400,000, a terribly high figure.

The significance of these returns may be brought out in another way. The annual Excise revenue of the Madras Presidency alone exceeds today that of the whole of India thirty-five years ago! In Bengal, the increase of country liquors distilled during the last five years amounted to 50 per cent., while the population only increased 2 per cent!

The more closely the figures are examined the more clear it becomes, that in nearly every province it is in the consumption of country liquors that the chief rise occurs. This means that the evil is growing chiefly among the poorer classes.

OFFICE OF THE REGISTRAR OF BOOKS

TO FACE PAGE 129.



Miss Florence Nightingale nursing a patient.

SUPPLEMENT TO "THE INDIAN REVIEW."



The Hon. Sir Narayan Chandavarkar.

A Memorial to Miss Florence Nightingale.

The Hon'ble Justice Sir Narayan Chandavarkar has sent the following communication to the Press :—

Sir,—Will you kindly permit me some space in your paper to inform the public that a fund has been started to promote Village Sanitation in association with the memory of the late Miss Florence Nightingale.

I enclose a copy of a letter from Sir William Wedderburn, Miss Nightingale having left by her will a sum of £250 at the disposal of Sir William for any purpose of his choice, he has resolved to make over that amount to me with a contribution from himself which will bring up the sum to Rs. 5,000. This forms the nucleus of a fund called after her name for the encouragement of Village Sanitation in India in which she took special interest. Several admirers of Miss Nightingale have already subscribed and the total amount is now about Rs. 9,000. The Hon'ble Mr. Lalubhai Samaldas and Mr. K. Natarajan, Editor of the *Indian Social Reformer*, have agreed to act as Secretaries to the Fund. When a sufficient amount has been collected, a Committee will be formed to determine in consultation with Sir William Wedderburn a scheme for the appropriation of the fund towards the encouragement of Village Sanitation. Intending subscribers are requested to communicate with the Honorary Secretaries, Miss Florence Nightingale Village Sanitation Fund, Office of the "Social Reformer", 12, Hummum Street, Fort, Bombay.

The following is Sir William Wedderburn's letter to Sir Narayanrao :—

The executors have informed me that Miss Florence Nightingale has left me a legacy of £250. I feel much honoured and touched by this mark of her kindness and am anxious to utilise the money in some way that will be useful and at the same time will be connected with her name. In our conversation yesterday I mentioned that while Miss Nightingale was a warm sympathiser in all Indian matters, Village Sanitation was the special subject in which we took a joint interest. My idea therefore is to make up the amount to Rs. 5,000 and offer it as the nucleus of a fund to be called the Florence Nightingale Fund and to be devoted to the practical promotion of Village Sanitation in India. I was very glad to find that you cordially approved the suggestion and were willing to give your powerful aid. I therefore write these few lines as to the general object, feeling confident that in consultation with friends, you will be able to make the scheme a success.

The Hon. Mr. Lalubhai Samaldas and Mr. K. Natarajan are receiving subscriptions towards the Memorial.

CURRENT EVENTS.

BY RAJDUARI.

THE New Parliament, the first of the reign of King George V, opened on the 6th February. The customary address and amendments on the address have been made. But the real serious work before it has just begun as we write these lines. The Veto Bill, identical with the one which was put before the short-lived last Parliament, the last, alas, of King Edward's reign, has again been introduced. Round its few short provisions the battle is bound to rage but with no uncertain result. Mighty, indeed, are the issues involved. These are destined to modify the existing British Constitution to a degree perhaps unprecedented in the annals of England. The last shadow of Feudalism which still seems to be faintly hovering in the Gilded Chamber, is about to vanish for ever into the limbo of things past—of things dead and gone. Future historians will sing its requiem in diverse tones, "It had its day and ceased to be." That will be the epitaph inscribed on its tomb with the pen of iron. Meanwhile, as we write, this pale and sickening shadow of Feudalism, so fast receding into thin air, is face to face with the great forces which the Democracy of the last fifty years and more, growing in volume and strength, hopelessly struggling to have a last lingering existence for a few years yet. But the stars in the course have ordained it that the struggle should end to its utter annihilation. That is the destiny. That is what the Veto Bill is bound to accomplish without fail. Evil of itself, be it political or social, moral or material, brings its own cure. The resultant *is* good only. And when the battle of the Veto has been fought and won, as it must be won, before the great crowning ceremony takes place, the British nation, with one eye, will read in it the ultimate triumph of Democracy. The sovereign will of the people will be finally and unequivocally asserted. Another glorious page will be added to British History for other nations to derive therefrom an unerring lesson.

It will be a bloodless political evolution, not revolution, quite natural and expected. Nature's laws are inexorable. Worn and outcast traditions and privileges which had their

day must cease to be. From the ashes of the funerel pyre of the feudal House of Lords, almost wholly effete and out of tune and harmony with the requirements of these stirring times, there will arise a new House, reformed and representative, one which is bound as it grows old to exhibit British virility—that virility which comes of a maturely, practical experience, a cautious but yet progressive spirit which must eschew conservatism of the chaotic and dogged type. Here we are reminded of the political reflections of the now forgotten historian of civilisation. Half-a-century ago Buckle observed: "That spirit of enquiry, and, therefore, of all solid improvement, owes its origin to the most thinking and intellectual parts of society, and is naturally opposed by the other parts; opposed by the nobles because it is dangerous to their interests; opposed by the uneducated, because it attacks their prejudices. This is one of the reasons why neither the highest nor the lowest ranks are fit to conduct the government of a civilised country, since both of them, notwithstanding individual exceptions, are, in the aggregate, averse to those reforms which the exigencies of an advancing nation constantly require." This, indeed, is an historic truth which few in these days will care to dispute. But what follows is, indeed, more pregnant and most pertinent to the present situation. "Men have recently begun to understand that in politics no certain principles having yet been discovered, the first conditions of success are compromise, barter, expediency and concession. It will show utter helplessness even of the ablest rulers when they try to meet new emergencies by old maxims. It will show the intimate connexion between knowledge and liberty, between an increasing civilisation and an advancing democracy. It will show that for a progressive nation, there is required a progressive polity; that within certain limits innovation is the solid ground of security; that no institution can withstand the flux and movements of society unless it not only repairs its structure, but also widens its entrance; and that even in a material point of view no country can long remain either prosperous or safe in which the people are not gradually extending their power, enlarging their privileges, and, so to say, incorporating themselves with the functions of the State. Neglect of these truths has entailed the most woeful calamity upon other countries." It is much to be wished the majority of the Lords would recall these statesmanly observations of the great historian which are as true to-day as they were written fifty years ago. Indeed, they are political truths which will stand the test of all times. Let us devoutly hope they will see the reasonableness of the legistative measure which the exigencies of the times and their own irrational obtuseness have made imperative.

* * * *

THE LATE SIR CHARLES DILKE.

It is, indeed, most lamentable that at so critical a juncture in the constitutional history of England a far-seeing and brilliant politician of the first rank, of immense knowledge, of great accuracy, and, above all, of sound progressive ideas, should have been lost to the country. England, indeed, must mourn the death of Sir Charles Dilke than whom there were few in Parliament so level-headed and so gifted with the instincts of right political sagacity. Both the British and the Indian Press have unreservedly and unanimously eulogised the brilliant service which for well-nigh forty years he rendered in the House of Commons to the country. The son of an accomplished father and a baronet, his red Radicalism in the early seventies was pronounced. So much so that Punch took up the parable of Benjamin Disraeli who once at a great dinner had called his rival Gladstone "a sophisticated rhetorician inebriated with the exuberance of his own verbosity," and humorously described the character of the great parliamentarians such as Bright, Lowe, Granville and others. It referred to Sir Charles Dilke also in the following cynical strain: "A titled plebeian swollen into imaginary importance by the gaseous inflation of a self-honoured name, and armed with a pachydermatous insensibility to the righteous contempt of the sages of the Senate, though not insensible to the titilation of hustings, popularity and suburban pot-house applause." But Sir Charles proved by his parliamentary achievements that he was above the cynicism of the conservative writer in that facetious journal. Sir Charles was then budding into fame and was growing popular with the democrats by his outspoken views. He lived and worked long, though we wish his life had been spared longer, to prove what a sober, sound, accurately informed, hard-working, and incisive parliamentarian he was, and how high he was held in the estimation of his colleagues. Well did the Prime Minister eulogise in those few but memorable words the career of Sir Charles Dilke. India owes him a deep debt of gratitude for his sympathy and staunch advocacy of her

cause. He was a firm friend of the Congress because he was convinced of the disinterested aims and objects which it has had consistently and persistently in view these last twenty-five years. He rejoiced in their political progress and was for allowing Indians in a cautious manner the privileges of self-government. He argued with an open mind and without the least tinge of racial bias. Many, indeed, were his trenchant criticisms on the frontier and military policy of the Indian Government—criticisms which went straight like the arrow to the heart of the permanent officials of the India Office. There was always a flutter in their dovecot when Sir Charles was expected to rise in his place to have an intellectual bout with them. That the criticisms were not without their salutary influence goes without saying. The present writer had personal acquaintance of the deceased and knew something of his enormous capacity for work as a Committee man. An esteemed and valued friend of Sir William Wedderburn, his death must have been a great shock to him on his return to Marseilles. Indeed, few know how both worked together in Parliament where Indian matters were concerned and how exceedingly helpful he was to Sir William after his retirement from Parliament. This year he had hopefully looked forward to the larger interest Sir Charles was expected to take in Indian affairs. Our illustrious leader, Sir Pherozeshah Mehta, had seen of him more than once during his recent visit to London and was fully impressed by his great grasp, his assiduity and ability. It is, indeed, mournful that another helper has been gathered to the majority. Poor as India is at present in her active friends in Parliament she was certainly the poorer by the removal of Sir Charles. Her only hope will now be centred in that rising politician and thinker, Mr. Ramsay Macdonald.

THE CONTINENT.

Affairs on the Continent may be said to have been quiescent. There seemed to be a return to that amity between the British and the German which had for so many years run its smooth course but which was needlessly ruffled by the fire-eating Extremists of both sides in connexion with naval armaments. In continental politics nothing tends so much to maintain or even improve friendly relations than mutual trust. Distrust is the greatest enemy to such a desirable state of affairs. Jealousy and distrust have ruined great kingdoms and empires. But in these modern times, when the maintenance of peace is keenly recognised by all the civilised States it is more than necessary to remove all causes of jealousy and distrust. Humanity, we are rejoiced to see, is making progress in this excellent direction. There is a desire in every nation to bring disputes to friendly arbitration, conciliation and mutual tolerance, smooth disputes and save millions which are infinitely better invested in the promotion of natural welfare than in manufacturing "food for powder." Industrialism must be always opposed to militant interests, though we are not blind to the fact that industrialism itself now-a-days leads to a new warfare which we term the War of the Tariffs. France has gone on the even tenor of her way. Spain is quiet though the clerical volcano is simmering. But King Alphonso is fully aware that it may erupt and is taking all possible precautions to avert the eruption. Portugal was no better or worse during the month. There are as yet no signs of stamping out the corrupt Parliamentary practices. When the administration is purged of its sores, yet so festering, by the statesmanship of some great leader, Portugal will have taken a new departure. But not till then. One set of Amuraths has been dethroned, and another set of Amuraths has taken its place without any radical difference in its manner of government. Italy, we are glad to notice, is steadily forging ahead in matters industrial which yearly adds to national prosperity and strengthens her more for purposes of pure national defence against her hereditary foes. For the nonce Austria seems to slumber. Much less was heard during the last four weeks of the triple alliance which has not as yet done anything shocking or unholy, though we are constantly reminded of the advancing age of the veteran Emperor and the events which may follow in the wake of his demise. Turkey and Bulgaria have made up their differences. Their respective tariffs have just been amicably settled. Let us all hope both will strenuously cultivate the arts of peace and muzzle the dogs of war. Turkish finances are in the hands of a capable Englishman. But even he cannot achieve either financial or economic miracles so long as the Parliament budgets for crushing military expenditure and naval armaments. If only it would be wise in its generation and reform the departments of justice and administration and pursue lines of material policy which shall bring greater wealth, the destiny of the Ottoman

Empire will be assured. It is a matter of the greatest satisfaction to notice that after all the vivifying irrigation scheme of that talented engineer, Sir W. Wilcocks, in Mesopotamia, has been launched. If all goes well within a decade we may witness withering Asiatic Turkey converted into the smiling garden of Asia once more, as it was in the ancient days. The engineers of the Assyrians and Babylonians of old thoroughly understood how to irrigate the land with the waters of the two great rivers and bring plenty to the people. Yemen alone is the most disturbing factor of Turkish politics. It is problematical if ever the wild Bedouines of the Red Sea Coast could be brought to subjugation. Perchance, if the province were put into commission, say, in British hands, for a quarter of a century, Arabia Petria might witness a mighty civilising revolution for the better. But it is to be feared that the sullenness with which the Turk looks at the British occupation of Egypt he would never allow any other Power to pacify the province and consolidate the empire of the modern Osmante. In Russia, they are all eager for rebuilding as fast as possible the shattered navy. The Duma is to be asked to sanction budget estimates for the construction of four armed battleships of the Dreadnought type before 1913! Meanwhile, Russia has been needlessly giving pinpricks to the Chinese and threatening the son of Heaven with diplomatic notes on the veriest of flimsy pretexts touching the fulfilment of ancient and obsolete commercial treaties in Manchuria and Eastern Turkestan. It is a game of pure bluff on the part of Russia to talk of the reoccupation of Kuldja which the genius of General Tsungso wrenched at almost the point of the sword from the semi-Tartar of Europe some thirty years ago. It may be Russia's occupation in the Middle East is gone. She cannot all have her own way in Persia and she has been obliged to keep her "hands off" India, thanks to King Edward's magnificent *entente cordiale*. Necessarily, she is casting about wistful eyes towards Eastern Turkestan of which Kuldja is an important strategical town. It is satisfactory to notice that Europe deprecates Russia's latest diplomatic move and even warns her against any fresh neighbourly outrage after the recent Finnish affair. The more that Western ethics are closely and persistently applied to this Tartar Kingdom the greater will be the chances of reducing her land-grabbing fever. Squatting on one's neighbour's lands, which was so much in vogue in the eighties and nineties, has received its quietus. And it was time Europe with clarion voice warned Russia against this old land-fever in mid-Asia. Anyhow, if the worst comes to the worst, the Chinese are not a race to be lightly treated. Apart from the recent awakening of the nation, there is the old grit—the grit which has found expression in the phrase that China is a tortoise; but like the tortoise overtakes the hare in the long run. The Fabian tactics of the Chinese are historical and Russia must take warning from that fact. Indeed, the manner in which after the weary but successful march of eight years, Tsungso drove away the Russians from Kuldja which China had asked her to occupy temporarily when busy with revolt in Kashgaria, ought to be a lesson to her not to trifle with the Chinese. The despised worm eventually turns and crushes the bigger creature. What Japan did, China may do.

PERSIA.

The Mejliss is dragging its wrangling existence. It is still sore at the squatting of the Cossack at the gates of Teheran. Persia is still fumbling for the necessary sinews of war for restoring order and repairing roads and communications for the highways and byways of Persian commerce. Distrusting England, distrusting Germany, Belgium and other countries of Europe, the Mejliss has lately invoked the friendly aid of far-off Washington for a loan of five first-class financiers and capitalists to put the financial house in order. So far Washington has sympathetically responded. Let us hope that the Mejliss with their aid will accomplish what it proposes.

"HIS HOLINESS" THE EXILED POPE OF LHASA.

His deposed "Holiness" of Lhasa is still a wanderer in the Land of Buddha! When last heard of he was doing *puja* to the great Lord at Kapila Vastu in the kingdom of Nepaul. His maladroit sanctity had left the cool heights of Darjeeling in order to see what the new Viceroy may do for him. But the diplomatic Lord Hardinge, than whom none has a better inward knowledge of Russo-Tibetan, Tibeto-Chinese, and Anglo-Tibetan and Anglo-Chinese politics, has wisely warned him to be at a respectful distance from the Foreign Office. So, poor wandering priest, he has betaken himself to a pilgrimage of the various shrines in Northern India dedicated to his Great Master. The sooner he retires to some sequestered monastery and turns over his rosary the livelong day, the happier he will be.

THE WORLD OF BOOKS.

[Short Notices only appear in this Section.]

Kalidasa's Meghasandesa: *A critical appreciation. By Rao Bahadur M. Rangacharya, M.A., Presidency College, Madras.*

This is a learned and charming appreciation, worthy of the Professor, and worthy of the poetical gem known as *Meghasandesa* or *Meghadut*. To all lovers of good poetry in any language, a categorical examination of the grounds on which they like a particular poem may appear tedious and superfluous. As G. W. Holmes says somewhere, a boy likes sugarcandy because he likes it, and most people like the Meghadut because they like it. Granting that this intuitive pleasure is there, it is however enhanced by a little analysis of the points of the poem, which especially conduce to that pleasure; and this analysis is so ably and searchingly, and withal so sympathetically made by the Professor that every reader of the book who has also read the original poem will feel himself to be under a deep debt of gratitude to him. There are critics of Sanskrit poems who discover beauties where they do not exist, and ascribe thoughts and motives to a poet which he could not naturally have entertained. True criticism consists in unfolding delicately the mind of the poet as it most probably worked, inspired by the promptings of genius; and for this, the critic must have his mind in sympathetic attunement with that of the poet, as the author points out at the very commencement of his book. The beauty of the Meghadut consists as much in the choice language of its verse, and the studiedly slow march of its metre, as in the richness of its imagery, and the pathos of the situation of the exiled lover which the poet has so gloriously developed; and all these are well brought out in the critical work before us. Kalidasa, unlike any other Sanskrit poet, has an exceedingly nice sense of proportion, and we agree with the learned critic that, even in the apparently long drawn-out first canto, he has not violated this canon of poetic art. We have no space to dwell on the many other excellences of the poem brought out in the book, but shall content ourselves with heartily recommending a study of it to every lover of poetry who wishes to spend an hour with pleasure and instruction combined.

A History of India. Part I. The Pre-Mussulman Period. *By K. V. Rangasawmi Aiyangar, M. A.* (*Longmans, Green and Co.*)

Mr. K. V. Rangasawmi Aiyangar, M. A., of the Maharajah's College, Trivandrum, has just brought out a book of great interest "*A History of India*," just the kind which students preparing for the University Examinations of the Indian Universities are sure to find very useful. The book before us covers the pre-Mussulman period and the object of the author has been (1) to give in a simple and direct narrative an up-to-date account of the history of ancient India, political and social; to give the history of the people as well as of the kingdoms and dynasties; and to omit, as far as possible, unnecessary details in names, dates, and facts, so as not to overload the memory with unessential matter; (2) to trace the influence, where possible, of environment generally, and of geographical conditions, on the course of history; (3) to trace the growth of movements and ideas, and to show the continuity of Indian history and the relation of cause and effect; (4) to give some prominence to the history of the South, and to the influence of the non-Aryan element on the history of Indian politics and culture; (5) to give character sketches, reflections, and histories of thought; (6) to recapitulate in suitable places the political narrative that has gone before, and to bring out the inner meaning and bearing on the life of the nations; (7) to draw conclusions in a non-controversial way; and (8) to indicate the points of contact between Indian history and the history of foreign countries.

The Times of India Directory. (*The Times of India Press, Bombay.*)

The Times of India Directory for 1911 keeps up its usual level of excellence. Though bearing a local name it gives us a vast deal of information relating to the trade, commerce and official and non-official news of the whole of India. Detailed information is given about the festivals, feasts and observances of the Hindus, Mahomedans, Parsees, Christians and Jews. The items relating to the principal Clubs in India, booksellers and publishers, railways, etc., are sure to interest all classes of readers. On the whole, the *Directory* contains a mine of information which the public would find very useful.

Psychic Science Series. No. 1. Psychology. *By E. B. Warman, A. M. (L. N. Fowler & Co., London.)*

This is an interesting little book. The '*mind*' of Psychology is the '*Soul-mind*', capable of intuition and amenable to control by suggestion. The Soul is divine in nature, inseparable into parts, and is hence immortal. It is to be conceived rather as an 'involuted spirit' than as an 'evoluted brute.' Its wonderful powers can be utilized for achieving success in business. The author offers eight practical suggestions as to how to control the mental attitudes of those tough characters with whom we often find ourselves constrained to deal in business matters. You must have *confidence*, he says, for, the very force which you waste upon your fears and doubts may be all that is necessary for gaining your purpose. *Concentration* is increase of thought-force, and this will work out the desired end. *Passivity* or temporary suspension of active thinking, is needed for catching the thought of the man with whom you are dealing. You must calmly wait until he *unloads* all his objections, and then you can better meet them. You must be *positive* or firm in your assertions, and be pleasantly convincing. You must lodge in the mind of the other man the thought of what you wish him to do. This can be done by your thinking in the first person, as if you are thinking for him. This he calls *Impulsion*. You must *clinch your thought, i.e.*, say a thing effectively and follow it up with a pause; and fill up this pause with psychological power. All this is thoroughly practical and useful; and we have no doubt that success is ensured to the man who practises these principles with care. We eagerly await the publication of the other volumes of the series.

Hinduism and Christianity. *By K. Sundararaman. (The South Indian Press, Madras.)*

The South Indian Press has done a piece of service by collecting in the form of a booklet the series of learned articles which Professor Sundararama Aiyar had contributed to the *Hindu*. It is an admirable presentment of the beauties of Hinduism which students of comparative religion cannot prize too high. The booklet contains a luminous introduction in which we are treated to a clear exposition of the revealed religion.

The C. L. S. Publications.

We beg to acknowledge with thanks the receipt of the following booklets from the Christian Literature Society for India, Memorial Hall, Madras:—

Miracles: By the Rev. Canon Weitbrecht, D. D.
New Wicks for Old Lamps. By the Rev. J. Paul and S. R. Gibson, M. A.
The Search for Truth. By the Rev. J. H. Maclean.
The Master Man.
Krishna Pariksha or Krishna Tested. By the Rev. J. J. Lucas, D. D.
Ghazwas & Sariyas. By the Rev. Canon Sell, D. D.
The Decisive Hour of Christian Missions. By the Rev. J. R. Mott.

In the book "The Decisive Hour of Christian Missions," the author makes the following observations regarding India:—

India, in common with all other lands in the East, is in a state of change and unrest. Great and surprising transformations have taken place in the past few years, changes which many did not expect to see occur until another quarter of a century had elapsed. Among these one notes the growing sense of concern on the part of many outside the missionary and Christian community over the ills which afflict the great masses of the people of this land—ills intellectual, social, and religious. Quite apart from the political movement and agitation throughout India multitudes are in the midst of marked social and industrial developments and transformations. It is true that there are still areas of country inhabited by scores of millions of agricultural people, who are as yet largely untouched by the new spirit of change and progress, but the significant fact is that the higher and more influential classes have been profoundly affected by it. These classes and castes, which for ages have had undisputed authority in India, are now seeking with eagerness to increase their efficiency and to broaden their power. The educated Hindus, and increasingly the educated Muhammadans, have naturally been most profoundly influenced by the modern civilization as a result of their knowledge of the English language and their touch with the outside world. It is remarkable also that individuals from the lowest castes and from the outcastes are, under the influence of Christianity and education, emerging from their inferior position in Indian society, and are aspiring to places of prominence and influence. * * * *

Even more remarkable and encouraging is the growing thirst for learning on the part of the women of India, whose resolute opposition to change has been one powerful hindrance to progress in the past. Here and there in the zenanas there are women who are eager to obtain knowledge of the outer world and of the West, and other signs are not wanting that Indian women are beginning to seek the education which they once resisted. There is also a growing desire among the men for the education of their daughters, wives, and sisters. Without doubt India is undergoing great social, political, industrial and religious changes. A new nation is coming to birth.

Sketches from Sikh History. *By Puran Singh. (The Khalsa Agency, Amritsar.)*

This is a book of anecdotes taken from Sikh history which gives us instances of the self-sacrificing work of the good and true men who sacrificed their comforts and suffered hard for the good of others. The sketches herein related are of Bhai Mani Singh, a saint; Bhai Taru Singh, a farmer; Bhai Mahan Singh, a teacher; Bhai Subag Singh and Bhai Subaj Singh, devotees and Bhai Matab Singh, a chief.

Every Man's Cyclopædia. *Edited by Arnold Villiers. (George Routledge & Sons.)*

This is a useful book of reference and the aim of the publishers is to present on the market in a single volume at a popular price the most compendious treasury of knowledge. The sections on Universal Biography, Historical Allusions, Battles and Sieges and a Gazetteer of the World cover a wide range. The Dictionary of Law would be of invaluable aid to the non-legal world, while for readers and writers of all kinds, the concise Dictionary of words frequently mis-spelt and the Dictionary of Synonyms will be found to add to one's accuracy and resourcefulness. A Dictionary of Pseudonyms and a Dictionary of Abbreviations are compiled from the best and latest available sources.

Tyagayyar. *By C. Tirumalayya Naidu. (The South Indian Press, Madras.)*

Tyagayyar is so well known as the greatest musical composer of South India that any serious study of his life cannot fail to interest the public and the monograph that has been issued by Mr. C. Tirumalayya Naidu, M. R. A. S., is particularly interesting, proceeding as it does from the pen of one who has made the important science of music his special study. Mr. Naidu has clearly indicated the lines on which the superior beauties of Tyagayyar's music can be critically studied with a view to their more intelligent appreciation. Tyagayyar "is justly regarded not only as one of the most othereal and delicate of the 'tone poets', but also as a great teacher who conveyed the highest truths of life through the most agreeable medium of his musical compositions, which are far more impressive in character than any that can be interpreted through the ordinary language."

The Devil and the Deep Sea. *By Rhoda Broughton. (Macmillan and Co.)*

The plot of this novel is very simple. Miss Susan Field, the heroine, meets Mr. John Greene, the hero, at a hotel on the Riviera. Mr. Greene has evidently sustained severe injuries in some accident and is unable even to move about. His helpless condition (for he has no friend or relation to look after him) awakens Miss Field's compassion and she makes herself useful to him in several ways. Thus, an acquaintance springs up between them, which fast ripens into intimacy which in its turn ripens into love. During the progress of their intimacy, each understands that there is some mystery enveloping the other. The secret of Mr. Greene is unravelled in a troublesome way. An old acquaintance of his turns up at the hotel and gives out that Mr. Greene has been a footman, which causes the aforesaid footman to bolt immediately. Miss Field is at first shocked, but consoles herself with the reflection that her lover must be morally faultless. After a little time, the parted lovers meet and Mr. Greene explains his conduct. He was indeed a footman but was forced to it by his father who drove him out for no fault of his. Miss Field esteems her lover the more. Hotels are troublesome places. Another visitor turns up, who represents to Miss Field that her lover has been a rake and that he has figured in certain disgraceful amours. The lovers meet. Explanations ensue and Miss Field unravels her secret which is that her father was rotting in gaol for his villainies. Miss Susan Field is now between the Devil and the Deep Sea. She has now to choose between a husband who has been a rake but who may reform, and the prospect of lifelong spinsterhood. The authoress leaves us to infer that her heroine makes the former choice.

A Talk on Muslim Politics. *By Moulvi Muhammad Aziz Mirza. (The All-India Muslim League, Lucknow.)*

This is a small pamphlet written by Moulvi Muhammad Aziz Mirza in which are explained the objects of the Muslim League in the form of a dialogue. It is meant to afford political education to the masses of the Mahomedan community and their attainment of a just conception of their duties as citizens of the British Empire. The League rests on the belief that Britain does not hold India by the sword, but the foundations of her rule rest on the sound principles of justice and equity. Hindus would do well to read this booklet as it puts the case for the Muslims in a lucid manner.

Some Aspects of Modern Education.—*By Mr. R. D. Patel.* [*I. P. Mission Press, Surat: Available at G. A. Natesan & Co., Madras.*]

Quite an interesting pamphlet, bearing on Indian Education is that entitled *Some Aspects of Modern Education*, consisting of a series of Essays by Mr. R. D. Patel. A number of useful extracts from the writings of distinguished authorities on Education are also appended. We have pleasure in commending the chapters on Aesthetic training in Education, as it is a branch specially neglected in this country. The author's remarks on the need for training in the Fine Arts are also of special interest.

The Influence of the Age on the Writer: *A Lecture. By Mr. B. Ghosal, M. A.*

This is an attempt to show the intimate relationship existing between the spirit of an age and its expression in the literature of the period. The author has traced this relationship with special reference to English Literature. It is also refreshing to see him steer clear of the tendency to exaggerate the importance of this aspect of criticism.

An Idler in the Near East. *By F. G. Aflalo.* (*G. Bell and Sons, London.*)

Mr. Aflalo has written a very entertaining account of a summer spent in Turkey in Europe and Asia. His present volume deals only with the lighter side of his travels, a study of the questions which render Turkey a country of absorbing interest to all politicians being reserved for a later book. Meanwhile, those who accompany Mr. Aflalo from Constantinople to the Holy Land *via* Egypt, through Syria and thence along the coast of Asia Minor to Batoum and on to Tiflis by rail, will find him an ideal companion. He has a keen sense of humour, an observant eye both for men and scenery and a gift of vivid description and adds to these qualifications a reverent appreciation of the associations of the Holy Land which enables him on occasions to strike a deeper note without discordance. As was to be expected from its author, no small part of the book is devoted to sport, in this instance sea-fishing in the Gulf of Ismidt which opens out of the Sea of Marmora. His fishing and his interest in politics left Mr. Aflalo little time for a study of the natural history of a region which he considers one of the happiest hunting grounds within easy reach of civilization and the natural history jottings he gives will only make the keen naturalist wait here. The book is illustrated with many excellent photographs.

Principles and Purpose of the Vedanta. *By Swami Paramananda.* (*The Carnahan Press, Washington, D. C.*)

Swami Paramananda of the American section of the Ramakrishna Mission has come to be well known as a writer of some thoughtful books on the Vedanta. The present small book is a survey of the Vedanta, and covers the entire field in epitome. The author says that the Vedanta is the record of the direct spiritual perception by the ancient Rishis, of the eternally existing laws of the Universe. He treats of the Personal and Impersonal aspects of God, Man's Relation to Him, Karma, Reincarnation, various kinds of Yoga, and, finally, of the Universality of the Vedanta. The small book is certainly worth careful reading.

The Lawrence Asylum Press Almanack and Directory. (*The Superintendent, Lawrence Asylum Press, Madras*).

With the present year's issue this useful annual publication has reached its 100th number and the publishers have every year been taking pains to give up-to-date and reliable information. Truth to say, there is no annual book of reference in this Madras Presidency which can take rank with the *Almanack* and great care is taken to revise even small items. In the 1911 edition, the publishers have restored the Gradation List of Indian and Statutory Civil Servants, which was omitted last year and the Classified Trade List of Bombay, Calcutta and Ceylon has also been revised. The Gardening Calendar is an important factor and the information it gives will help the amateur gardeners in intelligently pursuing the cultivation of flowers and vegetables. The index on the edge of the book is very useful in facilitating reference.

The Sanskrit First Reader and The Sanskrit Second Reader. *By S. Ramachandra Nilakanta Sastry, Tinnevelly.*

These two Readers will serve as a compendium of the rudiments of Sanskrit Grammar and contain tables of common nouns and verbs which students preparing for examinations would find very useful, while the teachers may find in them a handbook mitigating their difficulties in teaching.

TOPICS FROM PERIODICALS.

The Hindu-Mahomedan Problem.

Such is the heading of an article in the current number of the *Indian World* from the pen of "Politicus" who remarks that what is commonly known as the Hindu-Mahomedan question in India is mainly a social question and that however difficult it may be of solution as a question by itself, it does not seem so hopeless as the relation which these two important communities of India bear to the Government of this country. The social relationship of these two communities is not very cordial since the days of the first Moslem invasion of India, but says the writer:—

> With the light, however, that has been thrown into our life by Western education and culture, with our increasing powerlessness to harm and injure each other, with greater association of both communities in the same Schools, Colleges, Courts, Municipal and District Boards and Legislative Councils, things had no doubt begun to improve under British rule; and if matters had been left to themselves a hope might easily be entertained of the ultimate reconciliation of both these communities to a common and friendly destiny. But most unfortunately, partly through diplomacy, a most unwarrantable policy of *divide et impera* was inaugurated in India during the closing years of Lord Dufferin's Viceroyalty in India. This new policy of *divide et impera* started about a quarter of a century ago opened a new chapter in the relation between the Hindus and Moslems and of both towards the Government. For the first time in the history of British India the Moslems found a golden opportunity of keeping themselves quite aloof from Hindu movements and living in a world uncontaminated by Hindu association.

Under the leadership of the late Sir Syed Ahmed the Moslems did not look with favour even a great movement like the Indian National Congress. "Politicus" gives us an instance of another turning point in the history of Hindu-Moslem relations which is the genesis of the present system of separate electorates which have been brought into operation by the regulations of the enlarged Councils. He says:—

> The agitation for separate Moslem representation is not.....many years old, and a Private Secretary of a recent Viceroy and Governor-General of India is believed to have given this agitation a unique importance by bringing up this question through an All-India Moslem deputation before the highest authority in the land.

"Politicus" goes on to give us a *resume* of the development of this idea of special electorates. He writes:—

> Our Mussulman friends naturally began with the plea that, in most parts of the Empire they being in a minority, it was the duty of the Government to safeguard their interests. This question of safeguarding the interests of minorities was logically followed with the demand for a due and adequate representation of the minorities in the Councils of the Empire. At this time, most fortunately for our Mahomedan brethren, came Lord Curzon's proposal for the partition of Bengal. The opposition against this administrative measure came principally from the educated Hindus of both sides of Bengal. This gave a splendid opportunity to both Lord Curzon and our Mahomedan friends to put down and make short work with Hindu clamour. Lord Curzon raised the cry of a new Province where Mahomedan influence and Mahomedan interests should predominate over everything. And with Nawab Salimullah of Dacca as their leader, almost the entire Mahomedan population of Eastern Bengal gave the weight of their support to Lord Curzon's proposals. Lord Curzon's scheme was a decisive bid for enlisting the sympathies of Eastern Bengal Mahomedans, and our Mahomedan friends would have been anything but human if they had opposed Lord Curzon's proposals for the territorial redistribution of Bengal.

The writer says that the partition has not only completed the gulf and the breach that existed between the Hindus and Moslems in this country, it has not only made political amenities between the two communities impossible, but more than anything else it has awakened the entire Moslem population in India to the political importance and 'dynamic force' of their community.

> This sudden re-awakening of the political consciousness and the dynamic force of their community, first realised by the partition of Bengal, naturally led educated Islam in India to drop the question of representation of minorities in the Councils. There was no getting over the fact that in most of the provinces of India they were in a minority and the question of the representation of minorities they therefore gave up for a much bigger game. It was no longer a question of minority with them, but a question of political importance; and since this was realised by the Mahomedan community through Lord Curzon's crowning act of folly, it went in for special favours.

"Politicus" deplores that no good government in this country is possible so long as a better understanding does not exist between these two great and warring communities and the grant of special concessions to the Mahomedan community has complicated more seriously the already too complicated problem of the relations of Hindus and Moslems to each other.

Money-Lenders in India.

Mr. I. B. Sen contributes a paper on "Money-Lenders in India" to the pages of the current number of *The Journal of the Society of Comparative Legislation* and after tracing out the origin of money-lending as a profession in the West remarks that it is unknown if at any early stage of Indian civilisation the Hindus tried to suppress money-lending altogether. But the oldest record of Hindu law that has come down to our times contains no evidence of any attempt to root out money-lending from society. According to Gautama as early as 600 B. C.; probably much earlier, money-lending was recognised by the Hindus as a lawful occupation. It was laid down that all interest above the fixed rate of 15 per cent. per annum was illegal and a check was imposed upon the accumulation of interest.

Coming to the Institutes of Manu, four centuries later, we find that the lowest of the three twice-born castes, the Vaishya, had money-lending for its occupation.

In times of acute distress, however, the rigid rule was relaxed, and if a Brahmana or Kshatriya or Vaishya could not live by his proper occupation, he could take to the occupation of a caste lower than his own but not that of one higher. The main exceptions to this rule were that neither the priest nor the soldier could take to menial service for hire nor practise one of the four occupations of the commercial class, namely, money-lending, for Manu says, "Neither a priest nor a military man must receive interest on loans." The result was that according to the Code of Manu at all times, normal or abnormal, the Vaishya or the commercial class alone could practise money-lending lawfully.

Class legislation was the order of the day according to the Code of Manu and the question of interest was considered relatively to the class of society concerned.

Manu lays down that with the security of pledge the maximum rate of interest was to be 15 per cent. per annum as in Gautama and without the security of pledge the maximum rate was to be "in proportion to the risk and in the direct order of the classes," *i. e.*, 2 per cent. a month from a priest, 3 per cent. from a soldier, 4 per cent. from a merchant, and 5 per cent. from a servile man or mechanic.

The relaxation by Manu of the rules in times of distress was taken advantage of by the later law-givers in developing the law of money-lending.

When we come to the later compilation of Yajnavalkya we find that in times of distress, but not in normal times, the lowest of the four castes, the Sudra, is allowed to lend money upon interest which in the days of Manu was the exclusive privilege of the next higher caste. This was a long step forward. The Sudra, though inferior in caste to the Vaishya, is allowed to practise the occupation of the higher caste, if he cannot subsist by his proper occupation of service for hire. The Brahmana, the highest caste, is allowed to practise money-lending in times of distress.

As regards the rate of interest Yajnavalkya modifies the doctrine laid down by Manu and ordains that "all borrowers, who travel through vast forests, may pay 10 (per month), and such as traverse the ocean 20 in the 100 to lenders of all classes (according to circumstances), or whatever interest has been stipulated by them (as the price of the risk to the lender)."

Further on about the sixth century A. D., a further development took place.

Vrihaspati allows the Brahmana, the highest caste, lawfully to carry on money-lending with the help of the law of agency, even in normal times. Vrihaspati says: "A twice-born man may practise money-lending, agriculture, and trade not conducted in person." We thus come to the stage in which as a matter of fact all the castes do lend money lawfully.

Coming down to the Mahomedan period we find that in spite of the Mahomedan Law not recognising money-lending as lawful, the Moslems progressing with the time received interest from the faithful and the unfaithful alike and the rulers did not interfere with the Hindu law of money-lending. This was the state of things when the British period in India commenced in the latter half of the eighteenth century.

All classes of Hindus could and did practise money-lending under the sanction of their law. And the Mahomedans theoretically could not, but in practice did lend money on interest. The English in England were then at the stage in which money-lending was permitted but subject to maximum legal rates of interest —a stage, as we have already seen, not in advance to that of the Hindus .....In 1855, all laws in force relating to usury were repealed in India.....leaving the parties entirely free to make their own terms as to the rate of interest.

Such is in brief the development of money-lending practice in India and to-day the only surviving relic of the remote past is the Hindu rule of "damduput," which still forbids the Hindus—Hindus only—of the two cities of Calcutta and Madras and of the whole of the Presidency of Bombay to demand at any one time from any Hindu debtor interest exceeding the principal in amount.

The Working Faith of the Indian Reformer.

The *Hindustan Review* for January publishes an interesting paper on "The Working Faith of the Indian Reformer" from the pen of Mr. K. Natarajan, the Editor of the *Indian Social Reformer*. Beyond denial there has been a vast change in the thoughts, feelings and aspirations of the educated section of the Indians in all departments of activity and the change is synchronous with the establishment of British rule in India. The spread of Western arts and sciences has awakened our minds and there has been a strong craze to take stock of the past events just to mend our present to enjoy a bright future. One thing that strikes us as we read Mr. Natarajan's paper is that in every sphere there is a unanimity of interests with a diversity of means to reach the end. Within the Arya Samaj, the Brahmo Samaj and the Prarthana Samaj, there are differences which ought not to be ignored. In social matters there are obvious differences between the reformer and the revivalist.

They both want the same things or nearly the same things, but while the reformer will walk straight towards his goal, the revivalist would turn his face in the opposite direction and back towards it. Between them is the caste reformer, who is a compound of contradictory impulses, who wants to do the things which his caste forbids and to remain in the caste, to marry a widow and to pass for an orthodox Brahman, to go on a sea-voyage and not to lose his right of entry into temples, to eat what he likes and with whom he likes, and yet to retain his right of being invited to caste dinners, to abuse caste and yet to be loved by his caste. The role of the reformer from within the caste is no doubt a useful one, but it is hardly capable of idealisation. From the reformer's point of view he is a helpful thorn in the flesh of orthodoxy but not to be counted among the permanent forces of progress. He is all right as far as he goes, but it would not be good for social reform if everybody were like him.

So too in the field of industry. Here there is a diversity of opinion as to whether India should copy the models of the West or to pursue on their industrial course as her ancestors did in days of old. In politics, there is pervading a spirit of unrest, which is only legitimate.

The young Indian, when he first went to an English School, had some ideas about religion, society and industry. But his mind was a blank as to politics and the vacuum was filled by the heroes of English history. It is too late now to dislodge them from the affections, and in any case it is impossible to do so without dislodging many other useful qualities as subjects and citizens. Although Government observes strict neutrality in social and religious matters, it has been, by means of its laws, its schools, its railways and even its jails, directly instrumental in bringing about important modifications in some of the fundamental ideas of Indian society and religion. British rules has thus, in spite of itself, been the greatest reforming agency of our times.

Why then, it may be reasonably asked, should there be differences on matters affecting the Indian community. Says Mr. Natarajan :—

We have to remember that all the important communities of India, Hindu, Mahomedan, Parsi, have an ancient and cherished past and that it is but natural that, when they are confronted by any problem, they should look back to see if they could find no help in solving it from the example and precepts of their ancestors. It was, therefore, inevitable that as soon as the first feelings roused by English education had passed, the Indian people should turn for counsel to their own ancient masters and, absurd as have been some utterances of revivalists, we know that this reaction towards the past, if you wish to call it so, has had a wonderfully steadying effect on the national character. It has made us more deliberate and self-respecting in our progress, has taught us to discriminate between the good and bad points of Western civilisation, and has invested the work of reform with a dignity which does not belong to mere imitation. Our study of our past has enhanced and strengthened our hopes for our future. It has given us confidence in the capacity of the Indian people for great things. It has dispelled from our minds the fatalism sometimes preached as the consequence of climate, dietetic, racial and religious conditions. The Indian reformer should realise that a great work of preparation has gone on for centuries and that work has been of the very first importance to the task he has on hand.

It devolves upon the reformer to think first that his path is not a bed of roses. He may fear that he has to lack faith in the people; but the masses are so utterly unconcerned and indifferent to anything that savours change, that the most powerful imagination stands aghast when it contemplates the possibility of their enlightenment.

Want of faith in the people, we must remember, means, when analysed, want of faith in ourselves. This want of faith is entirely due to the fallacy of the reformer regarding himself as somebody apart from the people. But the reformer is one of the people, he was born and brought up in the same traditions as the people, and the very fact of his appearance shows that the people are not so apathetic as he supposes them to be. . . . The reformer is a natural outcome of the forces that are operating on society, and those forces will produce in an increasing number the same effects on society as a whole as on this particular unit of it. . . Character and environment are not two different things but one. The moment the reformer thinks of himself as apart from the world which he seeks to reform, he ceases to be a reformer.

The Ethics of Islam.

Mr. A. S. Tayebji, Bar-at-Law, in the course of a lengthy article entitled "The Ethics of Islam" published in the *Student's Brotherhood Quarterly* suggests a possibility of effecting a better understanding between the Hindus and Mahomedans, if the former were to duly recognize the merits of the principles of Islam and not attribute the wrongs they suffered under the Mahomedan conquerors, to the teachings of the Prophet. The writer firmly believes that the ill-feeling is really due to a misunderstanding of the Islamic tenets and proceeds to explain them as they were meant by the Prophet.

Islam accepts the Ten Commandments and the Golden Rule and Mr. Tayebji cites several instances in which the Prophet himself had strictly observed these rules and enjoined his followers also to do likewise. On the Ethics relating to the government of people, *viz.*, (1) Toleration in Religion, (2) Rights of non-Moslem races under Islam and (3) Usages of War the writer says :—

We have a revelation in the Koran, entitled "the Unbelievers" dating prior to the Prophet's being driven out of Mecca, and at a time when even the most inimical writers are unable to discover any flaw in his preaching. It says "Say, O Unbelievers, I will not worship that which ye worship nor will ye worship that which I worship, neither do I worship that which ye worship, neither do ye worship that which I worship. Ye have your religion and I myreligion." Next in the chapter entitled "John," it is said, "Will thou forcibly compel men to be true believers? No soul can believe but by permission of God." In another passage in the Koran it is said, "you are only a preacher and not a governor, so whoever denies may take the way of his God." And, finally, in one of the most magnificent passages which is repeated daily several times by Mahomedans in their prayers, these significant words appear: "There is no compulsion in religion." The writer further illustrates with examples and instances where these teachings were strictly adhered to during and after the Prophet's rule.

With regard to the rights of non-Moslem races under Islam the writer says: It has often been stated that the subjects of Moslem States other than Moslems were harshly treated under the principles of government. This charge has really been occasioned by the mixing up of the cases of the non-Moslems who became subjects of the Islamic Government and those who refused to recognize it. Non-Moslems were divided into two classes—the Hinbi,—a people who were at war with Islam, and the Zimmi, who had accepted the Islamic rule. As to the Hinbi, it is directed in the Koran "fight for religion with those who fight with you but not beyond legitimate limit. God does not love the unjust." It is evident that the command is to fight in the defence of religion and one's home, —a command which cannot but meet the approval of every civilized nation. And it is further said "as to those who do not war with you and have not turned you out of your houses God does not forbid intercourse. Without doubt God does not love the unjust showing that there is no ground for believing that according to the tenets of Islam non-Moslems were to be regarded as untouchables."

Regarding the usages of war, the writer says that the belief that Islamic law gives a very free hand to its soldiers when fighting against any non-Islamic race, is unfounded.

After citing a few more examples of the Prophet's utmost consideration and kindness towards his enemies the writer concludes his article with an exhortation to his Hindu brethren 'to endeavour to promote a kindlier feeling in the minds of those who will be the mothers of the future generations, and on whom alone can be based our hopes for the realisation of our ideal of a 'United India'

The Root of Indian Unrest.

Mr. C. E. Bell, I. C. S., contributes a short article on the above subject to the *British Empire Review*. In the article, suggested by the *Times'* articles on 'Indian Unrest,' the worthy ex-Civilian endeavours to make out: (1) That the unrest in India is economic, due to the struggle of the self-seeking few for power and pelf, and, not racial and social as Lord Morley insisted, (2) that the unrest is factitious and confined to a small section; (3) that the effect of the unrest on the masses is negligible; (4) that the remedy is a widespread system of education directed to the solution of economic and industrial problems.

By way of enforcing these positions the writer takes four instances. Firstly, the opposition to the Partition of Bengal was in the writer's opinion engineered by certain vested interests which were threatened. Secondly, the activity recently manifested by the Mahomedans is, in the writer's opinion, due not to any political awakening but to the desire to share in the emoluments of office. The writer has some sensible remarks on the relation between Hindus and Mahomedans in India, which we quote:

There is no question of race, for the Indian Mahomedans, over one-fifth of the population, are largely converted Hindus and their descendants. There is hardly even a question of religion; the Mahomedans have no real anxiety on this score. Their aversion to the Hindus (except on the fanatical border) is unobtrusive enough wherever they can easily hold their own against them in the struggle for existence. Few Europeans seem to realise the extent to which lower-class Mahomedan life is permeated by Hindu notions, and even among the better classes the contamination of caste is strongly operative. Social and economic considerations account for this; to rise in the social scale is almost entirely a question of ways and means. "Last year I was a weaver; now I am a Sheikh; next year, if prices rise, I shall become a Saiyid (a descendant of the Prophet)." The great social principle "Get on or get out" now dominates Indian life to an extent that is hardly understood. Discontent among the Mahomedans, so far as it is real, is due, like discontent in most countries, to their despairing struggle for improved conditions of life.

Thirdly, the discontent among the Sikhs is due to economical considerations. Lastly, the unrest among the Marathas is due primarily to economic causes. What is the remedy? Not the restriction of education but an education directed to the achievement of economic ends. The writer says :—

A mere revision of the curriculum, repression in one direction and extension in another, are only evasions of the real difficulty. Education must be viewed as a solution of industrial and economic, not of social, religious and political, problems. In the end the policy of spreading education of all grades as widely as possible among all classes is the only sound one, and must be carried on with increased vigour and a more generous expenditure. It is the enlightenment of the whole population that will ultimately solve the problems that face the Government; when the people realise the economic position of the country and the causes of their low industrial status, all sinister attempts to foster discontent on racial, religious, or political grounds will be futile. It is the ignorance and poverty of the masses that have made "Indian unrest" a source of danger; had their economic progress kept pace with the extraordinary advance made by the privileged few, the political reforms demanded would have been directed to the welfare not of five millions but of three hundred millions of people.

The article thus concludes :

But a deep-seated antipathy to the English does not exist, and never has existed, in India, even in the troublous times of the Mutiny, of which the causes were mainly economic. With the spread of education among the masses, the reclamation of the depressed classes, the increased mobility of labour, industrial and agricultural development, greater facility for intercourse among all grades, the break-up of official monopolies, a more equitable distribution of emoluments and profits, and the inevitable revision of India's whole fiscal system, Indian unrest will not be eradicated, but it will then be welcome evidence of the awakened energies of the whole people. It will be a natural and healthy and widespread unrest, not the factitious and unwholesome discontent of a self-seeking minority.

The Hon. Mr. Gokhale's Speeches.

THIS is the first collection of his speeches and may claim to be fairly exhaustive, no important pronouncement of his having been omitted. The book contains four parts and an appendix. The first part includes all his utterances in the Supreme Legislative Council and in the Bombay Legislative Council; the second, all his Congress Speeches, including his Presidential Address at Benares; the third speeches in appreciation of Hume, Naoroji, Ranade, Mehta and Bonnerjee; the fourth, miscellaneous speeches delivered in England and India. The appendix contains the full text of his evidence both in chief and in cross-examination before the Welby Commission and various papers.

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The Charm of the East.

In the February number of the *East and West* Mr. Everard G. Gilbert-Cooper has an article on "The Charm of the East," in the course of which he attributes the fascination of the Orient to its arts and religion which are alike inseparable. He thus differentiates the arts and religion of the East and West.

The underlying motive of Oriental art-work, I can at least, partly appreciate. There is in it a complete antithesis to the conception prevailing in Europe to-day. The Western ideals were dictated to them by the Greeks. They represent the glorification of the human form, the apothesis of anthropomorphism. Art in Europe cannot free itself from that conception. In every work, at every time and place we find it, hidden indeed under many disguises, but essentially, and at all times, intensely human. The same idea pervades even religion. Ask the ordinary man or woman in Europe what conception of the Infinite Being, or Divine First Cause or Creator (call it what name you will) he or she has formed, and you will certainly receive, if you succeed at all, an answer in which the anthropomorphic idea largely predominates. The East alone exemplifies a different conception of art and religion. There the chief characteristic seems to be to get away as far as possible from anthropomorphism. The carved figures of gods and goddesses resemble very slightly the human form, and to those who are brought up in Occidental canons of art, they appear frequently grotesque and horrible. The images of Buddha, distorted and squat, are mere travesties, and are considered by many to have been wrought so as to strike terror into the heart. To those, however, who see aright, there is nothing terrible in these aspects. One cannot fail to note, if sympathy be invoked, the sublime look of perfect peace and serenity which is their chief feature. Tranquillity amid all the strife and discord of humanity as it pursues the path of life, is the dominant chord of all Eastern art. And, naturally, it is also the eternal theme of their philosophy. Life is a necessary evil in the progress of the soul towards Nirvana, and it behoves every man to attune his thoughts and actions, in order that, although bound to "Karma" the wheel of life, his eyes pierce through the future, cloud-hidden, yet not uncertain. As a Japanese poet writes: "I want no pleasure, love, beauty or success, only the mighty **Nothing in No-More.**"

Modern Methods of Dealing with the Drunkard.

Mr. Saint Nihal Singh has described a modern method of dealing with the drunkard in the *Malabar Quarterly Review* for December 1910. It is known as the Pollard Pledge method. It was first practised by Judge Pollard of U. S. A., in the City of St. Louis, and has subsequently been adopted all over the States and in several European countries. It is a very simple method. When an inebriate offender is brought before the Court, he is given a chance of reforming himself by signing a pledge which requires him to abstain, for a stated period—usually one year—from intoxicating liquor and cease associating with undesirable persons or frequenting undesirable places. He has to report himself frequently to a Probation officer. If he breaks the pledge he is subjected to a very heavy punishment. We have Judge Pollard's declaration of faith here: "I have found men to be, for the most part, anxious to do right, and I believe it is the duty of the Judge to encourage that desire in every way possible. I would rather send a man back to his family and keep him sober than send him to prison." The key to Judge Pollard's discovery is sympathy. He requires his probationers to see him at some time convenient to them, with their wives if married, and has a pleasant chat with them over their trials and temptations. It will be observed that two forces are used in this method to bring about the reform—an appeal to the better nature of the erring man and the fear of dire punishment for not keeping the pledge. It must not be supposed, however, that the pledge is administered to every one; confirmed drunkards never come under this treatment. It is gratifying to read that the method has succeeded in ninety per cent. of the cases treated by Judge Pollard.

The Aga Khan on Lord Minto's Viceroyalty.

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The National Review for January 1911 contains an article on Lord Minto's Viceroyalty by H. H. Aga Khan. When Lord Minto arrived in India it seemed as though English statesmen had forgotten that the pledges of a former time were ever meant to be fulfilled; and 'British administration seemed in 1905, to be in danger of losing its moral authority over the best elements of Indian Society.' Before long he was able to read the situation correctly, wrote a minute reviewing the political condition and appointed a Committee of his Council to give shape to the ideas he had expressed therein. The result was the enlarged and reformed Legislative Councils. The Aga Khan praises Lord Minto's prescience in recognising the principle that the political rights and interests of the Mahomedan community must be safeguarded by distinct representation.' This principle is supported by Mr. Ramsay Macdonald when he says that "Indian Nationalism is Hinduism." He then praises Lord Minto for opening the Executive Councils to Indians, for consulting Mr. Sinha as freely and unreservedly as any other member of the Government, for honourably treating the Chiefs of Native States, for raising the Maharaja of Benares to the rank of a Ruling Chief, for extending amicable relations to the Amir, and infusing a new spirit by other means in the relations between the rulers and the ruled. In many respects an epoch-making period, Lord Minto's regime was wanting, however, in one direction. 'The fact that the late Viceroy is a soldier by profession adds to one's feeling of surprise that he seems to have given no heed to the lack of opportunity for Indian nobles and the younger sons of Ruling Princes to serve their Sovereign in the Army.' Lord Curzon has instituted the Imperial Cadet Corps, but Lord Minto did little or nothing to encourage or develop it. The English public seem to forget that the racial disability of the Indian in the Army 'cannot be conducive to the zeal and contentment of the Native Soldiery, and will in time undermine the self-respect of the Indian Soldier and his moral efficiency and perhaps his loyalty.' He pays a handsome tribute to Lady Minto for her works of mercy and more for her having admitted for the first time to the Viceregal home, Europeans and Asiatics alike on terms of social equality—an example that has been largely followed in other quarters.

'Awakening of India.'

Mr. S. K. Ratcliffe has reviewed Mr. Macdonald's "Awakening of India" for the *Socialist Review* for January 1911. He says 'that the special value of this book is that alone among recent contributions by Europeans to the discussion of the Indian problem (not excepting M. Chailley's) it is written from an entirely independent standpoint'—the other writers belonging to one or other of the two regular schools. In his opinion Mr. Macdonald's account of the ideal aspects of Indian Nationalism is the most accurate exposition from the outside that has yet been published. He draws attention to Mr. Macdonald's economic conclusions—that factory industries are growing rapidly, that there is a steady drift of population to the towns, but that a dangerous kind of capitalism is also fast developing. 'He accepts and enforces the current Indian criticism of the ruinous burden of the Army (nine-tenths of which, he insists, should be counted an imperial charge), the personal expenditure of our rulers and officials, the miserable outlay upon education.' He considers as 'sufficiently drastic' Mr. Macdonald's proposal 'that when scarcity comes and prices reach famine levels, 'maximum prices for grains should be fixed, and not a ton should be allowed to leave the country except by the sanction of Government.'

The Coal Industry in India.

The January issue of the *Empire Review* contains an article on "The Coal Industry in India" by a Bengal Resident. He says that about 93 per cent. of the total amount of coal produced in India is consumed within the country. In this country unfortunately the majority of coal companies are not paying dividends and the causes are:—

During the boom the enormous dividend declared produced a fever of speculation. Astute owners sold their properties at extravagant rates, and numerous over-capitalized companies were floated. Many of these concerns have already gone into liquidation, and the shares of others are selling far below their par value. Apart from the losses sustained by speculators in these over-capitalized companies, their existence has had a very unwholesome effect on the coal industry as a whole. The sale of hundreds of thousands of tons of poor coal at temptingly low rates tended to depreciate the value of first-class Bengal coal, and the export of inferior coal to Australia and various eastern ports discredited the industry of Bengal. I am glad to say, however, that signs of recovery are to be seen on all sides and the price of good Bengal coal is rising; but it will take some time before the industry recovers completely from the effects of the boom, and the over-production which followed in its wake.

Hitherto coal-mining in India has not been pursued as an exact science. The result is that in all but the best-managed companies the coal industry has been exploited with little regard for the future, and under a system, which, if continued, must be ruinous to the industry in the end.

The best customers of the coal companies are the Indian Railways.

They consume annually about 120 tons per open mile. In the year 1909, the total consumption of Indian coal by the railways was over 3½ million tons. When the mileage at present under construction is completed, the consumption will exceed 4 million tons, or nearly as much as the total output of coal in India in the year 1899. Since that date, raisings have increased by about 250 per cent. and the number of persons employed in the industry has risen from 65,000 to 109,000.

Vedanta Desikar.

Mr. V. Rangachari, M.A., L.T, contributes an article on "Vedanta Desika, the Vaishnavite Philosopher," in which is given an account of the life and writings of the Vaishnavite poet, scholar and philosopher of the 14th century. Vedanta Desikar was about thirty-five years old when he seems to have been led by the same missionary zeal that distinguished some of his predecessors to undertake a proselytising tour into Northern India. Starting from Conjeevaram, he first visited Tirupathi where he worshipped his tutelary deity, in whose praise he wrote the *Daya Sataka*, a poem with a melodious style but rather obscure and far-fetched thoughts. He thence took a long journey and visited Vidyanagar, Muttra, Vrindavan, Ayodhya Benares, Cuttack, Srikurnam, Ahobilam, etc.

Of his writings Mr. Rangachari says :—

His writings have not attracted from Oriental scholars that amount of attention which they deserve for the reason that they are mostly sectarian—not that Desika was narrow in his views or fanatical in his tone but the times in which he lived needed a writer whose mental energy and critical acumen should be devoted to polemical uses. But for him and his writings the Visishtadwaitic school would have lost half its strength, especially as the gigantic intellect of Vaidyaranya was working on behalf of the Adwaitic system. He was, therefore, as much an advocate as a religious leader, he was by necessity an ardent partisan. But what Hinduism in general lost, Vaishnavism in its most important aspect gained. In spite of his extensive lore, his genius had to be intensive. Yet it must be said to his eternal credit that his writings bewilder the reader by their versatility, their deep thought, their beauty of style, their moral fervour, and the spiritual insight which inspires them. As a poet he is hardly inferior to Kalidasa, while as a philosopher he belongs to the first rank.

As the most eloquent testimony to Vedanta Desika's greatness the writer points out :

That when the daily puja is performed in their homes they invoke his blessing, and pray that he may be with them and shed his wholesome influence on their character for "a century more." And as this prayer is repeated every day, the suppliant of heaven is indirectly praying for his eternal presence. Every ceremony in Vaishnaivite homes, moreover, is commenced only after a preliminary panegyric on the sage, and in the list of those who receive holy offerings at marriages and on other sacred occasions, his name is joined to that of his god. In fact, there is no Vaishnavite temple in South India, which does not contain an idol of Venkatanatha also.

QUESTIONS OF IMPORTANCE.

Hinduism and the Depressed Classes.

I. BY HON. MR. JUSTICE N. G. CHANDAVARKAR.*

If the pages of the past history of Hinduism with reference to the treatment of the depressed classes are darkened by deep shades, let us not forget that the history has its lights also—lights obscured indeed by a variety of circumstances but still there, working in the present and showing that Hinduism in its best and purest aspects contains within itself elements favourable to the growth of the cause and mission which have for their object the elevation of the depressed classes. It is important to bear this in mind, because from the way in which this question of the depressed classes is sometimes handled one is apt to suppose that it is only now that we are making an effort to raise them; that the movements for their elevation are of our time, without any past going back to some generations back. No social reformer can be worth his work who ignores the past. He must be both an idealist and a practical man—an idealist deriving inspiration from all that was done before him in the past, and a practical man, bacause he must be patient, loyal to fact, and making the best of the actual situation around him.

* * * * * * *

It is no exaggeration to say that what has kept up the heart of the Hindu, be he high caste or low caste, is the music, the poetry, the life of the saint of the devotional school. In Europe, the translation of the Bible into the spoken languages was the starting point of popular progress. Similarly, at a time when the priesthood of the country had in India kept all knowledge of the Hindu Scriptures to themselves and made it a sin for anybody to communicate it to the lower caste, it was the saints who appeared on the scene, and opened the door of religious knowledge to all, high caste or low caste, in the name of the brotherhood of man. As a result, nearly every caste produced its saints; and these denouncing dogma, formalism in religion, and caste tyranny, sang songs, lived lives, and spread abroad principles, which and which alone have saved Hinduism from sinking into utter degradation and ruin. What makes life tolerable to the poor man living in his muddy cottage; what inures him to the daily struggles and worries but the songs of that galaxy of saints—songs which the poor despised sing morning and evening to illuminate their lives? As a Mahar preacher exclaimed, some years ago, in a sermon which he preached: "When the Vedas and the Brahmins deserted us Mahars as the despised of the earth, O, ye saints, you came to our rescue, and it is because of you, your preachings and practices, your words of comfort, and hope, that we, cast away by the higher castes as untouchable, bear the burden of life with content, reposing faith in Him to share whose Love you daily invite us when we chant your hymns and songs." There is a legend about the Mahar saint, Chokha Mela, which in this connection has profound significance. According to the legend, Chokha Mela one day appeared before the Temple of Vithoba at Pandharpur to offer his prayers. As he was a Mahar, he was not allowed to enter into the precincts of the Temple; so he stood on the road outside, fronting the idol. When the Brahmin priests saw that, they thought the sight of the Mahar was pollution to the deity, and so they turned him out of the place. Chokha Mela, however, went round the Temple, and stood on the road behind it to pray. The deity, so the legend runs, turned his face towards him from inside the Temple—and the priesthood was alarmed. There was, they said to themselves, the anger of God because they had turned out his devotee. What was more, at night Vithoba, the God, dressed in the humble garb of an old decrepit Mahar, appeared before Chokha Mela to worship the saint. This legend runs through Hinduism—even Brahmins love to recount it with pride! Many other legends of that kind are there—and the Vishnu Purana, the elevating sentiments of which fascinated Emerson, tells Hindus that Hari, meaning God, dwells among the peasants and those we consider untouchable, and often comes in low disguise. This was how the Bhakti School tried to save Hinduism from decay. And its history illustrates what James Martineau has pointed out as one great lesson of all history that "Social regeneration descends from the ornamental ranks while social regeneration ascends from the despised." There is a warning to us all. There can be no reform of or hope for the higher so long as the so-called lower castes are despised. Those we despise and refuse to touch are verily among the salt of the earth.

It is an interesting question for the historian, how far the *Bhakti* School operated in the old times to raise some Shudra castes to Brahminhood. But it must have had, I presume, some influence in that respect.

* From a speech at the public meeting held in December last at the Framji Cowasji Institute.

A great deal of our present social degradation is undoubtedly due to the narrowness and bigotry of Brahminism, but when we condemn Brahminism for its sins of omission and commission, let us remember another fact of history that several of the Brahmin castes of the present times were at one time of the lower castes—Shudras, and raised themselves to the higher by means of pious fictions, and that with the help of the purer Brahmins of the old times themselves. This has been pointed out by Sir Alfred Lyall and the late Sir Henry Sumner Maine. Writing of the lower castes so raised, the latter observes in his "Early Law and Custom.": "Once taken under the shelter of Brahmanism, the fiction can hardly be distinguished from a fact." And this conclusion of that eminent Jurist derives corroboration from a remark and an exhortation in the *Smriti* of Parasara, which runs as follows: "Do not despise the religions of the successive ages (though they differ from your own); do not despise those who have acquired during the Brahmanism, (because) Brahmans were made by the times, not born."

युगे युगे च ये धर्माः तत्रतत्र ये द्विजाः ।
तेषां निंदा न कर्तव्या युगरूपाः हि ते द्विजाः ॥

Here are the two forces of Hinduism at its best and in its ideal state on our side. It is true that this bright side of Hinduism has failed to accomplish its object and to assert itself so as to free it from bigotry, ignorance, superstition, and blind conservatism; and notwithstanding the saints and prophets of the Bhakti School the depressed classes are with us and continue to be despised. But we live in an age and amid surroundings which make the problem a great deal easier of solution than it was before the introduction of British rule in India. The effects of that rule have more than ever before brought the problem to the front. The equality of all in the eye of law declared by the statutes of Parliament and the Proclamation of 1858 was of itself a great gain in the beginning. The work of Christian Missions did and is doing much to elevate these classes. Everything almost about us—the forces of the time—are working under the Government we live under, to break the man-created and artificial distinctions between man and man; and though those distinctions in some shape or another will always remain in this country as in others in all ages, the depressed classes cannot, will not, under modern influences, continue long as the despised and untouchable of the land.

During the last few years there has been an appreciable awakening in the matter and people's consciences have been more or less touched and it is a hopeful sign of the time that to-day's meeting is largely attended. Those who are working for the cause night and day, and the leading members of the depressed classes tell me that though the difficulties and prejudices to be conquered are great, yet public sympathy for the cause is increasing. If we work with patience, I am sure we shall win and that word "untouchable" which stands as a blot on the fair name of the great Hindu community will be a thing of the past. One caution, above all, is needed. We must take care to plead the cause of the untouchables without importing a spirit of narrowness and rivalry into it. It can do no good to the cause to support it by abusing the Brahmins and denouncing them as the class which has kept for their own aggrandisement depressed classes out of the pale of Hindu society. The Brahmins, like all the higher classes in every country, have their faults and narrowness; but what caste among us can take credit to itself for largeness of heart and breadth of vision?

Was not Eknath, one of the sweetest singers of Hinduism, who lived and prayed for the untouchables, a Brahmin? Was not that child of God, Narsi Mehta, the saintly poet of Gujarat, a Brahmin? Was not Buddha, a Brahmin? Was not Dayanand Saraswati, a Brahmin? It is God's law that out of the very narrowness and bigotry of a people comes out the creed of liberalism and humanity. The Jew hated the Gentile, but Christ Jesus, who made the Jew and Gentile one, came out of the Jews. So in India, if Brahminism has done mischief it has produced heroes to remove it. This movement for the elevation of the depressed classes, rightly conducted, sympathetically directed, with patience, must elevate us all whether we be high caste or low caste. So long as we have the untouchables among us, we shall bring to ourselves the contamination of untouchableness. He who tries to lower and degrade others and treat them as castaways, ends in the long run by lowering and degrading himself. We are all members of one another, said St. Paul; and that saying embodies a literal truth, a historic fact; and in applying ourselves to the task of educating and enlightening the depressed classes we are not only teaching them but also ourselves to make our lives brighter, and purer, than they are or will be so long as we allow any portion of the community to lie before us as the despised of the earth.

II. BY THE HON. MR. V. KRISHNASWAMI AIYAR*

IT is a common charge laid against Hinduism that it has permitted its votaries and those that are amongst the highest of its votaries to impose bonds and restrictions upon those whom it is anxious to call to-day Hindus and to whom it does not concede the privileges of Hinduism. I think a protest has been made against the ceremonial law, whether there was any substratum of truth in it or not, a protest has been made from the most ancient times. Those of you that have looked into the past history of this land in some measure, amongst such materials as are available to us will have recognised the fact that protests have been made against exclusiveness, against caste restrictions imposed upon lower orders. That protest has always sprung up in this country time after time, whether you call it by the name of Upanishadic teaching, whether you call it the religion of Buddha or Ramanuja or Chaitanya, whether you call it the religion of those who have advocated devotion or Bhakti to God as the sole means of salvation, this movement has sprung up in this country though each wave rose and fell and died out leaving perhaps the old rock of ceremonial Hinduism practically unchanged. (Cheers.) It has arisen within the faith of Hinduism itself and if to-day we are seeking once again to assert the essential purity of the Hindu faith and if we are seeking to show that there is nothing in the dictates of the Hindu religion against the rights of the large masses of the depressed classes, we are only following the example of these who were greater and better than ourselves and who worked under conditions far more difficult than the conditions under which we have got to work at the present day. (Cheers.) It is unnecessary for me to go very far for examples. Let me take the instance of the Great Teacher, Sankaracharyar. There is a story told of him that when he went to Benares for expounding his philosophy he met a Chandala on the road and asked him to step aside. The Chandala replied "my soul is as thine and my body of flesh and blood sprang from the same earth as thine. Why dost thou ask me to walk aside!" Sankara replied "surely you are my Guru—Brahmin or Chandala" and prostrated himself before him. Is that a sign that Hinduism rejected the depressed classes? Let me give you the story told of Ramanuja. You have all heard how Ramanuja standing on the top of a tower cried aloud to the world that if salvation was not to be with the low and the degraded, to hell he would go. Let us again remember the Pariah Saint Nanda singing in the streets of a village on occasions of festival and when going to worship. The story of Nanda is told in exquisite verse. It is a story that brings tears to the eyes of everybody—the story of a Pariah Saint who rose to the level of Godhead and who became the preceptor of the proud Brahmin who would have kicked him to the dust. Therefore, I will not have it that people should lay the blame at the door of this religion which has from time to time given birth to men, who have upheld the dignity of man and the possibility of every man in this life or in this generation reaching a position on a level with God himself.

* * * *

I think a change has come over the spirit of the Hindu people in their dealings with the depressed classes. What is the work to be done?

* * * *

The first thing to be done is the recognition of all the rights which the law has conferred upon the depressed classes and not bringing to bear social pressure upon them in order to induce them to desist from exercising the rights which are their own. It seems to me that this is the least which society can do.

There is another thing of importance which those who are the advocates of the Hindu religion ought well to bear in mind, the practical exclusion of the depressed classes from temples which are consecrated for the use of higher castes. You are all familiar with the issue of a circular by the Census Commissioner which has put orthodox Hindus in a flutter. (Cheers.) We read of public meetings in the country and protests on the part of newspapers. An agitation is threatening which may spread over the whole land if the Census Commissioner will be obstinate in making the classification which some suggestion of his is understood to convey. (Cheers.) I am glad of it for one reason. To my mind it shows that Hinduism is a living faith. It shows that the professors of that faith are anxious to clutch to their bosoms their children whom they have allowed to drift away from them in neglect, contumely and scorn. If this be the result of the circular of the Census Commissioner I think there is more need of it for the Hindu community as a whole.

* This is a reprint of a speech delivered at a Public Meeting held in Madras in December last.

UTTERANCES OF THE DAY.

MRS. BESANT ON THEOSOPHY.

[*The following is the speech delivered by Mrs. Besant in closing the sittings of the Theosophical Convention held at Adyar in December last.*]

FRIENDS,—It only now remains for me to close the meeting in which many countries have been represented. In the unity of men and women of different races and of different lands, you have had a fair representation of the Theosophical Society throughout the world. It is said that when the Christian Gospel was first preached, every man who came to hear the Preachers heard what they said in his own tongue wherein he had been born. I have sometimes wished that that gift of being heard in many tongues had descended upon the speakers of the Theosophical Society. I noticed, while I was listening to the Tamil and Telugu speeches, how much the sound of the mother-tongue touched the hearts of those who were addressed and it is true that no language touches the heart like the language that the mother has spoken at the cradle of the child, the language which is heard round the death-bed of the dying, where the relatives are gathered while the Spirit leaves the body. The magic power of the tongue, that is the tongue of the home, can never be rivalled by one of foreign form, and one may hope perhaps that in future days, when many men have risen to the height that enables them to speak not from lips to ears, but from heart to heart and Spirit to Spirit, that again some will speak from the higher plane, so that on the lower plane our mind may hear its own native language. Then the barrier of tongues will have passed away and the union of the Spirit will have triumphed upon earth. I know of only one place in the world to-day, and of one pair of sacred lips that can thus speak the message, so that every man hears it in his own language. It is on the Full Moon of July, year by year, in the far-off Himalayas, from the lips of the Lord Maitreya, that the great sermon is preached, which first the Lord Buddha preached in the place now called Saranath, and as His sacred voice sounds upon the air around Him, every man hears the words in his own language, and every man is moved by his own native tongue. Here we are united; we have a unity of heart and a unity of thought; we cannot yet have a unity of language. Yet language is little, where thoughts and hearts are one, and men from every nation, men who speak the variety of languages of our globe, they feel that their Brotherhood is greater than their divisions, and realise their unity amid the clash of their different personalities.

We have heard from France and Italy; we have heard from New Zealand and America; we have heard from Scotland and Holland, and from many representatives of the Indian land; but all of them speak the word which re-echoes in your hearts, all of them proclaim the message that makes articulate thoughts which each of you is thinking; and hence greater our unity than our divisions, profounder our harmony than the faltering notes of the outer personality. They have spoken from the standpoint of many lands. What remains for me to say? It is to voice the thought of the Centre, which sees all the lands around it on the circumference; for here in Adyar, chosen by the Masters as the Headquarters of Their own Society, here on the land that belongs to the Masters and not to any who is lower than They, the Members of the Great White Brotherhood, here in Adyar we are at the seat and centre of the world-wide movement, and we see around us stretching the many lands in which our Theosophical banner is floating. We ask those many lands to send us all that they have of wisdom, of kindly thought, of brotherly affection; here we would gather it all up and send it out again as a shower of blessing to the world. From the ocean is gathered up the water that rises to form the clouds above us; from the clouds pour down again the streams that vivify the earth from which they came; so let the water of Life ever flow to this centre from all the lands that lie scattered over the surface of the globe, and from this centre may that Life pour out again in showers of spiritual Life, so that all may be vivified by the united benedictions which here find their home. Adyar—with its work and its duty to those who gather here to study, only that they may return to voice the message better in the countries whence they originally came—Adyar must find a place in your hearts and prayers. Brothers, you must help us, so that we may live worthily in the home in which we are all Messengers to carry abroad the message with which we are charged. We raise our eyes to the great Brotherhood that has given the Theosophical Society to the world; we are working in order that Their Spirit may be shed upon us, that Their strength may support our efforts, Their wisdom illuminate our understandings, Their love irradiate our hearts. Just as we here form a link between the outer world and the Brotherhood of the Himalayas; just as we here in India try to syllable out the message with which They have charged our faltering tongues; so it is true that wherever that message goes Their impulse must support it, and centres must be made in every land; not only here must there be a centre for the Light and the Life; but everywhere must centres be formed which shall spread over each country that same Life. Our task here is to unify the whole; ours the task to hold the scattered threads which spread out to all the quarters of the globe. As they live, so shall we flourish; as they live, so shall we be strengthened. And may the benediction of the Masters rest on us here in Adyar, and on every land where Their Name is spoken, where Their message is proclaimed. However scattered, far and wide, we are still one spiritual body, and wherever the banner of the Society is planted, there shall flourish peace upon earth and good-will among men.

INDIANS OUTSIDE INDIA.

—:o:—

Proposed Immigration Bill in South Africa.

"INDIANA" THUS WRITES IN THE "RANGOON TIMES."—The proposed Immigration Bill is not yet published and it is difficult to say what it is going to be; and yet it has raised hopes and aspirations which it is not unlikely General Smuts may falsify after all. He may repeal the obnoxious law, to pacify the Transvaal passive resisters, and yet the general Immigration Bill, for the whole of South Africa may totally ignore the rights and privileges that Asiatics in the Cape Colony and Natal at present enjoy, and that they are entitled to enjoy on account of peculiar relations between India and Africa and the services rendered by the Indian residents to the Colonies and the Imperial Government. He may, in fine, introduce a fresh bone of contention in parts of the Union which were up till lately content to leave matters as they were. The reports of a speedy and satisfactory settlement of the Transvaal Asiatic question on the basis of Indian demands would have sent a thrill of joy throughout India, had they not been coupled with the statement that the proposed Bill has been framed on the lines in force in Australia on the subject. If the future Immigration Bill of South Africa is to be a second edition of that in force in Australia, the result will be that within a very short time, the South African doors will be as hermetically sealed against the ingress of Indians as are those of Australia.

Let us see what the position of Indians is in Australia to-day. It was in this Colony that, about fifteen years ago, the first loud cry was raised against allowing any Asiatic immigration; and it was then that the most effective legalized methods were adopted to prevent landing of any of them. At first they proposed to exclude Asiatics because they were Asiatics, no matter what qualifications the intending immigrants had, and the Australian Parliament passed a Bill to that effect. But, on its being sent for the sanction of the Sovereign, the Imperial Government saw in it germs of future friction and animosity between one race and another, and on their advice, it was at once vetoed. The Australians then passed a general Immigration Bill, applicable alike to Europeans and Asiatics, as a result of which no intending Asiatic immigrant is sent away from its shores because he is an Asiatic, and yet the Law is so administered that not a single Asiatic, no matter how high his status may be, can enter, and as a matter of fact, has not been able to enter, the Colony, with a view to reside in some part thereof. The Law provides that the intending immigrant shall be able to write a dictation of fifty words in any European language set by the officer administering the Act; and yet even the knowledge of English, French and German combined, the three most useful languages of Europe, would not suffice for an Indian to get admission. The immigration officer has the power to test the intending immigrant's knowledge in any European language, and as a matter of fact, he sets an Indian the test in Russian or any other European language that he does not know. In Australia, the prejudice against race and colour are carried to such an extent that they would not entrust their mail bags to ships that carried Indian *lascars* on board, and in hot haste gave notice to the P. and O. Company to terminate the mail contract that it enjoyed for over fifty years, unless it agreed to carry their mails in ships that were manned only by European men. The P. and O Company could not see its way to do away with the services of their *lascars* on Australian boats and they lost the mail contract which was thereafter transferred to the Orient Line. Since then the Australians have shown no signs of relenting

and the doors of the huge continent, so far very sparsely populated, have been closed once and for ever to Indians. Their prejudices are not confined to men alone. They would prohibit the importation of things made in Asia by Asiatics, if they conceived the policy to be in their interests. It was reported in the local papers here in 1906 that a deputation organized by the Melbourne Chamber of Manufacturers waited upon the Minister of Customs to complain against the importation of Burma Oil Company's candles into Australia, as they were made by black labour; and the Burma Oil Company felt itself obliged to contradict the statement and to prove that in the manufacture of petroleum and its products, black labour constituted a very insignificant part; that what little was employed was relatively as well paid as white labour in the United Kingdom and Europe; and that the rest of the staff and all the materials and stores were imported either from Europe or America.

This rabid anti-Indian Colony at one time asked for the privilege of holding local Civil Service examinations for entering the Indian Civil Service; but so far the request, so coolly made, has not been favourably considered by the Imperial Government. Though the Colony refuses to allow a single Indian to get in there, the Australians are eligible for the Indian Civil Service and some of them are already in it. Is it not time to reconsider this question?

If such an anti-Asiatic Colony is to serve as a model for future legislation on the question of Asiatic Immigration into South Africa, then, Sir, the result will hardly be more than a truce. The Indians, as well for themselves as for the future generations cannot quietly allow themselves to be excluded from the Cape Colony and Natal, where at least English-knowing Indians had hardly any difficulty in finding admission up to now, unlike the exclusive Transvaal, Australia and Canada were until recently the two large British Colonies that were bitterly hostile to Asiatic Immigration, and once the proposed Bill is allowed to be passed, South Africa will surely, as night follows day, follow in their wake and try to keep out Asiatics altogether. The difference between the one case and the other to Indians is that Australia and Canada are too far off and beyond the reach of a great many Indians, and hence the latter have not bothered about them as much as they ought to have. Again, in the contention that in the building up of Canada and Australia no Asiatic's brain or hand has designed or executed anything, they have some ground to stand upon. But the same cannot be said of South Africa. Natal, the garden colony of Africa, may in that since be said to be as much Indian as European. In 1908, Sir Liege Hulett, M. L. A., spoke in the Legislative Assembly as follows:—

> The condition of the Colony before the importation of Indian labour was one of gloom. It was one that there and then threatened to extinguish the vitality of the country, and it was only by the Government assisting the importation of labour that the country began at once to revive. The coast has been turned into one of the most prosperous parts of South Africa. They could not find, in the whole of the Cape and the Transvaal, what could be found on the coast of Natal, 10,000 acres of land in one plot and in one crop. And that was entirely due to the importation of Indians. Durban was absolutely built up on the Indian population.

The case of Africa in the matter of the Indian problem is on a different footing to that of Canada and Australia. For centuries past (there are authentic records of Indians having established business firms on the East Coast of Africa as far as Delagoa Bay three hundred years ago) Indians have been in direct business relationship with Africa. They were there long before any European set his foot on that coast. It is too late in the day to oust them from that continent without putting the whole machinery out of gear.

Let us, however, hope that the Union Parliament will not be less liberal in this matter than the old Legislatures of the Cape and Natal, and let us hope that the old policy will prevail in the last two Colonies. Although the Indians have a number of grievances in both these Colonies, let it be said to their credit that they have been careful enough not to introduce racial legislation in the matter of immigration, and hence there has been more peace to Asiatics there than in the Transvaal. In the interests of amicable relations being maintained between the Europeans and Asiatics the following passage, which you quoted in your article of the 6th instant from your Indian Correspondent, and with which you are in accord, may not be inappropriately quoted here as serving to point the urgent need of the discovery of a *modus vivendi* between the various members of which the British Empire is composed:

> It is monstrous that Indians should be denied their natural rights of freedom of locomotion within the Empire, when Canadians, Australians and South Africans are received with open arms on the Indian soil. If India is to be a real partner in this Empire and if the Empire is to mean anything to Indians, they cannot be expected to be content to be practically shut out of such huge portions of this earth as Canada, Australia and South Africa.

The Imperial Government should emphatically place this view before every member of which the Empire is composed and should take pains to discountenance any act on the part of each and every member of the Empire tending to infringe or curtail British subjects' natural rights of freedom of locomotion within the Empire. It is needless to say that weakness at the centre of Government would lead to chaos all round, and I hope that you will not fail to use your pen in the future, as you have in the past, in emphasising the above principle and in striving to bring about a better understanding between the Europeans and Asiatics residing in the various British Colonies.

Mr. R. J. Tata and the Transvaal Indians.

The following is the text of Mr. Ratan Tata's letter to Mr. Gandhi on the above subject:—

York House, Twickenham, November 18, 1910.

My dear Mr. Gandhi,—I desire to contribute a second sum of Rs. 25,000 in aid of the Indian struggle in the Transvaal.

About this time last year I was happy to give a similar sum and since then nearly a lakh of rupees have been subscribed by our countrymen in different parts of India towards the heavy expense of maintaining this most unequal struggle. This is no doubt satisfactery as far as it goes, but in my opinion it is not enough. Indeed, when I think of the vast importance of this question, and the magnificent stand which a handful of our countrymen in the Transvaal have made and are making for the honour of our Motherland I feel constrained to say that the support which India has so far lent to her brave sons and daughters in their heroic and most righteous struggle in a distant land has not been adequate.

Not only for their sakes, therefore, but for the honour and well-being of Indians in all parts of the world, I say that a great duty rests upon us at the present time. We must recognise the significance of the issues involved, and see to it that the great sacrifices made and sufferings so willingly endured by the Indian community in South Africa are not rendered useless by our supineness or neglect. We, in India, must not forget that you and your fellow-workers in the Transvaal have suffered much and have sacrificed much to maintain our country's honour in the Transvaal, and that though your spirit might be steadfast, your resources would be considerably diminished in so prolonged a struggle. I feel, therefore, that unless you receive renewed support it would be difficult for you to carry on so unequal a fight. I am confident the mass of the British public would not, for one moment, countenance the injustice which is done to our people if only they were aware of it, and we must therefore persist in our effort of rousing general public attention, not only in India, but in England also, to the wrong inflicted on our people.

It is my earnest and devout hope that the new Parliament in South Africa will let one of its first Acts be a satisfactory settlement of this vexed question, honourable to all, and compatible with our status as citizens of the British Empire.

But it is not enough to hope. We must also show that we are determined. This determination you in the Transvaal have shown in no small measure. Therefore, I think it is the clear duty of all in India at this juncture to do what lies in their power—to give those who are engaged in this supremely important struggle the confident feeling that the vigorous and sustained support, both material and moral, of their countrymen in India is behind them.

If the cheque which I enclose herein will in any degree be instrumental in giving you and your fellow-workers this feeling, my object in sending it will have been accomplished.

The Duke of Connaught on the Indian Question

A telegram dated 30th January says:—The Duke was confident that fair solutions of the difficult problems ahead—especially that of the natives—would be found. Unless he was very much mistaken, there would be an early adjustment of the vexed questions of education and the conditions with reference to the Indians. With her face turned to development, prosperity and greatness, South Africa would be prepared to take her full share in the responsibility and maintenance of the great co-partnership of nations, bound by the closest ties under the sovereignty of the King.

Indentured Labour.

In connection with the stoppage of importation of British Indians in South Africa, by a notification of the Government of India the following opinions from the Press will be read with interest by our readers:—

Indian Opinion.—The Secretary of the Indian Immigration Trust Board supplied the *Natal Mercury* with the following figures:—On November 30, the number of Indian males under the first indenture was 16,939, and under reindenture 8,368, a total of 25,307, and as all Indians introduced into the Colony are accompanied by 40 per cent. women and children, the total indentured population is about 35,000, about a third of whom are on sugar estates.

With regard to the number of Indians introduced during recent years, it is, of course, known that the Immigration Trust Board, at various periods, calls for applications for the Indians, these applications being to cover a certain period. In 1905, employers were asked to state their requirements for the next three years, and as a result 15,706 men were applied for, but it should be mentioned that employers are in the habit of applying for far more men than they actually require owing to the knowledge that only a portion of the number asked for will be supplied and as a matter of fact during the three years ensuing only 9,500 men, were brought from India out of the 15,000 asked for. In 1908, the Board asked for applications for the ensuing two years and employers requisitioned for 6,734 men of whom up-to-date, 4,450 have arrived and another 212 are expected to arrive within the next day or two making a total of 4,662. A few months back requisition for 19,112 were advertised for, and applications for no fewer than 151,000 men were received, but at the present rate of recruiting not more than about 600 are likely to come to hand, so that their allotment will present a matter of some difficulty. Doubtless the applications were greater than they otherwise would have been owing to apprehensions as to the future stoppage of importations, but if they were made to that end they were made too late.

The Empire.—The Indian Government are indeed to be congratulated on the step they have taken, showing thereby that they are not prepared to countenance the humiliating and an un-British treatment of Indians in any British Colony and even to enter, however unwillingly, upon a course of retaliation against those whose hearts, so far as Imperial interests are concerned, can only be reached through their pockets.

The Madras Mail.—The announcement that the Government of India intend to utilise the power they took last July to prohibit emigration to Natal will be welcome by Indian opinion..... There was substantial truth in their (indentured labourers in Natal) grievances, and Indian opinion has long inclined to favour retaliation. .....Apart from practical results, there will be the moral effect of action showing that though the Government of India are patient, there is a limit beyond which they cannot acquiesce in the improper treatment of those whose interests are committed to them.

The Englishman.—It is not so much the indentured labour that is objected to as the fact that South Africa has hitherto refused to treat British Indians who have settled there with the respect and dignity that every British subject has a right to expect under the Union Jack. It is to be regretted that South Africa has refused to grant this treatment to our Indian fellow-subjects.... .....The seriousness of the step taken by the Indian Government is fully realized in South Africa. There is no doubt that it will have far-reaching results and will inevitably injure industries which at present are more or less dependent on the Indian coolie for their very existence. In spite of its vast native population, the labour resources of South Africa are strictly limited and nobody has yet been able to evolve a system of recruitment which could make up for the loss of the Indian coolie and at the same time meet the unreasonable prejudice against Asiatic labour of all kinds.....There is a frank and fair recognition that the Government of India is acting within its rights and with a paternal regard for the people over whom it holds sway.

The Natal Advertiser.—It is quite clear that, in the present temper of the people of this Union of ours, and in view of the domineering attitude of the Indian Government, this form of labour will ultimately have to go.

The Natal Times.—The Indian Government is acting quite within its rights in the restrictions it has made as there is no appeal, the only course to adopt is to face the situation squarely and discover a remedy.

The Transvaal Leader.—The planters are perhaps right in fearing that the stoppage of their indenture system will ruin their industry..... .....The Indian Government have from their own point of view done no more than their duty in protecting their own subjects.

Rand Daily Mail.—Most decidedly we are not going to attack the decision of India. We have long condemned the system, and the sooner it is ended the better.

The Cape Times.—Nobody in South Africa is likely to question the right of the Government of India to prohibit the continued emigration of indentured labour to Natal so long as the Government of the South African Union continues to treat British Indian residents in South Africa as if their residence were a penal offence, warranting the imposition of grave economic disabilities.

The Cape Argus.—The feeling against the further importation of Indians under indenture or otherwise is very strong and the Indian Government's announcement will be regarded as, on the whole, a satisfactory solution of the difficulty.

FEUDATORY INDIA.

Education in Hyderabad.

A correspondent writes to the *United India and Native States*:—It is very humiliating to find that Hyderabad, although the premier Native State in India, is very much behind some of her more enterprising sister States in the matter of education, and especially in English education. When the nobility and gentry of Hyderabad still fight shy of English education and are content to learn Urdu with a veneer of Persian and in some cases Arabic also, it is a matter of sincere congratulation to see a scion of the Royal House reaching the highest rung of the University ladder. Sahibzada Mir Tilawat Ali Khan is the recipient of this signal honour and Hyderabad may well pride itself upon the fact that it can count among her sons a Rajkumar graduate whose number, even if the whole of India is taken into consideration, can be counted on the ends of one's fingers. Born in 1877, he was educated first at the Madrasi-Aizza (Noble's School) and then at the Nizam College from where he graduated in 1904. He lost his father Nawab Sahan Jung when he was a child, and so was entirely brought up by his mother, a lady of strong personality, whose sterling qualities he has inherited. The Sahibzada is very social, accessible to everybody and knows not what pride is. He is also a person of keen understanding, sound judgment and possesses administrative ability of a high order. For nine months he was First Assistant to the Home and Judicial Secretary, H. H. the Nizam's Government, and is now Inspector of Schools, First Grade, Headquarters Division.

Mysore Industries.

The Government consider that the subject of improving the Industrial Schools in the State should engage early attention and that it is essential that a definite policy and plan of work should be adopted so as to secure the best possible results in this important branch of education. They are accordingly pleased to form a Committee consisting of the undermentioned gentlemen for considering the subject and submitting their proposals:—(1) Mr. M. Visvesvaraya, Chief Engineer (President), (2) Mr. J. Weir, Inspector-General of Education in Mysore. (3) Mr. V. Rengaswamiengar, Executive Engineer. (4) Mr. C. Krishna Rao, Head Master, Government High School, Bangalore. (5) Mr. G. Subbaswami Iyar, Superintendent, Industrial School, Mysore. The Committee is requested to go into a consideration of the subjects in all its aspects and submit a full and detailed report, within six months, indicating among other things, how the Industrial Schools should be conducted according to a comprehensive programme and what defined courses of training should be systematically followed.

H. H. The Nizam and Sir C. Bayley.

In view of the impending departure from Hyderabad, of the Hon. Sir Charles Bayley, British Resident, both H. H. the Nizam and H. E. the Minister entertained him and Lady Bayley to dinners during the last week. The following is the translation of the Nizam's Urdu speech delivered at the dinner given by His Highness:—"When I heard of Sir Charles Bayley's intention of taking six months' leave to go home (to England), it was with some effort that I recollected that he had been Resident at my Court for no less than six years. So long a period of time appeared to me so short simply because everything in Hyderabad had gone on so smoothly and pleasantly without the least hitch anywhere. I attribute this satisfactory state of affairs largely to the cordial relations which Sir Charles has ever maintained with my people and my Government here, and I take this opportunity of acknowledging publicly the valuable service he has thus rendered to my State by his sympathetic interest in all that concerned its welfare. I thank him sincerely for his great kindness and uniform courtesy to my people and myself, which I appreciate very highly." (A series of other farewell functions have been arranged in honour of Sir Charles Bayley before his departure at the end of the month including an "At Home" by the citizens of Secunderabad.)

Travancore Education.

The Bishop of Quilon in a memorial to His Highness the Maharajah of Travancore complains that several managers of Catholic schools have been asked direct by the Education Department to hand over their schools to the Department, that grants have been refused to some Catholic schools on what he considers to be inadequate grounds and that the rule that no school should ordinarily be located within 200 yards of any public burial place or public cremation ground was being worked retrospectively. The Bishop in conclusion prayed that the Education Department should be instructed not to influence the manager of any Catholic school to hand over his school to the

Government, and that should existing Catholic schools fulfil the conditions of the Code in respect to strength, staff, building, etc., it should continue to receive recognition and aid. Wherever there was a sufficient Catholic population, such as would justify the opening of a new Catholic school, the Department should not stand in the way of opening such a school and the rule against the proximity of school buildings to burial grounds should not have a retrospective effect.

In the course of an elaborate order the Government say :—His Highness's Government trust that the Bishop will see that the Education Department is not actuated by any spirit of hostility towards the Catholic schools. The increased stringency introduced by the Education Code applies to all schools to work up to the level indicated by the Code. Aided effort has undoubtedly done good work in the field of education and His Highness's Government do not see why it should not continue to do equally good work in the future.

Death of a Kathiawar Prince.

Death is announced of His Highness Raj Saheb Ajitsingji, K. C. S. I., the Ruler of Dhrangadhra, in the capital of his State in Kathiawar. He succeeded his grand-father Mansingji to the *gadi* of Dhrangadhra, about ten years ago, his father Jasbutsingji, the heir-apparent and the only son of Raj Saheb Mansingji, having died in 1879. He was educated in the Raj Kumar College at Rajkot where his fine bearing and great stature distinguished him from his contemporaries. His Highness kept pace with the times, and was determined that his State should occupy a prominent position; so far as modern requirements and the influence of modern civilization could make it. His Highness was made a K. C. S. I. two years ago, and was invested with the Order by Lord Minto, when he paid a visit to Bombay in November, 1909. His Highness was fond of intellectual pursuits and had sent the heir-apparent to England for his education under the guidance of Sir Charles Ollivant.

Proposed Rajput College.

His Highness the Maharaja of Jammu and Kashmir, President of Kshatriya Upkarni Mahasabha, has issued an appeal to the Rajput community, in which His Highness suggests the establishment of a Rajput College as a memorial to the late King-Emperor. His Highness refers to the existing High Schools for Kshatriyas, one founded by the Raja of Bhinga at Benares at a cost of eleven lakhs of rupees and another by the late Raja of Awagarh at Agra at a cost of ten lakhs, but these do not fully satisfy the requirements of the community. "We wish," says His Highness, "to develop an *esprit de corps* among the young men of our community and ensure development of Kshatriya characteristics." His Highness estimates that thirty-five lakhs will be needed for the establishment and equipment of a First Grade Kshatriya College and five lakhs of rupees for scholarships. The foundation-stone of the College, it is proposed, may be laid by the King-Emperor, when he comes to India.

The Junagadh State.

Under Agent to the Governor's instructions the administration of the State will be carried on by the Political Agent, Sorah, from whom all State officials will take orders.

The following notifications have been published in the *Junagadh State Gazette* under the signature of Captain H. S. Strong :—It is hereby notified that under instructions from the Agent to the Governor in Kathiawar, the undersigned has this day taken charge of the administration of the Junagadh State from Major J. B. Carter. All officers of the State will continue, pending further orders, to hold their present appointments and discharge the current duties thereof, subject to the orders of the Officer in charge. Mr. A. O. Koreishi should as hitherto, carry on the usual duties of the Dewan's Office and all officers of the State should submit their reports to him and all that required the sanction of His Highness will, until further orders, be submitted to the Officer in charge.

A Prince Exiled.

The *C. and M. Gazette* understands that the Tikka Saheb of Cashahr Surendra Thall has been prohibited from further residence within limits of Cashahr State in the Simla Hills.

MAITREYI.

A VEDIC STORY IN SIX CHAPTERS.

BY PANDIT SITANATH TATTVABHUSHAN.

Indian Mirror.—The Author has recalled to life the dead bones of a very ancient and classical anecdote, and embellished it with his own imagination and philosophical disquisition. Pandit Sitanath has made the Maitreyi of the Vedic Age as she should be—catholic, stout-hearted and intellectual and has through her mouth introduced and discussed many intricate, philosophical and social topics. We wish this little book every success.

SECOND EDITION. As. 4.

G. A. Natesan & Co., Booksellers, Madras.

INDUSTRIAL AND COMMERCIAL SECTION.

Technological Institute.

The Hon. Mr. Butler, replying to Mr. Sachchidananda Sinha's question in the recent Viceregal Council Meeting regarding the establishment of Technological Institute at Cawnpore said :—

'The modified scheme for the establishment of a Technological Institute at Cawnpore which has been submitted by the United Provinces Government has been accepted by the Government of India who are considering the extent to which financial aid can be given to the scheme from Imperial revenues. The Secretary of State will shortly be addressed on the subject.'

Cotton Seed Crushing

A larger supply of nitrogen has often been insisted upon as one of the greatest needs of Indian agriculture. Since Dr. Voelcker's visit to this country about thirty years ago, many writers have called attention to the enormous loss of nitrogen to India owing to the continual export of oil-seeds from this country to Europe. The commonest and simplest method of giving the soil additional nitrogen is in the form of manure and good farmers in European countries purchase oil-cakes to feed their cattle with the object of eventually increasing the quantity of nitrogen finally returned to the land. In India, it is believed, a considerable market exists for both the oil and the oilcake extracted from its more important oilseeds. The results of recent experiments demonstrate that the cotton seed cake forms a safe, nutritious, and cheap cattle food more economical than the uncrushed seed, as cattle do not need all the oil contained in the seed. On the other hand, the oil itself is an inexpensive and wholesome food particularly appropriate to India. The authorities of the United Provinces Exhibition, recognising these facts, have arranged to show a small working factory, preparing oil and oilcake from cotton seed, and from some other important oilseeds This exhibit should specially appeal to those interested in industrial and agricultural development.

High Prices.

An interesting note has recently been compiled by Mr. Cotton, officiating Director-General of Commercial Intelligence, and published as a supplement to the *Indian Trade Journal*, showing for the seven years ending 1909-10 the estimated value of imports and exports of British India at the prices prevailing in 1903-04. As 1903-04 was a normal year without marked seasonal adversity it was a suitable one to take as a basis. Similar statistics regarding the trade of the United Kingdom issued by the Board of Trade stated that their object was by eliminating as far as possible the effect of the fluctuation of prices to secure a basis for a close comparison between the volume of imports and exports in each year, but they also incidentally illustrated the rise in prices which has been common to nearly all industries, and affected food-stuffs, raw materials and manufactured articles even as is the case in the statistics regarding the trade of British India. The note contains a formidable array of figures, a study of which proves the need that exists for some enquiry into the reasons of increased prices for so many of the commodities of every-day life, and it is to be hoped that the investigation which is now being made will soon throw more light on this most important subject. In one of the tables given showing the figures for the seven years it is demonstrated that eliminating the effect of price variations the total volume of imports (including re-exports) for which quantities and value are recorded has increased in the seven years by 26 per cent., and exports by 4 per cent., while as regards variations on the basis of declared values it is shewn that in the case of imports (including re-exports) increased prices account for 19 per cent., and increased quantities for 81 per cent., of the rise in total values, while in the case of exports increased prices account for 80 per cent. and increased quantities for the remainder.—*Englishman.*

Tobacco Grown in Ujjain.

Now that the price of imported tobacco has been so greatly increased we naturally turn to the indigenous varieties. We can remember the time when the Pusa tabacco farm, many years ago, flooded the market with tins of pipe tobacco, but there was something particularly unpleasant about the flavour that rendered it undesirable. Whether it was due to the kind of tobacco or to the method of preparation we cannot say, but there it was: the tobacco was unpleasant smoking. We would like to draw attention to a variety of "Golden leaf" tobacco grown at Ujjain, called locally *Zarda*. We find this tobacco most delicately flavoured with nothing of the rank odour of ordinary country tobacco. Cigarettes of the tobacco would no doubt be fairly good and if flavoured with vanilla or whatever else is generally used for flavouring pipe tobacco it would command a great sale. It is of course just possible that it is an American variety,

as many different kinds have been imported from time to time, but if such is the case it is interesting to know that its flavour is not destroyed when grown at Ujjain as it certainly was at Pusa.

Industrial India.

In the course of a speech at Bombay, Sir Currimbhoy Ebrahim, the first Muslim baronet, dealt with the industrial situation in India. "India," he said, "has now arrived at that stage of evolution which can be aptly termed a dawn of industrial era, and two things are requisite for our success—one is capital, while the other is skilled labour. True, there are now industrial schools in different places in India, but I regret to find that the Mahomedans have not as yet fully availed themselves of the existing facilities for technical education. The co-operation of the people themselves will be very useful in this direction, for what is the use of providing facilities when they are not utilised? There is plenty of employment for them if we turn out good workmen, and our patriots should direct their attention to this important matter. The other requisite essential for the success of our industrial enterprises is, as I have said, capital. People who bury their wealth or who invest them in unproductive ornaments and jewellery should be taught the benefits of judicious investiments and the necessity of bringing out their concealed hoards."

Indian Import Duties.

Mr. Robertson in reply to Mr. Dadabhoy's question in the Viceregal Council re: import duties on Indian tanned goods, gold and silver art ware, and in Australia on Assam Endi said:—

The attention of the Government of India has not been specially drawn to the three statements quoted. They are aware that heavy import duties are imposed in some European countries and in America on tanned goods and gold and silver art ware. The import duty on Indian silk goods entering Australia has remained at 15 per cent. *ad valorem* for a number of years, and it would appear, therefore, that the recent decline in the export of silk goods to Australia cannot be attributed wholly to the rate of the duty imposed.

His Majesty's Government reserve the right of making such representations as they think suitable in the case of foreign or colonial tariffs which affect Indian interests; but the Government of India do not consider that it is desirable at present to move in the matter of making representations regarding the duties referred to by the Hon. Member.

The Government of India have no knowledge of the establishment by the Japanese Government of manufacturing departments with the object of pioneering industries.

As regards the last part of the question, efforts have in the past been made by Government to demonstrate, by State manufacture, the commercial merits of particular industries, for example, the aluminium and chrome leather industries. In view, however, of the strong protests received from the commercial public on the ground of the possible competition of such ventures with private undertakings, and in pursuance of the policy which has recently been laid down by the Secretary of State with regard to the whole question of State assistance to the industrial progress of the country, the Government of India are not at present prepared to undertake experiments in this direction.

The Mirzapur Stone Co.

The Mirzapur Stone Company, which has been doing good business up-country, has just opened a branch in Calcutta, at 2, Swallow Lane, off New China Bazar Street. From the depot at Howrah the Company is able to supply all classes of stone from stock. We have received a neat little calendar from the local branch which contains copies of excellent testimonials, including references from the Oudh and Rohilkhand Railway and the Bhagalpur-Bansi Railway.

£ 20,700,000 lent in France since 1899.

A short account of the work done by credit banks in France appears in this month's journal of the Board of Agriculture. The movement dates only from 1899, and the following figures show how it has advanced:—

	1900.	1909.
State loans ..	£24,500	£1,850,000
Number of district banks ..	9	95
Number of affiliated local banks ..	87	2,985
Number of members ..	2,175	133,382
Total amount of loans granted	£76,000	£4,201,000

The aggregate lent since 1899 is no less than £ 20,700,000.

All loans granted are for a definite purpose, and this determines the date of repayment. Thus, a loan for manure in autumn does not expire till the crop is reaped about a year later, whereas a loan in spring for top-dressing runs for only six months. The security given is usually a note of hand signed by the borrower and another. The interest charged by the local bank is 4 per cent. or 1 per cent. more than that bank has to pay to the district bank.

The advance by the State to a district bank is governed by the discount rate of the Bank of France, and limited to four times the amount of the paid-up capital. The capital of the district bank is subscribed almost entirely by the local banks, and the borrowers, of course, are shareholders in the local banks. Their minimun subscription varies from 16*s.* to 32*s.* per member of which only a fourth need be paid up. An extension of powers has just been made enabling loans to be given for longer periods for appropriate objects, such as the acquisition of land and the redemption of mortgages. The amount of the loan under this head is limited to £320, the duration of the loan is limited to 15 years, usually to be paid off by instalments with interest at the low rate of 2 per cent. per annum. Money for this object is furnished by the State free of interest.

Government and Swadeshi.

The following Resolution of the Government of Bombay has been published:—It has been laid down by the Government of India that when stores are purchased for a Government department, articles made in India shall always be preferred to imported articles, provided their quality is satisfactory and their price not unfavourable. This rule is being enforced when indents on the Store Department of the India Office for the purchase of considerable quantities of European stores are scrutinised. But the Governor-in-Council is inclined to think that it is not strictly observed by Government officers of all classes who have to make petty purchase from contingent and other allowance or in cases in which an indent on the India Office is not necessary under the rules.

The Governor-in-Council therefore desires to call the attention of the officers of all departments, who have to make purchases, to the rule and to request that they will observe it strictly in future. When any purchases have to be made, in small as well as in large quantities, it must first be ascertained whether suitable articles can be had of Indian manufacture; only when these are not procurable should imported articles be purchased.

Co-Operative Credit.

Without the help of the educated there is little hope that the masses can ever be delivered from the grip of usury. What outlook has any industry which is financed by money-lenders who have only a small capital and who are compelled to insure themselves against loss by charging heavy rates of interest? Unfortunately exorbitant usury is not the only drawback of this system. So completely are the ryots in the hands of the Mahajans that in some industries the usurers can control absolutely the price which the cultivators receive for their produce. The ryots are thus hemmed in without a chance of escape. Only co-operative credit can deliver them.—*Statesman.*

Indian Railways and Indian Trade.

Mr. S. C. Ghose has written an interesting little volume on "Indian Railways and Indian Trade." Those who read the various chapters will probably know a good deal more than they did before about the connection between Indian trade and railway rates. Of late, there has been evidenced an increasing interest among Indians in matters relating to the development of Indian industries, but until this book was written there was no volume published in India dealing to any extent with railway transport charges. The author declares that railway managers seem to have ignored the claims of public policy, their object being to obtain the best results in the direction of nettreceipts apart from the best interests of the public. He thinks that the existing railway rates in India check instead of assisting the economic development of the country.—*Commerce.*

Indian Petroleum Industry.

The latest statistics of the Indian petroleum industry are very interesting in view of the present critical position of oil-trade matters in the Far East. The imports, which had fallen in 1905-6 to 61,260,000 gallons, have since gradually increased, and in the last year for which figures are available amounted to 96,844,000 gallons. The total value of the imports in that year was £2,606,000, which compares with £2,128,000 in the preceding year, and was contributed to by the principal exporting countries in the following proportions:—United States, £1,525,000; Roumania, £359,000; Sumatra, £245,000; Straits Settlements, £225,000; Russia, £179,000; Borneo, £141,000; and the United Kingdom, £118,000. The struggle for supremacy in India is no new development. Until a comparitively short time ago the principal competitors were Russia and the Standard Oil Company. The fluctuations in the fortunes of the combatants are extremely interesting. During the five years to 1902-3, Russia gradually increased her predominance over America. In 1898-99 Russia contributed 62 per cent. of the total imports, as against America's 28 per cent.; in 1901-2, Russia's proportion was 85 per cent. and America's only 9 per cent. Then came the turn in the tide. In

1903-4, Russia's proportion declined to 71 per cent. and America's rose to 14 per cent. Two years later Russia could boast of doing only 12 per cent. of the trade, while America had raised her percentage to 45. In 1906-7, Russia had almost ceased to be a competitor, contributing only 3·6 per cent. whereas the United States occupied the predominant position with 56 per cent., which, however, in the following year declined to 41 per cent.; while Russia's percentage increased to 11. The whole outlook for those producers has been radically altered by the appearance of Roumania as a big importer (as well as by the increase in the domestic production), the percentage of Russia and America combined declining from 93 per cent. in the five years ended 1902-3 to 64 per cent. in the period ended 1907-8.

Chinese Enterprise.

According to the Paris correspondent of the *Daily Telegraph*, the most up-to-date factory in France and perhaps in Europe, has just been established in Paris by a Chinaman, and all its employees are young Chinese. The factory aims at the production of semi-artificial food, something like the famous nutritive pills of the late Professor Berthelot. The factory is established on a very solid financial basis, too, with a capital of £80,000, all subscribed by Chinese imbued with modern ideas. All the machinery is of Chinese invention and manufacture, and the raw material for the food-stuffs of coming millennium is imorted from China.

The factory has been founded by young Chinese Li Yu Ying, 30 years of age, who is an expert chemist, engineer, scientific, agriculturist, and a former student at the Pasteur Institute. He is the son of a former Minister of State at Pekin, and went to France in 1901. After spending some time at the Agricultural Institute at Chesnoy, near Montargis, he entered the Pasteur Institute at Paris. There he studied alimentary subjects from a vegetarian point of view, and developed a number of formulæ for improved and concentrated food-stuffs, for the production of which he conceived the idea of establishing a factory near Paris. Two years ago he went to China to secure the necessary capital, and at once obtained a sum of £80,000, half of which was subscribed by men in Government circles. A company was formed according to Chinese laws with headquarters at Tientsin, and Li Yu Ying then returned to France to purchase the ground and establish the factory at Lea Vallees, near Paris. It covers a vast area, and the machinery, as it arrived from China, was rapidly put in place. Special workmen, twenty-four in number, all Chinese, were brought over, and are now employed at the factory. The products are extracted principally from the famous Soya beans, and the amount of alimentary substances extracted is astounding. It is said that they include milk, cheese, caffeine, oil, jellies, flour, bread, biscuits, cakes, sauces, and a variety of vegetables.

Industrial Improvements in Madras. Review of a Year's Work.

The Madras Government have issued an order reviewing the administration report for the last year of Mr. K. T. B. Trassler, Acting Director of Industries. The Sembian Factory having served its purpose of demonstrating the practicality of the chrome tanning process in Madras, and having given an impetus to chrome tanning by private agency has since the close of the year been made over by the Government to other hands. The Salem Weaving Factory owing to the unfortunate outbreak of plague in Salem has also been closed. The Government note with pleasure the valuable and most promising results achieved by the Pumping and Boring Department and the gradual development of this department into the Bureau of Advice on all industrial questions in accordance with instructions contained in a recent despatch from the Secretary of State. The Department of Industries has been abolished and in place of the Director of Industries a Superintendent of Industrial Education has been appointed whose activities are to be restricted to educational and advisory work under the control of the Director of Public Instruction.

The Secretary of State has no objection to the establishment of a Bureau of Industrial Information and the Governor in Council trusts that means may be found for carrying on the developing still further the work done in this direction in pumping and boring department which has been initiated by the late Director of Department of Industries, the Hon'ble Mr. Alfred Chatterton. The Governor-in-Council does not consider that these operations can be satisfactorily controlled or directed by the Director of Public Instruction and the question as to how this branch of work done by the Department of Industries can best be administered hearafter is at present engaging the attention of the Government.

AGRICULTURAL SECTION.

The Tata Hydro-Electric Scheme.

His Excellency Sir George Clarke performed on the 8th February an important function of laying the foundation stone of the Tata Hydro-Electric Scheme at Lanowli. There were as many as 400 visitors from Bombay.

Sir Dorab Tata, Chairman of the Board of Directors of the Tata Hydro-Electric Scheme, in requesting His Excellency to lay the foundation-stone, gave a history of the scheme, which, he said, was prominently before the mind of his late father, Mr. J. Tata, who was the first to recognise the adaptability of those regions to the production of electrical energy through the agency of the water-power available on the Western Ghauts. After detailing various stages of the scheme, Sir Dorab observed that at the time of his father's death in May, 1904, the scheme had so far advanced that he had interested Government in it and enlisted their sympathy. Referring to the work done by different eminent Engineers, Sir Dorab said that few schemes had been more fully investigated from the engineering point of view, and the plans represented continuous work extending over many years.

Coming to the question of cost and consumers of power, Sir Dorab said that the Company was prepared to enter into contracts to supply electric power to mills at the very low rate of an anna per unit, including the maintenance of all electrical machinery, enumerating the advantages offered by the scheme. Sir Dorab said there was a "head" of 1734 ft., ten times as great as that at Niagara and four times as great as that of the Cauvery. Referring to the floating of the Company, Sir Dorab said that the bulk of the share and debentures had been taken up by some of the most prominent ruling chiefs and Princes of India. The present scheme, the speaker added, was sufficient to supply Bombay in the season of least rainfall, with 30,000 E.H.P. estimated on a basis of 3,600 working hours per annum, but provision had been made for the enlargement of the scheme to 30,000 E. H. P.

In reply to Sir Dorab Tata, His Excellency, in the course of a lengthy speech, said:—When ten and a half years ago the late Mr. Gostling, after a careful examination of this neighbourhood, propounded a practical scheme for supplying Bombay with power, Mr. Tata instantly saw the possibilities and then commenced the proceedings which his son has brought to a successful conclusion. From the time of my arrival in India I was captivated by this scheme, and it was my great wish, as I said at Sholapur, that it should be carried out with Indian capital. Quite apart from other considerations, promotion is an expensive business, and if the necessary capital could be found in India, without the assistance of London methods, it was certain that much money could be saved. Sir Dorab Tata knows that we had hopes and fears till the time came at last when he could tell me that the way was clear, and that the great Indian enterprise could be carried out with Indian financial resources. This is owing in great measure to those ruling Princes who have shown in a practical fashion their full trust in the future of their country, their anxiety for its progress and their total disbelief in the baseless hypothesis of a steadily decaying India.

What most appeals to me is that we are to-day providing the object-lesson which without immodesty, we may hope, will be learnt beyond the boundaries of our Presidency. Here is a great *Swadeshi* project rendered possible by the trust of Indians in the future of their own country. That is surely a political object-lesson of real importance. An investor naturally and rightly looks to dividends, but that does not exclude patriotic motives, and when one thinks of what could be done towards the development of India by means of capital now idle, one may well derive hope and encouragement from this day's ceremony. Educated Indian opinion should be better able to arrive at a just judgment of the soundness of Indian projects, and the advantages of the fructification of Indian capital in India are manifest. Such enterprise as this, so entered upon, symbolises the confidence of Indians in themselves, their willingness to be associated with a project somewhat novel in this country, and their assurance of political stability which alone can guarantee the continued advancement of India.

I know that I speak for you all in congratulating Sir Dorab Tata in bringing this scheme through many vicissitudes to the stage of accomplishment, in confidently wishing it the fullest measure of success, and in paying a tribute to the memory of that great pioneer of Indian enterprise, Mr. Jamsetji Tata. It will fall to my successor to inaugurate the completed works which will connect these valleys with the destinies of Bombay and add greatly to their natural beauty, and not least to the importance and prosperity of Lanowli.

Agricultural Education in Bombay.

From a resolution on the annual report of the Department of Agriculture of the Bombay Presidency we cull the following relative to the training of cultivaters' sons :—"The strong desire manifested at the Agriculture Conference held in Septemper 1909, at Poona, that the benefits of agricultural training should be brought closer to the peasantry by providing schools for those actually engaged in cultivation attracted the special notice of Government and a beginning has been made by opening at Poona a vernaculer school for the sons of cultivators where boys may be given a training in practical agriculture side by side with their ordinary education. It is gratifying to note that the class has made an excellent start and, as funds permit, it will be advantageous to extend the provision to other parts of the Presidency. On the other hand, efforts are not relaxed to make good the educational deficiencies of the boys of agriculturists who desire that their sons should take the full B. Ag. course of the College. The University regulations require that a candidate must have passed the previous examination before he can enter for the B. Ag. degree examination. This is a standard of education not frequently reached by farmers' sons, who are, therefore, unable to take advantage of the scholarships provided for their class at the College. Youths of the agricultural classes, however, not infrequently pass the Matriculation Examination, and to meet their case Government have extended the term of a number of the scholarships by one year, so that a boy who has passed the Matriculation is enabled to proceed to the previous examination preparatory to entering on the B. Ag. course at the College. Provision has also been made for admission to the full College course of those who are qualified to understand it but who cannot proceed to the University degree for want of a previous pass qualification. Students of this class are specially examined on the University standard and given certificates, and the question of substituting a special degree for these certificates is at present under consideration. Government will relax nothing of their efforts in these and similar directions to bring the College course within the reach of the classes who have a natural aptitude for the study of agriculture, as well as to provide less advanced and theoretical courses for such as neither require nor can profit by an advanced scientific training."

Mauritius Sugar.

Discussing the Mauritius sugar market in their market report dated January 20th, Messrs. Blyth Brothers and Co. say :— Our colony has been visited by heavy rains, which have been general all over the island doing a lot of good to the canes which had almost begun showing signs of drought and as the rain was accompanied by very hot weather, the prospects for next crop are much more favourable than they were when we last issued our market report. The present crop is practically at an end, all the estates except a few having finished crushing and it is estimated that the outturn will be about 200, 000 tons. Looking to the enormous amount of sugar in the docks unsold, it was palpable that prices sooner or later must decline, and although holders realised this they decided to do nothing until after the New Year's holidays. When business was resumed on 4th instant, it was seen that at about Rs. 7·60 or say 10-6 f. o. b. a fair number of orders were held, but after trying hard to obtain a few cents more bolders gave in one after another until there were more sellers than buyers. The first sale made was some 40,000—50,000 bags packed in single gunnies at Rs. 7·60 which were purchased by a European firm, followed the next day by another European firm taking 25,000 bags at same price and in same packing and 30,000 bags in one gunny and one vacoa at Rs. 7·50. These sales caused the Indian buyers to come on the market and it is estimated that about 200,000 bags of all sorts must have been sold at prices ranging from Rs. 7·50 to 7·65 according to quality.

Land Revenue in the C. P.

Mr. Chitnavis's resolution which after being amended ran as follows :—'This Council recommends to the Governor General in Council that Government should accept the principle that in the districts forming part of the old Saugar and Nerbudda territories, the land revenue demand should generally approximate to half assets, provided that individual exceptions are allowed to prevent material sacrifice of revenue. In the districts forming part of the old Nagpur Province the policy of Government should be gradually to reduce the fraction of the assets taken at succeeding settlements until assets approximating to half assets are reached, and in the meantime generally to limit enhancements to half the increase of assets since the last settlement was put and carried.'

Departmental Reviews and Notes.

LITERARY.

"THE HINDI PUNCH."

The eleventh annual publication of the *Hindi Punch* is a brilliant collection of humorous and instructive cartoons. The cartoons maintain the high level of thought for which this journal has been always known. Some of them present the situation most graphically. The cost of the volume is only Re. 1-4, and the volume is a useful addition to any library, as a pictorial history of the political and social events of the year.

"THE COMRADE."

We welcome the appearance of the *Comrade*, a weekly journal edited by Mr. Mahomed Ali of Calcutta. Judging from the half-a-dozen issues of the journal before us we have no doubt that it is a welcome addition to Indian journalism. It reflects sober Indian views and its policy is thus summarised by the Editor: "We are partisans of none, comrades of all. We deeply feel the many dangers of unceasing controversy between races and races, creeds and creeds, and earnestly desire a better understanding between the contending elements of the body politic in India." It is a laudable ambition indeed and we wish the new venture every success.

LITERARY MEN AND HONORS.

Many literary men have refused to be raised above the rank of commoners for one reason or another. Charles Dickens was compelled to refuse a knighthood for lack of means, and the late George Meredith was content with the Order of Merit, though a baronetcy was offered him. It is well known, too, that when Thomas Carlyle received a letter offering to make him "Sir Thomas," he threw it contemptuously into the wastepaper basket with the remark, "I would much prefer being given a pound of good tobacco."

"AMONG INDIAN RAJAS AND RYOTS"

Sir Andrew Fraser, the late Lieutenant-Governor of Bengal, is not rusting out in his retirement. In spite of his numerous platform engagements he has found time to write a book descriptive of some of his Indian experiences. This volume is entitled "Among Indian Rajas and Ryots" and will be shortly published by Messrs Seeley.

THE ENGLISH POLITICAL NOVEL.

"The great political novel of the century" is a phrase used by Mr. Lane in advertising Mr. Wells's "The New Machiavelli." It is singular that a people like ourselves, who have won a reputation for political insight, should have produced so few great political novels. One would suppose that the shifting movements, the clash of personalities, and the backstairs intrigues inevitable to party government would form an admirable theme for a novelist, and yet few have turned it to advantage. Miss Edgeworth seems to have been the first English novelist who placed her characters in a political environment, but the politics of "Patronage" are not very interesting, and the book is one of her worst. The hero of Warren's "Ten Thousand a Year" gets into Parliament after a contested election which is well described. Unfortunately, like all Warren's work, "Ten Thousand a Year" is spoilt by sentimentality and prejudice. The picture it gives of the Whigs is so coloured by Warren's Toryism that it loses even the merit of satire. Bulwer Lytton's "My Novel" deserves mention in any list of political novels, as does also Henry Kingsley's "Austin Elliot," a striking episode of which took place in the House of Commons during a debate on the Corn Laws. Mr. Justin McCarthy's "Waterdale Neighbours," Mr. Anthony Hope's "Quisante," and Mrs. Ward's "Marcella," and "Sir George Tressady" might, perhaps, be included.

But the best English political novels are those of Trollope and Beaconsfield. Beaconsfield's novels have received full recognition, though Mr. Herbert Paul says he never heard "of anyone who did not care for politics and yet admired the novels of Mr. Disraeli." We are convinced that Beaconsfield's reputation owes a good deal to his political novels. Trollope, on the other hand, has not quite come into his own as a political novelist. Many people familiar with the Barsetshire series have not read that other inimitable series which opens with "Phineas Finn" and ends with the "Duke's Children." Trollope took a keen interest in politics, and in these books he gives an admirable picture of the Cabinet meetings, Parliamentary debates, and intrigues in which figure a group of politicians, leaders, subordinates, and wire-pullers. The Duke of Omnium is a fine creation, so is Mr. Daubeny, and the grouping of the political scenes is admirably done. Upon the whole, we should class Trollope as the best of English political novelists.

EDUCATIONAL.

EDUCATION IN KASHMIR.

In his speech on the occasion of laying the foundation stone of the Prince of Wales College, Jammu, Rai Bahadur Dr. A. Mitra, the Minister of Education, gave a short account of the progress achieved in the Kashmir and Jammu State in various directions during the last quarter of a century. The progress made has been all-round, but nowhere has it been more conspicuous, said Dr. Mitra, than in the advancement of education among His Highness's subjects. Besides the Prince of Wales College at Jammu, the Sri Pratap Hindu College at Srinagar has now been taken charge of by His Highness's Government. Thus, the State is now able to boast of two first-grade Arts Colleges, besides three State high schools, 25 secondary schools, 174 primary schools and 6 girls' schools, besides a number of schools to which substantial grants-in-aid are paid. It is the intention of His Highness, we are further told, to raise the school at Samba in the province of Jammu, to a high school, to increase the number of the primary schools and to place them on a better footing. Nor is the cause of industrial education neglected, for His Highness has provided for a well-equipped technological school at Srinagar, which will be opened very shortly. The State has also made a great headway in industrial development. The canal near Jammu has been irrigating thousands of acres of land, and Baramula is harnessed a great electric power, with great industrial possibilities. Sericulture also has been progressing and expanding and already it brings several lakhs annually to the State coffer, while it gives employment to the labourers and a profitable occupation to the cultivators.

SANSKRIT COLLEGE IN PATNA.

Patna now bids fair to have yet another college in the near future. This time it is to be a Sanskrit College to teach all branches of Sanskrit education, including astrology and medicine. It is suggested that the various Pathshalas which already exist should be all merged in a new college. This scheme was discussed at length at the recent anniversary meeting of the Patna Sanatan Dharma Sabha at which Pandit Ganesh Dutt Shastri of Lahore spoke in favour of the scheme. Some donations are already promised for the new college.

THE PUNJAB UNIVERSITY REGULATIONS.

The revised regulations in the B. A. and B. Sc. examinations were passed by the Senate of the Punjab University and examinations by compartments have been sanctioned. Henceforth any student who has obtained 45 per cent. of the aggregate number of marks, but has failed in one subject only, obtaining not less than 25 per cent. of the marks in that subject, may be admitted to the examination of the following year and the year following after that, in the subject in which he failed, on payment of a thirty rupees fee, on each occasion, and if he pass in that subject, either of those years, he shall be deemed to have passed the B. A. or B. Sc. degree examination, provided that the candidates must continue to read in college and attend at least two-thirds of the number of lectures. Such a candidate shall not be eligible for scholarships and honours.

BOMBAY ANGLO-VERNACULAR SCHOOLS.

The need for improvement of Anglo-Vernacular schools in Bombay is thus referred to by the Director of Public Instruction in the last annual Report :— I have devoted an unusual amount of space to these schools, because recent events, political and academic, have drawn a good deal of attention to their condition and to their curriculum. The latter is almost wholly dominated by the Matriculation, so much so that in the schedule of studies issued by the Department the highest standard is left blank. Thus, instead of a well-considered curriculum with an examination imposed by a body little in touch with the schools and a curriculum cut to fit it, almost every subject in that curriculum requires overhauling as regards methods and text-books; and the Matriculation, whether regarded as a school-leaving or a college-entering examination, also requires recasting. Both of these matters are now under consideration: but, whatever happens, I do not think it likely that the Department will continue to abdicate its functions in respect of the highest classes of the schools under its jurisdiction.

EDUCATION IN THE U. P.

Sir John Hewett has issued a resolution on education in the U. P., in which he says he is dissatisfied with the present state of it. The Lieutenant-Governor regards the work of the year as very disappointing. In no branches of education, he says, has sufficient progress been made and in some there has been retrogression. In primary education there is stated to have been actual failure.

LEGAL.

HINDU AND MAHOMEDAN ENDOWMENTS.

Mr. Jenkins, in reply to Maulvi Syed Samsul Huda's question, regarding the administration of Hindu and Mahomedan endowments said :—"The questions put by the Hon'ble member, can, I think, be most conveniently answered together. So far as the Government are aware, practically no attempt has been made to utilise the remedies which the law already provides by invoking the powers which the Courts possess to enforce the proper administration of such endowments and they are not therefore prepared to agree to so material a departure from the policy of non-interference in religious matters consistently followed since 1868, as that which is involved in the proposals made under head 2 of the question, nor are they prepared to undertake, as a Government measure, legislation on the lines indicated in head 3 of the question."

THE INDIAN PRESS ACT.

The Hon'ble Mr. B. N. Basu has given notice of his intention to bring in a Bill to amend the Indian Press Act. The Bill does not touch the principles of the existing law, but provides for the extension of the time of appeal to the High Court from 2 months to 4 months with a view to affording sufficient time to aggrieved persons residing in Europe and abroad. The Bill also suggests an obligation clause exempting the heirs and assignees from liability to furnish security in cases of a fresh declaration under the Press and Registration of Books Act. The statement of the object and reasons of the Bill says that the Provisions of the Indian Press Act (I of 1910) were not intended to apply in the first instance to presses existing at the time of the passing of the Act. Section 3 of the Act, however, would apply to such presses when they pass by inheritance or purchase. It is therefore desirable that such cases should be expressly provided for and exempted from the operations of the Act at the time of the declaration required to be made by the heir or purchaser in case of publication in the United Kingdom and elsewhere outside the limits of the Indian Empire. The time at present allowed, namely two months, is not adequate to enable the applicant to comply with the rules framed by the High Court under section 21 of the Act (I of 1910) and it is therefore desirable that the period be extended to four months.

LAWYERS AND JUDICIAL OFFICERS.

The Hon'ble Mr. Jenkins replied to the Hon'ble Mr. Dadabhoy's question regarding the appointment of trained lawyers to high judicial offices :—"The Government, as at present advised, are not prepared to take the action indicated."

INDIAN COUNCILS ACT.

Pandit Madan Mohan Malaviya moved the Resolution "That this Council recommends that the Government may be pleased to appoint a committee consisting of official and non-official members to consider and report what changes should be made in the Regulations promulgated under the Indian Councils Act of 1909 so as to remove all legitimate complaints on the score of inequality in the treatment of the various sections of His Majesty's subjects and in regard to some of the disqualifications and restrictions placed on the choice of candidates seeking election to the Councils, also to ensure that the provision for a non-official majority in the Provincial Councils shall be more effective in practice." The resolution was withdrawn on an appeal from Mr. Gokhale.

CONSTITUTIONAL CHANGES IN CHINA.

The Constitutional programme submitted by the Chinese Assembly has been revised by the Throne, and in its amended form includes the promulgation during the present Chinese year of regulations for the formation of a Cabinet and the appointment of an Advisory Council consisting of the members of the present Grand Council, with Prince Ching as President. Arrangements are also to be made for the withdrawal of the Manchu bounties. By the end of 1911 these changes are to be perfected, civil, commercial, and criminal laws issued, and a Privy Council instituted. In 1912 a Parliamentary Budget will be framed and regulations issued for the holding of elections, which will be followed by the organization of a Parliament in 1913.

A BACHELOR'S WILL.

A wealthy bachelor, says the *London Mail*, to the astonishment and dismay of his relations, left a considerable sum of money to provide pensions for a limited number of single ladies over sixty. These single ladies must show evidence in order to sustain their eligibility, that they have rejected one or more advantageous offers of marriage. Apropos to this it seems that a while ago the will of an old gentleman was proved, leaving legacies to three ladies, "because," as he wrote, "they refused to marry me, and so to them I owe my earthly happiness."

MEDICAL.

PATENT MEDICINES IN INDIA.

One of the marked characteristics of Indian import trade during the last few years has been the enormous sale of patent medicines. All this indicates that foreign drugs have become very popular. Coming more and more into contact with the "foreigners", the Indians have gradually learned that the medicines of the Europeans are efficacious. The common medicinal methods formerly practised in this country now seem to be confined more or less to the poorer classes, and the fact that the consumption of patent medicines has become more a vogue than a necessity out in the East is almost entirely owing to their persistent popularisation by manufacturers. Both Britain and the United States at present export patent medicines to the British possessions to the extent of some millions of rupees, India, Burma and South Africa being the best exploited marts. Many American and English firms are now extensively advertising their medicines throughout India and a number of concoctions have lately, to a certain extent, jeopardised well-known specifics. In the meantime Indian manufacturers are not idle. A Bengali firm of manufacturing chemists handle all sorts of ready-made medicines, and is continually increasing its sales. With energetic work there is an unlimited field for this class of merchandise. With systematic advertising, as the best means of bringing their wares to the attention of the buyers, large sales are continually resulting, one indigenous firm alone selling some four thousand bottles of their preparation annually in one district alone. Most of the patent medicines manufactured locally are, we fear, little more than diluted alcohol, recent prosecutions having shown that these "patent medicines" contain as much as seventy per cent. of alcohol and ten per cent. of ether. Something should at least be done to repress these spurious concoctions. As it stands at present, it is very difficult to distinguish between the spurious and the genuine article. A bill making it compulsory for the chemist to declare the full formula of the preparation on each package or bottle can alone remove this serious evil.—*Commerce.*

INOCULATIONS FOR COLD.

Inoculations for 'Cold' have recently been extensively begun in several London hospitals. A few million dead bacteria are injected subcutaneously. The serum is manufactured from the patient's own bacteria (pneumococci, influenza, bacilli etc). Specimens are obtained, carefully isolated and grown to the required numbers; then killed by heat and injected. It is expected that the consequent antitoxin development will at least temporarily prevent infection by the same germ. 'If the person,' stated one of the hospital physicians, 'is in perfectly good health, we try to obtain samples of the germs most likely to attack him by taking cultures from the throat and nose. Cold microbes often lurk in the nasal passages and about the tonsils for months after the original attack, only waiting until a chill or physical strain temporarily lowers immunity so that they suddenly multiply and cause fresh colds. By being inoculated with the preventive serum the patient may often be rendered immune to colds throughout the winter.

THE CIVIL MEDICAL SERVICE.

In the House of Commons, Mr. Montagu, replying to Mr. Kelly, said that the resolution passed at the Indian National Congress at Allahabad on December 28th, regarding the superior posts in the Civil Medical Service, had not yet reached the Secretary of State for India. A despatch on the general question had been received from the Government of India and was under consideration.

A NEW INDIAN MEMBER OF THE I. M. S.

Dr. Jyoti Lal Sen, M.B., has passed the I.M.S. examination. Prior to his departure for England he held the post of Demonstrator of Biology in the Calcutta Medical College which post he resigned owing to his difficulty in obtaining study leave out of India. Mr. Sen has passed the examination within three months' time. He reached London in the last week of October and came out successful in the last week of January.

HEAVY BRAIN AND INTELLECT.

An eminent surgeon tells us that a heavy brain is no indication of intellectual superiority. The average weight of the European brain is from forty-nine to fifty ounces, yet five out of thirty-one male lunatics taken, without selection from post-mortem records, had brains ranging from fifty to fifty-six ounces. The brains of three female lunatics out of twenty-two exceeded fifty ounces. It is well known that epileptics usually have large brains.

SCIENCE.

AUTOMATIC COLLISION PREVENTER.

Sirdar Raja Babu, A. D. C. to H. H. the Maharaja of Patiala and Superintendent, Games Department, has contrived a very ingenious device "the Automatic Collision Preventer" to safeguard the life and property of the travelling public, whose painful yells and cries and sufferings in the event of a railway collision are so very appalling. It is well known that innumerable lives are lost from time to time by railway accidents. Sirdar Raja Babu is also the inventor of another marvellous invention, the "Automatic Chess Recorder and Time-keeper," a champion chess player (having won for three years running the championship cup at the Simla Chess Tournament), the author of an exhaustive and instructive work on chess and lastly a cricketer. On the evening of 4th November, at the Garden Party held at Patiala in honour of the investiture with full powers of H. H. the Maharaja, by His Excellency Lord Minto, the inventor had the honour of exhibiting the model of his device in full working order before the distinguished gathering consisting of His Honour Sir Louis Dane, the Lieutenant-Governor of the Punjab, his illustrious host the Maharaja and hundreds of European and Indian guests with State officials in dazzling dresses. It was particularly appreciated and admired by His Honour, who evinced a good deal of interest in the device. The engines of both the lines (on the same line), proceeding from opposite directions, were suddenly stopped at certain given points by an automatic arrangement, demonstrating thereby the utter impossibility of railway collisions, and accidents as well. Before giving a practical demonstration the inventor briefly explained the mechanism and the aims and objects of the device, and after thanking His Honour for granting him the privilege of an inspection of the model and taking almost a paternal interest in the invention, he conveyed his thanks to His Highness the Maharaja, without whose kind patronage and generosity, he remarked, it would not have seen the light of day. He then in a few words recounted the loyal and faithful services of his father—the late Dala Chhutti Lal, Director of Public Instruction, Patiala State and in charge of the late Maharaja's education, who served the State for a period of 35 years. The inventor has had also the honour of working the model under reference, before the Railway Conference, Simla, lately. Since the device has given so much satisfaction and aims at the safety of public life and property, one has a right to hope that the Railway Board and the Railway Administrations in India—who on their part are not the less anxious about the safe running of trains—would not fail to give the invention every possible support and encouragement, with a view to utilise it ultimately in real practice, and earn the gratitude of the suffering humanity. The public also will wish the inventor every success.

MR. CARNEGIE AND SCIENCE.

The gift of £2,000,000 to the Carnegie Institution at Washington by Mr. Andrew Carnegie, its founder, was announced in mail week, bringing the ironmaster's gifts to the institution to a total of £5,000,000. The discovery of 60,000 new worlds by Professor Hale, at the Observatory at Mount Wilson, California, was also announced. The Observatory was established by the institution, and its operations and discoveries afford Mr. Carnegie unending delight. Mr. Carnegie announced that a far more powerful telescope than man had ever made was now under construction for the Mount Wilson Observatory. With it he hopes to make possible the discovery of still more celestial bodies. The new telescope will have a lens 100 in. in diameter. Mr. Carnegie declares that "the whole world is going to listen to the oracle on the top of Mount Wilson, and in a few years we shall know more about the universe than Galileo and Corpernicus ever dreamed."

* * *

THE MILK IN THE COCOANUT

Not a few people have wondered what kind of stuff the milk of the cocoanut is. Recent analyses have, according to the *Lancet*, dissipated the delusion that the fluid has anything in common with real milk. It contains only 4 per cent., of solids, consisting chiefly of sugar 2·8 per cent. the balance being made up of mineral matter and tartaric acid. It is interesting to record more than half of the sugar present is mannitol, the sweet principle of manna, which is sometimes found also in wine as a product of normal grape sugar. The question has been discussed as to whether it would be profitable to extract the cocoanut water for the sake of its cane-sugar, but as this amounts to only 1-10th per cent. the process would not be commercially successful.

PERSONAL.

THE LATE SIR CHARLES DILKE.

We greatly regret to record the sudden death of Sir Charles Dilke. The present generation has known him as the ablest private member of the House of Commons, the greatest English authority on foreign affairs, and the most powerful and persistent friend that organised Labour ever obtained in the ranks of Liberal statesmanship. These were the achievements of a man who suffered a terrible and, in the opinion of the writer, an unmerited fall from his high place in Front Bench Liberalism when he had already passed middle life. No more honorable recovery could have been made; no more valuable career could have been bestowed, as a second service of personality, on his country. Without Sir Charles Dilke's pioneer work, the Labour Party could hardly have attained its present strength; his example made the study of labour legislation a fashion and a model for young Liberal and Tory members alike.

* * *

Sir Charles Dilke was withal the most laborious of men. Few subjects were outside his knowledge; his conversation, like his public speech, was almost overfull of facts; and a slow or ill-informed mind sometimes found it hard to disentangle his presentment of them. His methodical and devouring industry was, perhaps, without example among contemporary public men; it ranged from the gravest to the lightest studies, so that he was able to conduct his paper, the "Athenæum," with knowledge as wide and varied as that which he devoted to the criticism of foreign policy or naval organisation. In this richness of mental resource he resembled Gladstone; but his acquirements were those of the highly trained citizen of the modern world rather than of the admirer of older societies and modes of thought.

* * *

Sir Charles Dilke had a position in European statesmanship of unusual distinction; he was about the only Englishman who was looked to for authoritative outside accounts of the tendencies of our diplomacy and of our internal developments. —The *Nation*.

TOLSTOY'S LETTER TO HIS WIFE.

Thirteen years ago Tolstoy wrote a letter to be handed to his wife after his death. The text of this letter has been now published. It removes all doubts as to the reasons of Tolstoy's flight from his home at Yasnaya Polyana in November last, and shows that far from having quarrelled with his family he was merely carrying out a purpose long meditated. It is printed below:—

"Long have I been tormented by the discord between my life and my beliefs. To compel you all to change your life, the habits to which I myself had accustomed you, I could not; and to leave you ere this I also could not, believing that I would deprive the children, while they were little, of that small influence which I could have over them, and would grieve you; on the other hand, to continue to live as I have lived these sixteen years, struggling and irritating you or falling myself under those influences and temptations to which I had become accustomed and by which I am surrounded, I also cannot, and I have now decided to do what I have long wished to do—go away, because, first, for me, in my advancing years, this life becomes more and more burdensome and I long more and more for solitude, and secondly, because the children have grown up, my influence is not needed, and you all have livelier interests which will render my absence little noticeable.

The cheif thing is that just as the Hindus nearing 60 retire into the woods, and as old religious men seek to devote their last years to God and not to jokes, funs, gossip, or tennis, so for me, entering my 70th year, the all soul-absorbing desire is for tranquillity, for solitude, and if not for entire harmony, at least not for crying discord between my life and my beliefs and conscience.

That I should have gone away from you does not mean that I am displeased with you. On the contrary I recall with love and gratitude the long 35 years of our life, especially the first half of this period, when you, with the maternal devotion of your nature, so firmly and energetically bore that which you considered to be your duty. You have given great motherly love and devotion and you cannot but be prized for that. But during the last period of our life, the last 15 years—we have drifted asunder. I cannot think that I am to blame, because I know that I have changed, not for myself nor for other people's sake, but because I could not otherwise. Neither can I blame you that you did not follow me, but thank and lovingly remember and shall continue to remember you for what you gave me."

POLITICAL.

GAEKWAR ON NATIONALISM.

Replying to an address from the Aryan brothers, Bombay, H. H. the Gaekwar of Baroda said:—

You all know that "Unity is strength" and unity can only be achieved when there is love and sympathy between the members of a society. The next point is, how is that love to be created and if created how is it to be maintained. I consider there is no royal road to achieve that goal. I think there is nothing that brings people together more readily than breaking bread on the same table. It is my belief, and when I sympathise with you, it is not for praise or eulogium but to unite our different races together. I consider the greatest ideal for us is to form a nationality. To attain this ideal, sentiments should be similar, and that can be achieved by social intercourse. No community can look forward for substantial progress without such intercourse and similarity of sentiments. Without them there may be some progress, but that progress cannot last. It would be presumptuous for me to repeat the noble sentiments expressed by Sir Narayan. I can only say that I concur with him so far as sentiments and ideals are concerned. But I beg to differ from him in one point and it is his reference to me in a manner which I do not deserve. I have not realized these sentiments and ideals, but they are ideals for myself. I take them in my own way so far as it lies in my power and I hope this ideal and goal will also guide my countrymen.

THE INFLUENCE OF THE CONGRESS.

In connection with the appointments to the Madras Executive Council and High Court announced recently, it is interesting to recall how many members of the Indian National Congress have been selected by the Government to distinguished offices under the Crown. Mr. S. P. Sinha, the first Indian member of the Governor-General's Executive Council, Mr. M. B. Chaubal, the Indian member of the Bombay Executive Council and Mr. V. Krishnaswami Iyer, who has just been translated from the High Court Bench to the Executive Council in Madras, are all Congressmen. Mr. K. T. Telang, Mr. Budruddin Tyabji and Sir Narayan Chandavarkar, Judges of the Bombay High Court, Sir S. Subramania Iyer, Mr. C. Sankaran Nair and Mr. P. R. Sundara Aiyar, Judges of the Madras High Court; Sir Gooroo Dass Banerjee, Babu Saroda Charan Mitra, and Mr. Syed Sharafuddin, Judges of the Calcutta High Court; Sir Pratul Chandra Chatterjee, Judge of the Punjab Chief Court, Sir Bepin Krishna Bose and Rai Bahadur Pandit Sundar Lal, Judicial Commissioners of the Central Provinces and Oudh, respectively; Mr. P. S Sivaswami Iyer, Advocate-General, Madras, and Mr. B. C. Mitter, Standing Counsel, Bengal, all were or are Congressmen. It is equally interesting to notice that just as leading members of the Congress have passed into Government service, so have retired Government officials joined the Congress freely. Mr. A. O. Hume was Secretary to the Government of India in the Agricultural Department; Sir Wiiliam Wedderburn was Judge of the High Court and Chief Secretary to Government in Bombay; Sir Henry Cotton was Chief Commissioner of Assam; Mr. J. P. Goodridge was District and Sessions Judge in the Central Provinces; Sir Romesh Chandra Mitter was Acting Chief Justice of the Calcutta High Court; Rai Bahadur V. M. Bhide was a Subordinate Judge in Bombay; Mr. Romesh Chandra Dutt was Commissioner of a Division in Bengal: Raja Midho Lal was a Subordinate Judge in the United Provinces; Dewan Bahadur M. Adinarayana Iyah was Deputy Commissioner of Revenue Settlement in Madras; Rao Bahadur Waman Madhav Kolhatkar was an Acting District and Sessions Judge in the Central Provinces. Officials of Indian States too have freely joined the Congress. Rajah Sir T. Madhava Rao was Dewan of Baroda, Indore and Travancore. Sir K. Sesbadri Aiyar, Dewan of Mysore, had consented to preside over a Session of the Congress when suddenly his life was cut short. Dewan Bahadur R. Ragoonath Rao was Dewan of Indore. Dewan Bahadur K. Krishnaswami Rao was Dewan of Travancore; Mr. Dadabhai Naoroji was Dewan of Baroda; Dewan Bahadur Ambalal Sakerlal Desai was Chief Justice of Baroda; Rao Bahadur C. V. Vaidya was Chief Justice of Gwalior; Mr Abbas Tyabji is a Judge of the Baroda High court. Among territorial magnates, the late Maharajah of Durbhanga, the Maharajas of Nattore and Cossimbazaar, the late Maharajah Bahadur Sir Jotendra Mohan Tagore and Rajah Peary Mohan Mukerji were or are supporters of the Congress.—*Leader*.

GENERAL.

LORD CREWE ON INDIA.

The Earl of Crewe, Secretary of State for India, presided over the annual lunch of the North Staffordshire Liberal Federation, held in mail week. Responding to the toast of "His Majesty's Ministers," proposed by Sir Arthur Nicholson, Chairman of the Federation, he referred to his office and the outlook in India. It was, he said, no light task to succeed a man like his friend Lord Morley in any post, and particularly in that post, which he had filled with so much distinction. It was a real piece of good fortune for India, at a time when reforms in the Indian Government were expected and were, indeed by common consent necessary, that a man should have been found to carry them out of so wide an outlook and of such rare intellectual calibre as was Lord Morley. He himself had been far too short a time in his present office to attempt to dogmatise about India, but he thought he might venture to say that the general outlook there was a hopeful one.

In the last few years they had heard much of what was described by the word "unrest." There had been, no doubt, a certain general ferment of opinion, and there had been what we must be careful to regard as an entirely separate thing—certain deplorable outbreaks of violence. But it was to be hoped that the reforms which were instituted at the time of the late Indian administration were going to be given a fair chance, and, indeed, it was most desirable that they should, for almost worse in a period of what was described as "unrest" than the agitations themselves were the effects upon the general life of the country. All the problems which it was the duty of a Government to consider—problems of how to deal with scarcity, of how to fight disease, of how to bring about a greater diffusion of elementary education, to mention but a few,—all those were liable to be pushed aside when the mind and energy of the Government were taken up with considerations of public safety. But he trusted that a period of greater repose was before them, and he looked forward, for one thing, to the approaching visit of the King and Queen to India, a proposal which he was given to understand, was exciting the greatest enthusiasm among all creeds and classes there—to do much to ensure that time of tranquillity which was so needful for the future advance of the great Empire.

PROGRESS OF BUDDHISM IN THE WEST.

It is said that Buddhism has been making great strides in Europe of late. The membership of the Buddhist Society of Great Britain and Ireland is now counted by hundreds, and branches have been established in Liverpool and Edinburgh. Great progress has also been made by the German Buddhist Society. Buddhist propagandists have been especially active in Hungary. For the first time in Europe, we are told, an attempt has been made in Hungary to get Buddhism officially recognised by the State, so that it could be taught in schools. The plan was not successful owing to the opposition of the Roman Catholics. In Switzerland and Italy too the number of adherents of Buddhism is growing steadily, and new Buddhistic colonies, it is announced, will shortly be formed in those countries.—*Leader*.

THE TRANSVAAL INDIANS.

Under the auspices of the Indian South African League, a public meeting was held at the Y. M. C. A. Auditorium, Madras, on February 10th, to hear the lecture of Mr. John H. Cordes of *Indian Opinion*, a paper published in South Africa. Mr. G. A. Natesan, one of the Secretaries of the League, in introducing Mr. Cordes to the meeting, observed that Mr. Cordes was one of the very few Englishmen in South Africa who have been identifying themselves with the cause of Indians there.

Mr. Cordes, in the course of his lecture, referred briefly to the causes that led to the present situation in the Transvaal and gave a pointed account of the trials and difficulties to which the Indians in South Africa have been subjected. Mr. Cordes made an eloquent appeal to the Indians of the better classes, not coolies, to go to South Africa and join them in the struggle and enable them to win the battle which they had been fighting so well and so heroically and at such a tremendous self-sacrifice.

ADVISORY BOARDS.

Mr. Butler, in reply to Rao Bahadur R. N. Mudholkar's question in the Viceregal Council re: formation of Advisory Boards to advise Local Governments in regard to the introduction of new, or development of existing industries, said :—

The appointment of Advisory Boards has been recommended in four Provinces—Madras, the United Provinces, Eastern Bengal and Assam, and the Central Provinces—and the recommendation has been accepted by the Local Governments concerned. The matter is primarily one for Local Governments who are interesting themselves in it,

OFFICE OF THE REGISTRAR OF BOOKS. 3 MAR 1911 MADRAS.



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A FIELD OF COMMON ENDEAVOUR.

BY

MR. VALENTINE CHIROL.

WHEN I was last in India, the Editor of the "Indian Review" was good enough to offer me the hospitality of his columns. A variety of circumstances unfortunately delayed my acceptance of his invitation, but I am the less inclined to regret the delay as it enables me now to quote in support of the considerations which I wish to lay before his readers, the language recently used by one of the representatives of British Rule who enjoys, I believe, in a very special degree the respect and confidence of the Indian community. In inaugurating a scheme to supply Bombay with electric power from a storage reservoir in the Western Ghats initiated by Indian enterprise and with Indian capital, Sir George Clarke observed that such an undertaking symbolises the confidence of Indians in themselves and in the political future of their country, for what alone had rendered this great *Swadeshi* project possible was the assurance of political stability without which there could be no guarantee for the continuous advancement of India.

The moral which the Governor of Bombay's words convey should, I am convinced, appeal to every patriotic Indian, whatever his creed or race or politics may be, and which all patriotic Englishmen can help him to take to heart and to carry into practice. There may be differences of opinion between Englishmen and Indians as to the best form of Government and as to the best methods of administration in such a country as India and there must obviously always be profound differences of opinion between them on questions appertaining to the domain of religious and, in some respects, of ethical thought. It may be that even on questions affecting the fiscal and financial relations between the Imperial and Indian Governments opinions will continue to differ as in the past, though one of the most valuable results of the increased opportunities afforded by the enlarged Councils for consultation between the representatives of Government and the representatives of Indian opinion will be to lend far greater weight in future to the views of the Indian Government when they may happen to be at variance with those of Whitehall. But there is no field of common endeavour in which Englishmen and Indians can work so usefully and so cordially together as the immense field afforded by the economic development of India, and none in which success would do so much to hasten the accomplishment of many of the most legitimate aspirations of the Indian peoples. We may not all be at one, for instance, as to the present system of education in India nor as to the causes of such defects as it presents, but no one, I think, will deny that there are many defects still to be remedied, and that as the remedy in most cases must involve heavier expenditure one of the chief difficulties is the financial difficulty. The same may be said as to the incidence of taxation and also as to the famous question of the 'drain.' We need not assent to statements which many of us regard as extravagant concerning the burdens imposed upon the Indian taxpayer, but we are all of us agreed that a reduction of those burdens is eminently desirable. In every civilised state

public prosperity and the elasticity of the public revenue are recognised to-day as being indissolubly bound up with the industrial growth of the country and the development of its natural resources. It is a commonplace that not only the power of Great Britain but the very existence of the British Empire has been due to the commercial and industrial enterprise of the people of these islands and of those who have gone forth from them to found new communities of their own stock beyond the seas. All the other Western nations have followed her example; some are striving to outshine it. The United States of America which have sprung, so to say, from our loins are the most signal instance of all and every one of the great dominions subject to the British Crown has been built up on the same foundations. The history of the leading States of the European Continent conveys the same lesson. Had it not been for the commercial thrift and industrial prosperity and notably the agricultural prosperity of France she could never have recovered with that extraordinary vitality with which she constantly astonishes the world from the disastrous consequences either of the great Napoleonic wars at the beginning of the last century or of the Franco-German war just forty years ago. If we take the case of Germany, the most powerful of the Continental States of Europe to-day, we know that the burden of its armaments which its rulers regard as indispensable to the maintenance of its greatness would have long since proved intolerable,had not the growth of its armaments been accompanied throughout by the wonderful growth of its industries.

Or again, let us look at Japan, since Japan has been the first Asiatic nation to secure for herself a recognised place amongst the great powers of the world, and the example she has set is naturally calculated to fire the imagination of other Asiatic peoples. I have paid several visits to Japan and I may, I think, venture to say that few Englishmen have followed with greater sympathy and admiration the marvellous transformation which that gifted people have gone through practically within my own life-time. The emergence of Japan is to my mind by far the most important fact in the annals of the nineteenth century, and when the history of our times comes to be written dispassionately and with full knowledge, no one will occupy in it a higher place than the small band of Japanese statesmen who have been the makers of modern Japan. What will, I believe, stamp them more than anything else with the indelible caste-mark of genius is their recognition of commercial and industrial prosperity as an indispensable basis of permanent national greatness.They came of a race to which, in its absolute isolation for centuries past, all traditions of commerce or of industry except within the narrow limits of their self-sufficing islands were unknown, and, above all, they came of a class which had been trained for generations to despise commerce and industry as pursuits unworthy of those born to the higher privilege of bearing arms. It may have been relatively easy for the Japanese *samurai* to translate the virtues of an ancient fighting aristocracy into modern terms of iron-clads and army corps, but it required intellectual insight of the highest order to realize that iron-clads and army corps cannot endow a nation with abiding power unless they are backed by the material resources which commerce and industry can alone develope. In the last conversation which I had at Tokyo some 18 months ago and only a few weeks before his untimely death, with Prince Ito, one of the greatest of the makers of modern Japan, the chief argument which he used in assuring me of the earnest desire of Japan for peace was the absolute necessity of peace in the best interests of Japan who required, in his opinion, at least twenty years of solid and undisturbed work at home in order to place her economic situation on a basis of stability and prosperity commensurate with the position which she had achieved for herself in the world by her warlike achievements. "A nation," he said "may win victories by land and by sea but they will not endure unless they are fought in pursuance of a policy informed by the permanent economic interests of the country, and if you study the history of Japan during the last fifty years, I think you will agree that its

economic development is in reality a far more remarkable feature than the successes which have chiefly attracted the attention of the outside world. My own personal influence has been consistently exerted to that end ever since my first visit to England more than forty years ago when I fortunately realized the solid foundations upon which your national strength rested. That was the time when your middle classes, deriving their power from the pre-eminence of British commerce and industry, were reaching the culminating point of their authority in the Councils of the State, and I was painfully conscious that not only did no corresponding class exist in Japan, but that there was no room for its existence under the conditions which then governed the structure of Japanese society." Hence Ito and his friends had first to pull down and then to reconstruct the social structure of Japan in order to call into existence a new class capable of fulfilling those organic functions which he had recognised with such marvellous intuition to be essential to the vitality of the modern state. Let those Indians who turn to the history of modern Japan for guidance and and encouragement in the regeneration of their own history study it in this light. Let them not dwell exclusively upon those perhaps more dazzling pages on which are inscribed her military achievements and her determined efforts to vindicate her national independence and her equality of rights amongst the great powers of the world, but let them follow the indefatigable spade-work of a more humble character which has built up her commerce and industry and prepared the way for her economic expansion not only within her own islands but on the mainland of Asia. It was to this end that the whole system of national education in Japan was shaped and as example is better than precept the representatives of the old feudal classes did not disdain to send their children to sit on the same school benches with the children of the humbler classes they were seeking to draw up in order to redeem commercial and industrial pursuits from the social stigma under which they had lain in the old order of things. A young *samurai* who went into business or started a manufacture was considered to be rendering no less meritorious service to the state than one who merely adopted the time-honoured profession of arms or who devoted himself to higher forms of literary culture. It is by this process that out of the fusion of two classes formerly separated by a deep social gulf that an absolutely new middle class has arisen in Japan which has brought her commerce, her industries, her shipping, her finances to their present high standard of efficiency. It is this genuine and continuous *Swadeshi* movement in Japan which, without any spasmodic violence and without any premature revolt against the economic ascendency of the West, has made Japanese progress effective and durable. Even now, as Prince Ito recognised, Japan has not yet reached the final goal, but there can be little doubt that she will reach it if she continues to pursue it with the same steady moderation and the same indomitable perseverance.

Is not this the finger-post which may best serve to guide the leaders of educated opinion in India? There has, indeed, been during the last few years in India an increased recognition of the importance of industrial and commercial endeavour, but has it not been too often ill-informed and ill-directed? I do not wish to discuss here the nature of the *Swadeshi* propaganda which has figured so largely in recent political agitations, but, whatever may be thought of the particular purpose to which it was applied, the event has certainly shown that in the present conditions of Indian industrial and commercial development a *Swadeshi* movement of that aggressive character lacked the indispensable elements of success, for, it had not behind it any adequate economic strength. For this reason, even from the point of view of the Indian Extremist, *Swadeshi* was bound to fall as a weapon of revolt, for without the support of capital there can be no economic vitality in a country, and whilst any political disturbances must necessarily tend to check the inflow of British capital into India, the influence of the educated classes amongst the Indians themselves has not yet been exerted to induce the investment of

Indian capital in commercial and industrial enterprise, and to render it thereby independent of foreign capital. Admirable as in many respects has been the response of the last two generations to the new educational facilities opened up to them since 1854, it has hitherto unfortunately yielded but very scant fruits for the economic development of the country. It has produced many able lawyers, many intelligent officials, many eloquent speakers, many astute politicians, but—without underrating the economic writings of the late Mr. Justice Ranade and others—how few men has it produced who have given any practical impulse to the economic life of the country? In no direction does the activity of the Indian National Congress seem to me to be more open to legitimate animadversion than in its failure to stimulate the economic side of Indian life, whilst its systematic and often unfair criticism of British methods of administration and government were only too well calculated to discourage economic energy by undermining public confidence in those whose authority it neither could, nor professed to wish to, overthrow. Surely, the attitude of Indians such as the late Mr. Tata displayed far greater genuine patriotism. He was not by any means out of sympathy with the aspirations of his fellow-countrymen towards a larger share in the conduct of public affairs, but he recognised in practice what so many Indian politicians profess to recognise in theory, namely, that the maintenance of British control is necessary and even desirable, but, unlike them, he carried that belief to its logical conclusion by looking to the maintenance of British control as the only possible guarantee for the development of India's industrial prosperity. The natural resources of India are immense, and if they have remained as they are at the present day to a great extent undeveloped, the chief responsibitity certainly does not rest with her rulers; it must rest very largely with the leaders who have neglected to educate public opinion on this vital subject. Nor did Mr. Tata entertain any short-sighted prejudice against the introduction of British capital into India for the furtherence of her economic development any more than the Japanese statesmen have hesitated to appeal to foreign capital for the economic development of Japan. But like them he realised that full benefit of his country's economic development would only be reaped when his own fellow-countrymen had been induced to unlock their hoards and invest them in indigenous industrial and commercial enterprise. Japan like India was originally dependant almost solely upon her agricultural resources, but Mr. Tata like Prince Ito saw that a country cannot subsist solely upon agriculture, and that its economic advancement must be achieved by utilising its own vast resources of raw material and applying to them, modern processes of industry which require now-a-days the abundant co-operation of captial. Mainly under his inspiration Bombay has already shown what Indians can do for themselves in the creation of a great cotton industry, and when we compare the results achieved by the great industrialists of Bombay in connection with the cotton industry of their city with what Bengal has failed to do in connection with the great jute industry of that province which is still practically dependant upon British management and British captital, we may well ask who are the more genuine Indian patriots—those who have mainly devoted their energies in Bombay to solid economic work or those who in Bengal have directed their activities mainly towards political agitation. Moreover, so long as Englishmen and Indians have to live side by side in India, is it not eminently desirable that they should seek in their intercourse not the points of difference which political agitation must inevitably accentuate, but the points of contact which common economic interests always tend to produce. So far as genuine *Swadeshi* means the legitimate furtherance of Indian commercial and industrial interests, the experience of many years past has already, I think, amply demonstrated that the British rulers of India are not a whit behind the most intelligent and patriotic Indians in their desire to promote its successes. The reforms introduced by Lord Morley and Lord Minto, if the signs of the times may be trusted, have already gone far to bring about a truce of political passion, and, if we may all hope that that truce will lead to permanent peace, nothing will conduce more surely to the fulfilment of that hope than the recognition by Indians and Englishmen alike that in the economic development of India lies the widest and most beneficent field of common endeavour.

Buddhism and the Depressed Classes.

BY

THE ANAGARIKA DHARMAPALA.

INDIA is the only country wherein the people are classified under the nomenclature of jati and gotra. The ancient Brahman law-givers had not a very comprehensive idea of the world. They made laws to suit their own fancies. Manu, Asvalayana, Apastamba, Gautama did not perhaps know that there were other lands and other races who did not recognize the artificial classification. They made stereotyped laws and did not calculate the harm they were doing for future humanity. China, Japan, Burma, Siam, Tibet, Afghanistan, Persia, Arabia, Europe and the United States of America did not recognize anthropological differentiations. In other lands, man's ability was the criterion of individual greatness. The Brahman law-givers made birth the criterion of individual greatness. The result is that while all other lands are on the march of progress, India has fallen a prey to foreign invaders. Caste has tended to destroy the unity and harmony so essentially necessary to national development. Had the Brahman law-givers some sort of experience of human nature beyond the borders of India, they would perhaps never have made the unnatural distinctions utterly unsuited to progressive humanity. They never imagined that in the distant future, nations would develop and advance towards India, and subject her illiterate and ignorant population to a kind of perpetual slavery. The object of the early law-givers was to keep power in the hands of a special class perpetually. They adopted the plan of intellectual lynching as the white people of the Mississippi valley of America lynch the Negroes. They adopted the caste distinctions as the whites do to-day in making laws to keep all Asiatics out of the "white man's land." It is simply an exhibition of selfishness and a lusting after power. What the Whites and Americans in South Africa and California respectively are doing to-day, the ancient Brahman law-givers did to the teeming millions of India. The study of the Indian census statistics is very interesting inasmuch as they show how the people in India stand compared with other races and nations in the world. I gathered the following statistics from the census report of 1891. Population of India in 1891 was 286,905,456. Deduct the Mussulman population of 34,348,085; Europeans 166,428; Eurasians, 81,044; Parsees 89,618; Indian Christians 1,807,092; disreputable vagrants 400,969; asceties 2,717,861; we have of the native population who may be called Aryans and Dravidians, about 252 millions. Of the 252 millions:

The Military Kshatriyas number	29,393,870	Washermen	2,824,451
Landholders	47,927,361	Shepherds	5,152,175
Brahmans	14,821,732	Oilmen	4,672,907
Kayasthas	2,239,810	Potters	3,497,306
Cattle breeders	11,569,319	Lime workers	1,531,430
Traders	12,148,597	Fishermen	8,261,878
Agricultural labourers	8,407,996	Toddy drawers	4,785,210
Goldsmiths	1,661,088	Leather workers	14,003,110
Barbers	3,729,934	Village Watchmen,	12,808,300
Blacksmiths	2,625,103	Mehtars	3,984,303
Carpenters	3,442,201	Butchers	605,890
Weavers	9,369,902	Refuse Cleaners	6,363
		Temple Service	320,530

Number returned as knowing English 537, 811; literate males 11,529,621; literate females 541,628; total number of literates out of a population of 286 millions is 12, 071,249. The number of illiterate people in India is abnormally appalling. Think of it, 274 millions of the people are steeped in ignorance. No wonder that the people are in a state of perpetual slavery. It is a land of darkness, where plague, famine, poverty, superstitions, fanaticisms thrive. If we take the Brahmans, the military and agricultural Kshatriyas, Kayasthas, cattle breeders and traders and put them under the category of the "high castes"

and all the rest as low castes, we have about 126 millions of the high castes, and about 121 millions of the "low castes." It is the profession that has been made the criterion of manhood. The ancient Brahman law-givers like the modern upstart imperialists wished that the labouring class of people should remain in perpetual slavery. Manu and other law-givers made laws to suit the interests of the governing class. History is repeating itself in India. Hear what the Brahmanical law-giver said: "The Sudra is not fit for any ceremony." In the Vedanta Sutras, Sankara argues in this wise: "The Smritis prohibit their learning the Veda, their studying the Veda, and their understanding the Veda and performing Vedic matters." The prohibition of hearing the Veda is conveyed by the following passages: 'The ears of him who hears the Veda are to be filled with molten lead and lac' and 'for a Sudra is like a cemetery, therefore, the Veda is not to be read in the vicinity of a Sudra. There is, moreover, an expression: (of the Sudras, studying the Veda)' his tongue is to be slit if he pronounces it, his body is to be cut through if he preserves it.'" (Sacred Books of the East, vol. 34, p. 228.) Thus did Sankara argue to show the unfitness of the Sudras to study the ancient books containing the wisdom of the Rishis! In Europe, in the medieval period the people were kept in ignorance by the Roman Catholic hierarchy. Medievalism reigned and science had no place. People who dared to think were brought before the court of inquisitors and if they did not recant they were burnt at the stake. What the Roman Church did in Europe in keeping the people in a state of stagnation the Brahman priesthood did in India. Learning was the monopoly of the higher castes, and the Sudras were only to serve. Racial pride generated race hatred and India was the central arena of sectarian hatred and racial jealousies. Progress was arrested, and conservation dominated. Like the Confucian classics the Brahman classics enunciated the degenerating doctrine of stagnation. Let each one stick to his ancestral dharma, was the shibboleth of the man in power. No wonder that India remains stagnant. The law of evolution was ignored, and the law of cause and effect found no devotees. Slaughtering of animals to propitiate the he-gods and the she-gods was the principal part of religion; the priest became all-powerful, without him the soul of the dead man could not be admitted into the presence of God, and the most elaborate ritualistic practices were formulated by a greedy priesthood.

According to astrological calculation the Mahabharata War took place about 5000 years ago. At the end of the War everything that was good, noble and true, it is said, perished. Chaos reigned, and for nearly 2500 years class hatred begotten of caste pride, unrighteousness, pauperism of the labouring classes, sensualism of the idle rich, priestly and aristocratic immorality, ascetic insanity, sectarian strife, dominated. Love, compassion, honesty, sexual purity, truthfulness, unity, temperance, mercy had no place in the land. The people were longing for a change, and the Buddha in the form of mercy appeared to reform and elevate the high and the low.

The Puranas mention that when the land is full of iniquity and righteousness has declined, Vishnu comes down in the form of man and saves the righteous and destroys the wicked. If the avatar theory is correct then it is evident that the God had to come several times to this earth to reform succeeding generations. What the preceding avatar failed to accomplish the succeeding avatar consummated. Parasurama came to destroy the Kshatriyas and to uphold the power of the Brahmans. Rama came to destroy the power of Shiva and to obtain victory for Vishnu. The eighth avatar Krishna came to destroy the whole race of Kshatriyas and he succeeded in having annihilated the Kshatriya power as well as those who were representatives of the good and the true. "The field became gory with human blood. Verily, the science of morals will disappear from the earth with Bhishma's departure."

The Pali books say that about 2500 years ago the gods approached the future Buddha who was then in the Santhusita heaven, and prayed

that he should be born on earth for the salvation of the world, and he having found that the time was ripe to appear on earth, consented and was born in the family of the Sakyas of the race if Ikshavaku of the solar race in Kapilavastu. In his 29th year he made the great renunciation and having found the cause of human misery and the remedy for the removal of misery he as the Buddha began to proclaim the immortal doctrine of love and holiness as the appanage of all and that the criterion of human greatness does not depend on birth and wealth but in the doing of good deeds, in the acquisition of the higher knowledge and leading a righteous life. He taught the eternal verities of mercy, abstinence from cruelty, loving kindness, the science of hygiene, and sanitation and health, of physical purity and chastity, abstinence from alcohol, from slander, gossip, harsh words, co-operation, unity, the law of evolution and cosmic decay, the law of Karma and the law of re-birth according to Karmic acts, words and thoughts and hoisted the banner of absolute freedom making man above the sensual gods who has annihilated anger, nescience, and sensual and carnal desires. Science, medicine, architecture, learning, agriculture, lawful industries flourished and India during the Buddhist period, if we are to accept the account given by the Chinese and Greek visitors to India, was a heaven upon earth. The pride of birth was shown to be an evil, and by the enunciation of embryological laws the Brahman and the pig were shown to be related by Karma as well as by foetal development. The low castes and the high castes mixed in a spirit of brotherhood and the high castes lost the spirit of arrogance.

What the depressed classes of modern India need to-day is education on scientific and ethical lines. The teeming millions need the doctrine of Buddha's love, harmony, concord, unity, education in science and arts as emphasised by the Buddha. The religion for the Depressed Classes who are outside the pale of caste is the religion of good deeds, of science and of righteousness—the religion that ignores caste and pride born of wealth.

"I would uplift the masses to a life of greater happiness by giving them better protection by the law's strong hand, speedier justice when they suffer wrong, help in misfortune, sorrow and distress. More of the training that fits brain and hand to master life's hard tasks and conquer Peace. And crowning all I would uplift the mass of the world's toilers by the mighty power of Faith and Duty realized in Deeds that make the lowliest toilers heroes true, as those whose fame-wreathed foreheads touched the stars."

C. C. Bonney, *Open Court*, April '02

"A wail of human misery is ringing in my ears,
The sight of wretchedness has filled my eyes with tears;
The myriad huts of mud and straw where millions toil and die
Are blots upon this fertile land, beneath an Orient sky.

Here then upon these plains of India was fought out the great conflict between Selfishness and Love. Alas! old deep-rooted despotism proved the stronger and Buddha's Christ-like Doctrine of 'the Brotherhood of Man was driven into other lands."

J.L. Stoddard.

The Doctrine of Buddha shows the path of enlightenment to happiness and peace. It is the religion best suited to the people outsde the pale of Brahmanical caste institution. The Japanese, Burmese, Chinese, Mongolians, Javanese, Tibetans, Siamese and Cambodians have been brought under the humane civilizing influence of the Aryan Doctrine of the Tathagato. They are progressing and certainly these nations are better off than the depressed classes of India. The greatest of the Indian sovereigns was the emperor Asoka whose rock-cut edicts show the enlightened policy which he had followed for the welfare of the people of India. The Aryan civilsation under the banner of Buddha penetrated into distant countries, but in India, the land made sacred by the great Teacher, is sunk in ignorance, and India without the Buddha's religion of love and progress, is an anomaly. All reforms, social, moral, political, have been won at great sacrifice, and the Buddha made the great Renunciation in order to bring happiness to the teeming millions of India's helpless children. Buddhism has no revelation, has no ritual, no ceremony, no self-appointed priesthood, no Pope to dominate and dogmatise. All are free under the spiritual sunlight of Truth. India's spiritual regeneration depends absolutely on the acceptance of the Tathagato's Religion of Love and Self-Help. It is a religion that is alive and active, and most assuredly suited to the depressed classes of Indian society.

Where Farming is a Profitable Pastime.

BY CATHLEYNE SINGH.

TEMPORARILY transport an Indian cultivator from his small, worn-out plot of ground where, exposed to the blistering rays of the tropical sun, he toils and moils from early morn until close of day, subsisting on poor, inadequate fare and living in a miserable hovel, to the land where farming is a profitable pastime, and he would open his eyes wide. He would find that in this country—the United States of America—the agriculturist is king—stiff-necked, independent, wealthy, respected, catered to by all classes of people. He commands a big bank balance, lives in a home fitted with many conveniences which even the palaces of the Hindu princes lack, rides around town in motor cars; and his wives and daughters attend gay social functions and enjoy card and theatre parties one or two nights a week. To look at an American farmer the man from Hindustan would conclude that he is merely riding about while he is ploughing his land. When he desires to irrigate his field, all that he does is to touch a button and electricity pumps the water for him from a deep artesian well, doing what is an almost unbearable task to his Indian fellow-worker. Well may the Indian wonder whether the American really is working for a living or merely is having a good time.

If the farmer of Hindustan had visited the United States on a tour of investigation a few decades ago he would have found a state of affairs not materially different from his own—the same incessant, back-breaking labour, small profits and poor, pinched living; for the era of American agricultural affluence, the result of farm progress, is of comparatively recent growth.

Three hundred years ago, in 1607, Captain John Smith landed at Jamestown, Virginia, in what was then known as the American Colonies, to-day the land of the Stars and Stripes. On landing he found the Red Indians, the natives of the soil, farming in the crudest sort of a way. They prepared the earth for the seed by digging it with a stick. All other operations were equally primitive. Maize was ground into meal with a mortar and pestle. Trees were felled by building a fire all about the roots and keeping it burning until the trunk was charred through and the tree toppled to the ground.

The methods of the English colonists themselves were not much in advance of those of the Red Indians. The "Pilgrim Father" who colonized the New England States, plowed the ground with a sharp-pointed, crooked stick and threshed the grain with a flail made by strapping two sticks together. Hand-power predominated in all operations.

So long as settlers in the new land were few and far between, with no market for their produce, the old-fashioned methods served their purpose very well. But more and more the colonists poured in from other shores and soon the question of power became an important one. The first application of power of any sort in America was the old-fashioned water-wheel. The settlers in the new land, for miles around, came to the grist mill operated by the water-wheel to have their grain ground into meal between the upper and nether mill stones. To-day the mill-pond is placid and calm, or is drained quite dry. The water-wheel is motionless and dropping to pieces with old age. Its day has come and gone. Modern grinders have replaced the cumbersome stone burrs. Steam-engines furnish the power that keep the whirring wheels and pulsing machinery in motion. If water-power is employed to-day, it is used by means of water turbines and is converted into electricity.

The colonists also harnessed the wind and made it turn the ponderous wings of a wind-mill to keep the wheels in motion and pump their water. To-day in America, here and there are to be found specimens of the old-time Dutch wind-mill—and the water-wheel—useless relics of days when time did not mean money, as it does to-day. The wind-mill has been improved and developed until now, no matter in what direction you may look in the United States, you are pretty certain to see

a modern, steel-frame wind-mill pumping water on the farms of the country. However, wind-power is uncertain and unreliable and the wind-mill is fast yielding place to the gasoline engine. The most up-to-date farmers in America to-day are provided with power-houses that furnish the mechanical energy to carry on all the various operations of the place. The engine is run by gasoline which is kept stored in a tank sunk in the ground outside the shed. By means of the force generated in this way fodder is shredded, wood is sawed, corn is shelled, meal is ground, cream is separated, a thousand and one duties about the farm are done by means of machinery that at one time required wearisome, tedious hand-work. The more progressive farmers have even carried the power to the house in order to make it available for their women-folk to use to lighten their household labour. In many instances a portable instead of a stationary engine is used, thus making it possible to move it about from place to place, wherever it may be required.

Horse-power followed the harnessing of water and wind, and the appliances for this purpose were looked upon with pride and satisfaction when they were first introduced, about 1800. The simple device consisted of a vertical center post or spindle, pivoted, top and bottom, in heavy beams. The horses were attached to a long sweep which, in turn, was fastened to the center post. Pinion and shaft were driven by a large horizontal master-wheel attached to the upper end of the center post, the power being transmitted by belt and tumbling rod. A crude sort of horse-power had been used in earlier days, a tread mill operated by a horse or a dog. This gave way to the sweep power described above, a form of energy still utilized in some of the more backward districts of the United States, notably in the Southern States, where the Negroes employ it to press the juice from sugarcane; and in other places to crush cider from apples; but it is more and more falling into disuse, giving way to steam.

Just two hundred years after Captain John Smith landed at Jamestown, Virginia, and found the savages stirring the dirt with a stick in order to prepare it for seed, steam power began to be exploited, in 1807, when Robert Fulton made his famous voyage in a steam-propelled boat from New York to Albany, up the Hudson River. It did not take long to apply steam to industries and then to farm operations, and to-day it is being increasingly used to do the work that erstwhile was accomplished by man, water, wind, horse, or dog power. Electricity to-day is coming to the fore as a motive power; but as yet it is far too expensive to make it practicable to apply it to agricultural work. Some progressive American farmers, however, are solving the power problem by utilizing the force of waterfalls situated on their land to produce electricity for their farm work and household uses. After the initial expense of installation it costs practically nothing to run a plant of this kind, and the idea is being progressively taken up by the agriculturists of the United States.

The development of agricultural implements proper did not begin until 1837, when the first steel plow was made by John Deere, who built it by hand in his little blacksmith shop at Grand Detour, Illinois. The plow which had been in use up to that period, and the highest development up to that time, had a wooden mould-board with an iron point. It entered the ground with difficulty and was heavy to handle and hard on the animals as well as the man who guided it; and it quickly clogged up and would not scour. John Deere conceived the idea of fashioning the mould-board and share in one piece of steel, which he believed would be self-scouring. He immediately began to experiment, using a saw-mill saw-blade for steel, as it was the only thing he could find that had the necessary texture and polish. This saw-blade he shaped and bent over a log which he had cut to what he considered the proper form. People scoffed at him, but he persevered, and when he took his finished plow into the field and experimented with it, to his own satisfaction and the surprise of his neighbours, it was a complete success—it positively could not be made to clog up with soil—it was self-scouring. Not

only was this true, but, indeed, the longer it was used the brighter the mould-board became and the easier the plow worked.

John Deere's invention marked the beginning of the epoch of agricultural progress, not only in America, but in the whole world. The fame of the Deere plow quickly spread and although up to 1839 only ten steel plows were manufactured, within eighteen years from that date, John Deere was building 10,000 of his plows annually. To-day the mammoth establishment of Deere and Company, located at Moline, Illinois, in the United States of America, has a floor space greater than the area of one of America's big farms. Indeed, the warehouse alone has a floor space of over 200,000 feet. Here, every thirty seconds of the working year a complete implement is turned out, more than a million plow share being made each season to equip plows already in use. The factory has 1,400 employes and every year uses 30,000 tons of steel and iron; 20,000 tons of coal and coke; 100 tons of emery; 90 tons of corundum wheels; 400 tons of oil and varnish; 2,500,000 feet of oak and ash lumber and 1,200,000 gallons of fuel oil. Besides these materials, many car loads of bolts, nuts, screws, rivets, paints, belting, sand paper, glue, etc., are used.

Since that day, a little more than eighty years ago, when John Deere hammered out his first steel plow, the brainiest men of America have set themselves to the task of inventing improved machinery for farm work. The development along these lines has been truly phenomenal. It almost seems that there is no limit to the possibilities of the application of machine power to agricultural work. The exigencies of the times have had a great deal to do with the activity in this respect. For instance, that portion of the United States from the Missouri River Westward was a pathless prairie, stretching on and on toward the setting sun in ceaseless plains for hundreds of miles, untracked by the feet of men, the haunt of buffaloes and the haven of the roving Red men, who had been driven from pillar to post by the encroaching white people. Practically every foot of this land was the richest agricultural soil and it was but a question of time when it would be brought under cultivation by the constantly increasing flood of population. Plows had to be invented that would be strong enough to tear through the matted roots of the lush prairie grass that had held supreme sway for centuries, and upturn it. Moreover, the areas of the fields were so vast that the old-time walking plow, or even the plow drawn by two horses, would not suffice. It was necessary to evolve a riding plow that would turn up many furrows at once, drawn by two or more teams. The use of oxen for this work was out of the question—it took them too long a time to cover the ground. The steam plow of to-day was the natural product of these conditions. This mammoth implement has six, eight, ten, twelve or fourteen plows attached to one side and a powerful engine to the other, and opens up a dozen or more furrows at once. These great "gang plows" are so cleverly designed that the shares can be adjusted to cut furrows of any depth. The depth of the plowing can be regulated while the machinery is in motion. If the plow meets a large stone or other obstruction it automatically lifts up and glides over the object, thus saving the machinery from damage. This is accomplished by long runners which have sufficient bearing on the ground to carry the frame over irregularities such as ridges, hummocks, ditches and the like, without throwing any of the plows out or causing them to "dip". A plow of this character can be hitched to any traction engine with the necessary power, no matter whether it be steam, gasoline, electric or oil, and it is capable of opening up as many as thirty-six acres of stony land in a day—plowing ground that would resist a walking or even a riding plow. Only two men are required to manage a plow of this description.

The riding plow, however, has done much to lighten the labours of the farmers of the West. To-day it is unusual, anywhere in the progressive portions of America, to see a man walking behind a plow guiding it with his hands. Instead, he sits comfortably on the plow, driving one, two, three or four horses, as

exigency may require. Indeed, these plows have reached such a high stage of perfection that a small boy can manage them. Plow shares are made for all kinds of work, such as plowing in stubble, turf and stubble, sandy land, black land, prairie—in fact, it is hard to conceive of a soil for which a modern steel share is not specially designed; and the riding plows are so constructed that the share may be readily removed and another one substituted, as change of soil conditions may require. Moreover, bottoms cutting different widths can be used, the adjustment on the front furrow wheel bracket changing the cut and adapting the plow to bottoms of any size from ten to eighteen inches, a wrench being the only tool needed to change the adjustment.

In the old days the farmers made their own harrows—they were called "spike-tooth harrows." Iron teeth, forged by the village blacksmith, were inserted in holes bored through a wooden frame. To-day a first class harrow is made of steel throughout. Some are reversible—that is to say, the teeth are so set that, if the horses are hitched to one end, they are perpendicular, while hitched to the other they are slanting. A harrow of this description may be used either for pulverizing or smoothing, and is especially suitable for cultivating wheat or other sowed crops after the seed has sprouted, its light construction permitting cultivation of crops of this sort without destroying an unnecessary number of plants. Most modern harrows have teeth that may be adjusted to any desired depth or set, so that any face or edge of them may be presented to the land.

The disc harrow is the latest improvement of this implement, the operator riding in a seat provided for that purpose. This harrow, instead of being toothed, consists of a number of sharp steel discs, set side by side. Each disc is provided with an oscillating scraper that keeps it constantly scoured clean and prevents clogging with mud or debris. These discs cut the clods and pulverize the soil. In one case the discs instead of being solid wheels of steel, are cut away in broad, deep notches, while a spading harrow, consisting of long, narrow, spade-like blades set in disc form, is capable of lifting and turning the soil to a depth of from four to six inches.

Where wheat is the crop sown, the American farmer considers a good pulverizer and roller one of the most necessary implements in his equipment, for he knows that if he goes over the land with this machine just after seeding or even after the grain is up, it will compress the soil so as to enable it to retain the moisture, thus ensuring a larger yield per acre. The heavy lugs or teeth are constructed in such a way that they leave the soil; so it cannot blow away, as it is likely to do on an unrolled field. Some farmers favour a smooth, solid roller while others prefer the toothed wheel one. A fifteen foot pulverizer weighs over 2,100 pounds and it is constructed with a heavy steel frame so that additional weight may be added, if necessary, in the shape of stones, bags of sand or other heavy substances piled on top of it.

In order to protect his wheat from smut, with which every farmer is familiar, the American agriculturist uses a "smut machine", in which the seed grains are saturated with a solution of formaldehyde, which kills the smut spores and protects the crop. This machine not only permits each individual kernal to come in contact with the solution, and become thoroughly wet, but also skims out all smut balls, wild and tame oats and all foul seeds, thus cleaning the wheat; at the same time it disinfects it.

The seed planter could not be dispensed with by the up-to-date farmer. Its use insures that every seed will be dropped in its proper place and at the correct depth, something that could not be guaranteed without the use of automatic machinery. There are disc drills for sowing small seeds, seed droppers for planting maize and potato planters, whose use is apparent from the name. In the latter implement the potatoes are planted at any required depth, a disc following, which properly covers them. The disc, in turn, is followed by a six-inch wheel which presses down the earth so as to make the seed sprout.

On a modern farm, all the work of cultivation is done by means of cultivators specially designed to suit the various crops. Small shares

are so adjusted that they loosen up the ground right to the very roots of the plants, without injuring them, and also cover all the space between the rows so that not a weed is left alive. The American farmer knows that if he does not carefully cultivate his crop, he cannot hope for success—and he knows for a certainty that he could not accomplish this all-important task with a dull, short-handled hoe, such as the Indian agriculturist uses. In the eyes of the modern farm scientist, no problem of farming requires more skill and judgment or is of greater importance, than proper cultivation.

Now cultivation has four objects—pulverizing the soil, conserving moisture, making plant food available and eradicating weeds. The first step begins with proper plowing, which pulverizes the soil as much as possible. The harrow continues the work where the plow leaves off, and the cultivator does the rest. Soil which is uniformly firm is full of tiny, continuous pores which act as capillary tubes, bringing up the moisture to the surface where it is rapidly evaporated. Cultivation breaks up the capillary connection and thus saves and stores the moisture in the seed beds for the benefit of the crops. Heavy rains re-establish the capillary connection, so it is necessary to cultivate the field after each rainfall in order to produce a surface mulch of loose soil that will tend to prevent evaporation.

Proper cultivation causes chemical changes which render the plant food in the soil available for the growing crop. When the earth is stirred and pulverized, it changes insoluble mineral elements such as potassium, calcium and phosphorus to more soluble and available forms; while the air admitted into the soil renders the inactive nitrogen available as nitrates. The beneficial effects of decaying organic matter are also greatly increased by cultivation, since it brings every particle of soil in contact with a particle of fertilizing material. Cultivation also rids the ground of weeds, which rob the soil of fertility and lower the yield and quality of produce.

For all these reasons the Western farmer believes that good tillage implements quickly pay for themselves, and he provides himself with the best the market affords. So delicate is the adjustment of these mechanical devices that where rows are irregularly planted, so that some plants are set farther out than others, the knives may be instantly adjusted so as to avoid plowing them out or covering them up, while the wheels may be made to vary from one inch to a foot or more in tread, thus making it possible to adapt the machine to a row of any ordinary width. A two-row cultivator does the work of two men by cultivating two rows at the same time. Some cultivators have discs instead of plows or hoes, and special implements are available to handle maize, potatoes, tobacco, cotton, beans, cabbages, peanuts—in fact, any and every crop grown by the general or "truck" farmer.

When it comes to harvesting the crop, modern farm machinery has been perfected almost to the limit of its possibilities. To-day, grain is cut and bound by the reaper and the bundles are bunched ready for the shocker, who is the only man who needs to touch the bundles with his hands. Within the memory of man the old-fashioned method of reaping with the hook and cradle has given place to harvesting by machinery. The era of invention along this line began early in the nineteenth century, but nothing really practical was developed until 1831. Since then the evolution of the reaping machine has been steady and marked. The early models all employed practically the same principle that is used to-day—the reciprocating sickle, reel and platform, with the motive power furnished by oxen or horses hitched to the side and front, or behind. The grain was forced to the sickle by the reel where it was cut and dropped to the platform. As soon as enough grain had accumulated on the platform to form a gavel, it was removed by a man who walked alongside, or the bundles were raked off from behind instead of from the side. The first improvement of any worth was the provision of a seat for the man who raked the gavels off the platform, an automatic raking device being added a few years later, thus enabling one man to drive and operate the

harvester. This was accomplished by equipping the reel with a rake so that it swept the gravel off the platform with every revolution. Later the reel itself was arranged with rakes so that every first, second and third rake of the reel would discharge a bundle. This principle is employed in the manufacture of the modern reaper in use to-day.

In 1851, experiments began to be made with machines that would bind the bundles. The first binders were failures in that they were not self-binders in the truest sense of the word, for they merely elevated the grain to a platform where it was bound by two men. This type of machine was used until 1877, when it gave place to a harvester that automatically bound the sheaves with wire. Shortly after that, the wire-binder was superseded by the twine binder, which to-day is a marvel of simplicity and effectiveness, and which is universally used for gathering the grain harvest. There is practically no wood used in the manufacture of the modern harvesting machine, it being constructed almost entirely of iron and steel.

In connection with the reaping and binding machine it must be borne in mind that wheat is not the only crop automatically harvested. Machines have been designed to harvest the maize crop in a marvellous manner, materially reducing the labour and time required to do the work

After being cut and bound by machinery, the grain is stacked into shocks and left to dry. Then it is taken in hand by a huge threshing machine which cuts off the heads, threshes out the grain, fans away all chaff and foreign substances and pours it out in a continuous stream faster than a man can feed the sheaves to the snapping teeth. Indeed, the work of feeding the grain to the machine requires the most rapid work of an expert corps, and hundreds of bushels are threshed in a single day. Few farmers own their own steam threshers. A machine of this kind usually is owned as a business investment by some man or company, and it is moved from one farm to another during the harvest season, the farmers paying for its use during the time they require it. On the great ranches of Western America, where a single furrow runs for miles and hundreds of acres of grain must be cut in a single day, the owner of the steam thresher also has a gang plow and a huge reaper and binder. He attaches his portable traction engine to these in the proper season and plows the fields and harvests the crop for the agriculturists on contract, as well as threshing it.

The hay crop calls for different machinery. When it is realized that the hay crop of America is estimated to be worth in the neighbourhood of Rs. 1,54,78,79,352, it will be seen that it is necessary to handle it in a business-like manner. The hay is cut by the mower and binder, the later machine being used for cutting grains for hay alone or mixed sorghum, Kaffir corn and millet. In some cases, however, these grains are cut with the mower. When the binder is used, the sheaves are loosely bound to prevent them from moulding beneath the band during the drying process. The tedder aud horse rake are used for curing the hay, while in storing it the wagon, hay loader, hay-sweep or bull-rake, horse-fork, sling and stacker are pressed into service.

. The modern mower is so light running that a small boy can operate it. The knives are located at the side of the machine and may be automatically adjusted to the unevenness of the ground. The driver sits in his seat on the iron frame-work of the machine—you never hear of the American grass-cutter being bitten by venomous snakes, as is so often the case in India, for he is well out of their reach—and the knives cut a wide swath as the mower is driven forward. If the knives become dull, all that is necessary is to clamp a grinder to the mower wheel and the blades may be re-sharpened without any delay while the mower is in motion. This machine if followed by a good-sized rake which gathers together two swaths at once and lays two windrows together for convenience in loading. Other styles of rakes have a straight sweep, the teeth being seven or eight feet long and strong enough to carry a heavy load of hay over uneven ground. The horses walk behind the teeth, so the rake can be worked close up to fences, ditches and other obstruction. This

style of rake is used in stacking the hay. The hay tedder stirs up the drying grass with forks, much as it would be done by hand with a pitchfork only with much less labour, permitting it to cure evenly. The forks are two or three-tined and are attached to a steel shaft, above which the driver sits.

The hay loader gathers up the hay from the swath or windrow. This machine is so constructed that it rakes down into the furrows and gathers up all the hay without picking up trash and sticks. With the loading machine one man can load a wagon in a very few minutes, much quicker than he could with two helpers pitching the hay from the cock or windrow. The stacker lifts the hay from the wagon and arranges it in orderly stacks, a large load being elevated with comparatively little power. These machines stack the hay much better than it could be done by hand, since they build the center solid. When the outside settles, it leaves the stack structure roof-shaped, so it will shed water. When stacked by hand the center usually is loose and settles more than the outside, leaving a cup-shaped structure which holds water, resulting in the moulding of the hay. A machine of this kind is simple in construction although it is capable of raising a load of 1,000 pounds and building a stack twenty-six feet high, and can be operated on an ordinary farm wagon.

The progressive farmers of America believe in baling their hay, whether it is used at home or is sent to market to be sold. Baled hay, when sold, always brings a higher price than loose hay and has the added advantage of being easier to store and requiring less space. Therefore a hay press forms part of the equipment of a well-stocked farm. Under ordinary conditions, one of these machines will bale from three-quarters of a ton to a ton and a half an hour, or even more under favourable conditions. They are so simple that an experienced person is not required to operate them. So by the use of this modern machinery, haying has lost its terrors and no longer is a burdensome labour. The farmer mows the grass by horse-power, loads it on the rack with a hay loader, drives to the barn and delivers it to the hay mow with a hay fork or stacks it in the field with a sweep rake and a stacker.

Maize annually puts over Rs. 3,35,00,90,214 in the pockets of the American agriculturists and is the king crop of the United States. The maize crop must be handled in a scientific manner in order to work this immense income out of it. The methods of planting and cultivating it have already been described. The harvesting arrangements are equally perfect and labour-reducing. It is cut and bound in shocks by a maize binder. The ears are pulled from the stalks, husked and shelled by special machinery. The farmer grinds it into feed in his own feed grinder, while many have a small mill in which they grind their own meal, just as it is required.

One of the machines that helps the American agriculturist to make money is the manure spreader. The barn-yard manure in the United States is estimated to be worth, as a fertilizer, Rs. 7,05,80,00,000 annually. If this manure were to be incorrectly applied to the soil a large part of its fertilizing value would be lost. The progressive agriculturist does not pile up the manure in a heap in the barn-yard leaving it there until all its vitality has leached away. Instead he keeps the manure spreader standing in a handy place and the fertilizer is forked right into it as soon as it is removed from the stable stalls or sheds. When the spreader is full horses are hitched to it and it is driven at once to the field, where the precious material is torn into shreds by sharp teeth and spread in an even layer, as thin or as thick as the operator may desire, over the ground, later to be plowed in.

It is impossible to enumerate or describe the implements used in farming in America: they are so many and varied, and the types are legion. Suffice it to say, that there is practically no agricultural operation to-day that absolutely requires to be done by hand. If the farmer does not own an engine to furnish power, he can fall back on the horses, or even oxen; but he need not do the work himself if he has the money to purchase the proper machines—and the price is remarkably low so as to be within the reach of every one.

THE NEW LIFE IN HINDUISM.*

BY

THE MAHARAJA OF DARBHANGA.

I do not attempt at the present moment to give anything like an exhaustive exposition of the Hindu religion. The sects of Hinduism can be branched under three separate headings called in Sanskrit :—

"तस्यैवाहम्," "तवैवाहम्," "त्वमेवाहम्" ॥

The first means "I am His," the second "I am Thine," and the third "I am Thou." The very beginning of our religion is the realisation that a man belongs to God and is safe in His keeping—"I am His." The second, "I am Thine," is an advance on the first thought, and betokens a more intimate personal relationship, and a living faith in the actual presence of God in daily life. In the third and final form, the Hindu enters into a closer relationship with God, becoming one with Him—"I am Thou."

In Hinduism nothing really exists but the one Universal Spirit, formulated in the three words "एकमेवाद्वितीयम्," "There is but one Being without a second;" whatever appears to exist separately from the Spirit is mere illusion. This is the true Veda.

Starting from the Veda, Hinduism is all-embracing and adapts itself to all sorts and conditions of men. Its ceremonial observances appeal to some; others are attracted by its practical nature in regulating the affairs of daily life; the severely moral aspects appeal to many; the devotional and imaginative side has also its votaries; and to others the philosophical and speculative side appeals in its full force. A similar idea is expressed in that *sloka* of the *Srimad Bhagavata* :—

निवृत्ततर्षैरुपगीयमानाद् भवौषधाच्छ्रोत्रमनोऽभिरामात्।
क उत्तमश्लोकगुणानुवादात् पुमान् विरज्येत विना पशुघ्नात् ॥

All the great religions have their own symbols. It is impossible for the neophyte to apprehend the Deity as pure spirit; for the great mass of mankind He can only be realised by incarnations and symbols, and hence in Hinduism the symbols are great and manifold, each representing some aspect or attribute of the Divine. This is called by many, who do not understand the inner significance of its meaning, "idol worship." But although the idol or symbol, according to Hinduism, is permeated by God, as every atom is in the whole universe, such worship is directed to the special aspect or attribute of the Divine Being which the idol or symbol is meant to represent. And just as pictures are necessary to a person as long as he has not seen the objects that they portray, so these idols or symbols of the Divine attributes are needful to aid the worship of God by man, until in the course of time, by the development of his intuitive faculties and the unfolding of a higher spiritual life, he will become less and less dependent on the visible symbol, and ultimately reach the final state of *Sayujya* and become merged in the Eternal Spirit.

The subject of idol-worship is intimately connected with the question of *Avataras*. The supreme Immanent God has no form; and yet it is a form that the devotee worships as the "idol." The particular form that he gives to the image he worships is one in which he believes God to have manifested Himself. Nor is there anything incongruous in this idea of God's manifestation. God is the ordainer of the world: every item of the world-process is under His guidance.—

"अस्यैव प्रशासने सूर्याचन्द्रमसौ तिष्ठतः" says the *Brihadaranyaka*. And at the commencement of this process He sets going those forces which keep the phenomena of the Universe running along their appointed course; but in course of time, owing to the multiplicity of conditions and diversity of potentialities bearing upon them, the world begins to show signs of disorder and confusion. He is, in fact, like the master mechanic who sets up a machine and starts it, leaving its parts to perform their respective functions; and just as he has, from time to time, to set right any parts that may have got out of order and give fresh impetus and direction, rendered necessary by the conditions then prevailing,—so also in this most complicated machinery of the Cosmos, when the Creator finds that the diverse energies rushing forth in various directions would, if left to themselves, throw the whole fabric into inextricable confusion, He, in his limitless compassion, incarnates as an *Avatara*, to counteract the disruptive forces of mankind and strengthen and rehabilitate the laws condu-

* From the Address to the "Convention of Religions."

cive to its welfare. This is what Sri Krishna has himself declared in the following verses:—

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ! अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥

परित्राणाय साधूनां विनाशाय च दुष्कृताम् । धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

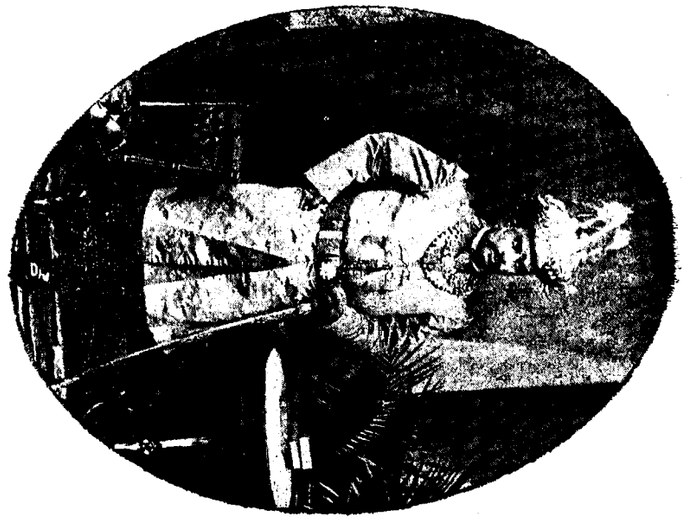
"Wherever, O Bharata! there is a slackening of *Dharma* (virtue) and corresponding rise of *Adharma* (vice), then I incarnate myself;—for the saving of the good and the destroying of the evil and for the rehabilitating of *Dharma*, I APPEAR AS AN INCARNATION from cycle to cycle."

In order to make His aid most effective, He has to take some sort of a physical form; and the form that He chooses for this purpose is the one that he finds most effective in the bringing about of the desired state of things. If the forces threatening disruption happen to belong to the region of water, He takes the form best suited to work in that element; if these forces are of the the air, the form taken is one most effective in that region; and so on. There is no limitation to His choice; and there can be nothing intrinsically high or low in the form He may choose to adopt as long as it serves the purpose of the Incarnation. To Him, all forms are the same. That is why His manifestations have been called "*Avataras*," crossing down, descending. By having recourse to this voluntary descent for the good of the world, the Supreme God, the fount of all that is good and noble, sets us the example of that self-sacrifice which stands at the root of all morality and ethics.

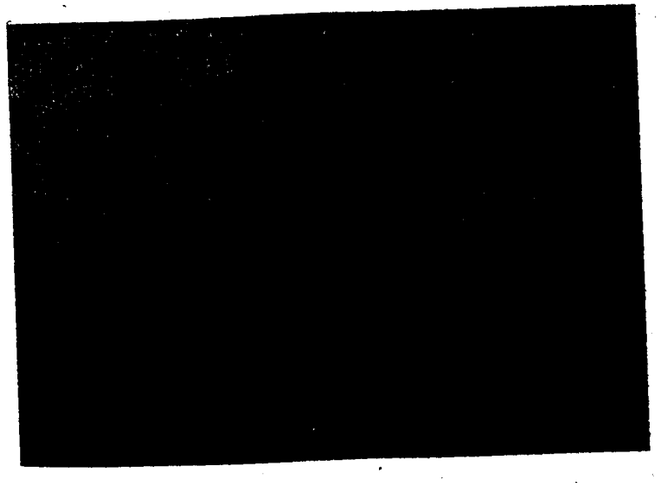
Perhaps I may be allowed to say a word or two about our caste system. And here I may say, parenthetically, that caste is no monopoly of the Hindu communities. In every nation under Heaven, the caste system exists, although it may be called by different names in different countries. It has its uses, and like all things human, its abuses, but on the whole it has wrought beneficently in our Hindu Social Order. The primary castes of Brahmanas, Kshatriyas, Vaisyas and Sudras were created, as the *Purusha-Sukta* tells us, to serve definite purposes of the body politic—the Brahmana to keep the religion intact, the Kshatriya to guard and to rule, the Vaisya to look after the economical and industrial interests of the country, and the Sudra to serve. All the other sub-divisions were evolved and developed by social and industrial causes. Each caste has its own religious ceremonies and social rules, as well as its own customs regarding work, and food and marriage and funeral ceremonies and the like, but looked at broadly, it has been a great system of primary education for the people of the land. If education means the drawing forth of the potentialities of a boy and fitting him for taking his ordained place as a member of society, then the caste system has hitherto done this work in a way which no other plan yet contrived has ever done. The mere teaching of a youth, a smattering of the three R's and nothing else in a primary school, is little else than a mere mockery. Under the caste system the boys are initiated and educated almost from infancy into the family industry, trade, profession or handicraft, and become adepts in their various lines of life almost before they know it. This unique system of education is one of the blessings of our caste arrangements. We know that a horse commands a high price in the market if it has a long pedigree behind it. Is it unreasonable to presume that a carpenter whose forefathers have followed the same trade for cen uries will be a better carpenter than one who is new to the trade —all other advantages being equal. Caste doubtless has evolved some abuses. But no other nation can cast stones at us in this respect.

The great books of our Hindu religion inculcate all the human virtues which are embraced in love to God and to our fellowmen, loyalty to the Sovereign, to law and to the social order, with help to the helpless and the friendless of all classes. Everything relating to daily life is penetrated with the spirit of religion, and a kindly respect for the religions of all who belong to different cults.

I am firmly convinced that the beginning of a new life is visible in Hinduism. We are all realising as we have never realised before, that if spiritual Hinduism is to have a chance of regenerating our people it must begin in family life by precept and example: it must be recognised in the teaching at our primary schools and colleges and universities, and the practice of the presence of God must be carried on in the daily life. We have already begun to sow the seeds of such a teaching by the institution of a great missionary enterprise throughout the length and breadth of the land which, it is to be hoped, will yield good results in the near future.



THE MAHARAJA OF DURBHANGA.
President, Convention of Religions.



H. H. THE MAHARAJA OF KASHMIR.
President, Kshattriya Conference.

TO FACE PAGE 184.

The Allahabad Industrial Conference.

BY

PROF. V. G. KALE, M. A.

(Fergusson College, Poona)

INTRODUCTORY.

IT is but due to the Industrial Conference to say that it has been doing very valuable work in its own sphere. All the Conferences which hold their annual sessions in Christmas have their own importance. They are different channels through which the public spirit and the energy of the people flow, and these tributaries join and only go to swell the tide of the resultant national progress. The Industrial Conference is a younger offspring of national enthusiasm for the material betterment of the country. Though as a younger child it does not enjoy any particular affection or favour, it is growing under certain advantages which are denied to its older sisters. The Industrial Conference becomes a common platform for people of all classes and creeds, and for the representatives of the rulers and the ruled alike. Every one feels the urgent necessity of industrial and economic improvement, and Government and people can co-operate in this work to the benefit of all. One would like to see the Industrial Conference better attended and people taking more practical interest in its work. If it receives more substantial support at the hands of the educated and the well-to-do classes it is quite capable of showing better results and turning out more useful work. Even as it is, the Conference is by no means sterile. It is usually presided over by gentlemen whose study of the economic and industrial problems of India fully entitles them to that honour. The Presidential Addresses of the past Conferences are mines of useful knowledge and valuable hints.

MR. MUKERJI'S ADDRESS.

The President of the Allahabad Conference being a successful business man, was able, in his address, to throw out a number of practical hints on many points of commercial and industrial importance. He gave a timely warning against sending to foreign countries for purposes of acquiring scientific education, students thoroughly untrained and selected in a haphazard manner, without being given opportunities, prior to being sent abroad, of obtaining sufficient technical knowledge here, so that they might ascertain for themselves, whether they have any liking for, or aptitude in, the particular line in which they are to become experts. He said :—

> It has happened that some of these young men, on returning to their country, have taken up an altogether different profession from that, to learn which they were sent abroad, and the public money expended on their training has therefore been wasted. If we are really serious in our desire to give an impetus to the development of our industries, we should press for the establishment, in some central part of India, of a well-equipped Technical College, fitted with proper workshops and up-to-date laboratories. Students from the existing Technical Schools, now established in different parts of India should, if they so desire, after completing their course, be admitted into the Central Technical College. This, I do not think, would clash in any way with the Tata Institute, which, if I am not mistaken, is intended for original research.

To provide such preliminary technical knowledge in India we must have a well-equipped College in the country where students from Universities might get an opportunity of continuing further their scientific education and obtain practical training. Mr. Mukerji therefore urged :—

> Apart from the doubtful result of sending our young untrained students to foreign countries, as is now done, to acquire technical knowledge, there are grave dangers at the present time, both personal and politic, in sending a large number of students abroad, selected in a more or less haphazard fashion, and the Government of India would, perhaps, be prepared seriously to consider this point, when deciding as to the necessity of establishing a well-equipped Technical College in India. This, gentlemen, is only a rough outline of the scheme. Details would have to be carefully worked out, if the general idea is approved. No private individual or association, I am afraid, would be able to control or manage such a technical college, or to carry out the scheme in its entirety. The Conference should, therefore, as I have said before, represent the matter to the Government of India and press for the establishment, as early as possible, of a Central Technical College, on the same lines as those now established at Birmingham, Manchester, Leeds and other places.

He next referred to one of the chief difficulties that lies in the way of our industrial progress, *viz.*, the supply of adequate capital and had a word or two to say about the forming of efficient and successful joint-stock companies. Demand is, by no means, an unimportant factor in the production of wealth and in these days of formidable foreign competition, it is difficult to find a market for our goods unless we have Protection in some form or other. Mr. Mukerji therefore exhorted his countrymen to continue "constitutionally to agitate, until Government affords Protection, in some shape or other, to local manufactures." His constructive proposal therefore is this :—

I would suggest that the Government should be approached and asked to appoint a Joint Commission of officials and commercial men to discuss and decide in what particular form Protection would be most beneficial to India. This point should be definitely decided before we actually apply for any protective legislation. I think it is imperative on our leaders to give this question their first consideration and, if we are successful in securing a wise form of Protection, I am sure the country's industrial development will receive a great impetus.

He also pleaded for a change in the present attitude of Government towards the local purchase of stores, and showed how Indian concerns are treated in the matter of the supply of the requirements of State departments. He cited concrete instances in support of what he said, and laid down that "nothing short of definite and fully authorised assurances of support, confirmed, if necessary, by legislative enactment, should satisfy us." The next point of importance in the address is about the employment of foreign capital for the development of indigenous industries. Mr. Mukerji, while exhorting his well-to-do countrymen to invest at least a part of their earnings in industrial concerns, rightly pointed out how necessary it is for us to seek the co-operation of capital from abroad, especially from England of course. Speaking of agricultural improvements and smaller industries, he emphasised the urgent necessity of Government taking up the question of the spread of elementary education in right earnest.

The only satisfactory solution seems to be the elementary education of the ryots, to enable them to appreciate the advantages they would derive by adopting improved methods of agriculture, and by joining together in small groups to utilise the services and advice of the students who graduate from the agricultural colleges. I am not an advocate of compulsory education at this stage. This is impracticable for many reasons, but there is no doubt that without the extensive spread of primary education amongst the illiterate classes, both artisan and cultivator, there is very little hope of any real improvement or advancement in either small industries or agriculture.

His remarks in connection with light feeder railways and the Railway Board are eminently suggestive. From beginning to end the address is replete with practical hints which a man in the position of Mr. Mukerji alone is calculated to give. It makes instructive and refreshing reading.

The Industrial Conference discusses a number of important subjects and passes resolutions thereon. Sandwiched between the Congress and the other Conferences, it is pressed for time and its programme has to be rushed through. It is, no doubt, able to focus public opinion on the more urgent topics of industrial interest and to give expression to it in an authoritative manner. Beyond this, however, it cannot go.

THE PAPERS.

But the papers which are submitted to it, are the most valuable feature of the Industrial Conference. They go to form a highly instructive repository of information on the economic, the scientific, the technical and the commercial aspects of the industrial movement in India. They are written by experts and men deeply interested in their subjects and are thus calculated to teach and guide. The topics discussed in them range over a wide field. In this way a rich literature on the economic and industrial development of India has been slowly growing up and ought to have a beneficial educative effect upon the educated portion of the population of this country. The large number and variety of the papers indicate how the national mind is being turned to the more practical questions which concern the material progress of this backward and spiritually inclined nation. More than thirty papers were contributed to the Allahabad Conference. It is not possible, within the space of one article, to give even brief summaries of all of them. We propose to present to our readers here bare outlines of about twenty of them that have been available to us. The papers to be presently summarised have not been selected on any system. Such of them have been taken up as come readily to hand. Whenever possible, the summaries will be given in the form of running quotations from the papers themselves, interspersed with a few remarks of our own, just as has been done with regard to Mr. Mukerji's address above. It is hoped that this kind of treatment will not fail to be sufficiently instructive.

The Hon. Mr. Gokhale's Speeches.

THIS is the first collection of his speeches and may claim to be fairly exhaustive, no important pronouncement of his having been omitted. The book contains four parts and an appendix. The first part includes all his utterances in the Supreme Legislative Council and in the Bombay Legislative Council; the second, all his Congress Speeches, including his Presidential Address at Benares; the third speeches in appreciation of Hume, Naoroji, Ranade, Mehta and Bonnerjee; the fourth, miscellaneous speeches delivered in England and India. The appendix contains the full text of his evidence both in chief and in cross-examination before the Welby Commission and various papers.

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SWADESHI: TRUE AND FALSE.

Dr. A. K. Coomaraswamy has made his reputation as an enthusiastic and appreciative devotee of Indian Art. His paper is entitled "Swadeshi: True and False," and is a tirade against the present industrial movement which seeks to plant in this ancient land mills and factories of the European pattern to the neglect of the old and dying arts and crafts. He is right in condemning the vulgarization of our artistic sense and of our tastes, our unnecessary apish imitation of European styles and fashions and our neglect of national arts and industries. But he has been carried away by his zeal for the old industrial arts of India into superfluous declamations against what is only the inevitable result of the contact of two different civilizations. He does not make sufficient allowance for the innate human tendency to imitate, which is not a peculiar failing of the Indian people, and ignores altogether the economic, social, political and intellectual factors which have brought about the degeneracy he deplores. "It was during the nineteenth century", says Dr. Coomaraswamy, "that our country became a dumping ground for all the vulgar superfluities of European overproduction and all that the Swadeshi movement of the twentieth century has done is to provide us with many spurious imitations of these unlovely inutilities."

It could hardly have been otherwise, for behind the Swadeshi movement there is no serious and consistent ideal. Its leaders have had but one thought before them --to save money. The movement has lacked almost totally in those constructive elements which we meet within similar movements in other countries, such as Denmark or Ireland. Never have I seen in any Swadeshi literature the wish expressed to preserve Indian manufactures on account of their intrinsic excellence, or because the presence amongst us of these highly skilled craftsmen represented an important element in the national culture, or because these craftsmen still worked under conditions of life still infinitely superior, physically and spiritually, to those of the European factory-slaves.

We, who think that we are educated and progressive, we, who attend Conferences and sit on Legislative Councils, who are rulers of States, or earn more princely incomes in Courts of Law, we ourselves have despised and hated everything Indian, and it is by that hatred that we have destroyed our industries and degraded the status of our artisans. And when at last our pockets were touched —then so far from realising what we had done, we set ourselves to form Swadeshi companies for making enamelled cuff-links (with pansies on them), for dyeing yarn (with German dyes), or making uncomfortable furniture (for Anglo-Indian bungalows). We never thought that the fault was in ourselves. We lived in caricatured English villas, and studied the latest fashion in collars and ties and sat on the verandhas of Collector's bungalows and strove to preserve our respectability by listening to gramophone records of the London music halls instead of listening to Indian singers—we learned to sit on chairs and eat with spoons and to adorn our walls with German oleographs and our floors with Brussels carpets: and then we thought to save our souls by taking shares in some Swadeshi company for making soap.

I tell you that Swadeshi is none of these things: it is a way of looking at life. It is essentially sincerity. Seek first this, learn once more the *art of living*, and you will find that our ancient civilisation, industrial no less than spiritual, will re-arise from the ashes of our vulgarity and parasitism of to-day.

Dr. Coomaraswamy objects to our using articles of European patterns and mocks at the cost of Indian models and fashions which, he seems to think, is responsible for the present industrial backwardness of the country. Our imitation of European mills and factories is degrading Indian manhood, and true Swadeshi should have attempted to preserve the status of our skilled artisans and village craftsmen,

The *Swadeshi Movement.*

A SYMPOSIUM BY

Representative Indians and Anglo-Indians.

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for the sake of the value to our country of men *as men*. He believes that "our dyes, our hand-made gold thread, our designs, our ways of dressing and building, our jewellery, our carpets and all that goes to make the daily environment of our lives are better than the things we import from Europe—more beautiful, more enduring, more vital in response and more a part of our real life." The part played by the manufacturers and capitalists in building up an industrial India, does not receive his appreciation and he says that "it is hardly necessary for us to assist them in becoming millionaires by bringing to their aid the whole weight of Swadeshi sentimentality". We cannot but observe that Dr. Coomaraswamy's view is the view of a detached enthusiast. It is partially right but at best one-sided and limited.

EDUCATION IN INDIAN ECONOMICS.

Professor Jogindranath Samaddar in his short paper on "Education in Indian Economics", emphasises the urgent need of the spread of primary education as an indispensable condition preliminary to any advance in economic progress. He gives comparative figures to illustrate what the States are doing in Germany, England, Japan and America to spread elementary education to the lowest strata of society. The education of the masses is the key to the economic development of this land.

Two facts are self-evident. First, the question of mass education which is of vital importance to us—the Indians who are lagging behind in the race of human civilisation, and, secondly, it is also a patent fact that our Government must increase its rate of expenditure on public education. This will be clearly evident from the fact that in England every child of school-going age —this is a rule which holds good in Japan and, in fact, in all the civilised countries—is compulsorily required to attend a school. The amount which the Government in England is now spending is 11¼ millions as contrasted with 4½ millions which it used to spend 15 years ago. Observe the contrast in India. 90 p. c. of our population is uneducated and do not attend school but "in the quinquennium from 1885-86 to 1889-90 the State grant to education rose from 124·3 lakhs to 131·6 lakhs only, *i. e.*, by less than 6 p.c., and this in spite of the fact that the amount for the latter year included State expenditure n education in Upper Burma which the former year did t."

JOINT STOCK COMPANIES.

Mr. R. R. Nabar has an informing and instructive paper on "Our Joint Stock Companies." It is an essay on the rise, nature and working of such companies. The subject is treated in an elementary way, but in the present state of India when the joint stock principle is new to its people and when a number of joint stock companies are being started all around, the information and precautions given by Mr. Nabar are calculated to prove extremely useful. Very few people understand the character and working of the companies and from motives of patriotism or of making money large numbers go in for shares which bring in no return, nor return themselves safe to the pockets of the investors. Large concerns are impossible unless undertaken by joint stock companies but the ordinary shareholder must be cautious and conversant with the methods of the companies. Mr. Nabar gives a simple description of the joint stock machinery and puts the inexperienced but well-meaning investor on his guard against the pitfalls in his path. The paper deserves a careful perusal.

MODERN CO-OPERATION.

Equally instructive is the paper contributed by Mr. C. Gopal Menon, on "Modern Co-operation." He traces the history of the movement from its very inception in the fifties of the last century and gives "a general description of the principles of co-operative credit societies in foreign countries touching on the organization and working of those societies." He next proceeds to give an account of the origin and growth of the co-operative movement in India.

It is to help the poor peasants in times of need that credit unions have been started in India. In Europe, the credit unions have been the product of private initiative, whereas, in India, it is the work of Government as in several other matters. The enquiry and investigations of Sir Frederic Nicholson as to the feasibility of starting credit unions in this country resulted in the enactment of the Co-operative Credit Societies Act of 1904. Under this Act, Societies in India are divided and registered into three classes, Central, Rural and Urban. The law provides that the liability of the rural societies shall as a rule be unlimited and those of urban limited. The number of Societies is rapidly increasing and the total number of membership has increased from ninety thousand in 1906-07 to one hundred and eighty-four thousand in 1908-09, the capital from twenty-three lakhs to eighty lakhs and the expenditure from twenty-nine lakhs to eighty-four lakhs. These are, no doubt, important figures, which only go to substantiate the opinion expressed by such an eminent authority as Mr. Wolff that nowhere has co-operative banking taken such a deep root so quickly or made such progress in its earliest stages as in India. This is not to be wondered at in the case of a people who have for centuries built up communal organizations.

The further progress and success of the rural societies requires the establishment of Central Banks. This need is felt even in England and it is natural that it should be felt more urgently in this country.

What is necessary, therefore, to achieve success in the movement is for the Government to afford ample facilities for its working. Reports of the existing societies in the various districts in India show healthy signs with prospects of future development. But, for greater expansion, a plentiful working capital is essential and for this purpose central financing agencies are being established in the various Provinces in India.

The growth of the movement in India, under the fostering care of Government, during the last few years, is exceedingly encouraging. In the last year alone the total number of the societies was doubled and the number is fast increasing. There are great possibilities before the movement and disinterested and patriotic men must come forward to push on the work with the help and active co-operation of Government, which are already assured to us.

Economic co-operation has supplied the modern world with its marvels. If we find that our world is inert, hard, mechanical or soulless, it is only because we do not find active and energetic men behind the machine. There we have the motive power in the shape of millions of lives—lives of men, of women, and of children. Utilise this motive power in the form of co-operative ideal to this modern life of ours and it will no longer be a mere machine but a living force of which we will ever be proud. Co-operative ideal is great enough for a world created by economic co-operation. Discourage an elaborated private life—Simplicity in the home life leading to a rich, stately and noble public life, should be the basis of co-operative ideal, such was the dream of the wisest and best minds of ancient times.

ECONOMIC INDIA.

"A few thoughts on economic India" is the title of a paper written by Mr. Kunj Behari Bullav. The writer has attempted to prove that India is growing rich, by quoting the figures of our imports of gold and silver, the increasing volume of the country's trade, its railways and irrigation, its gold standard and so forth. He describes how famine is being successfully resisted and thereby much economic loss prevented. He then tries to give us an idea of the condition of the agriculturists and the middle class in Bengal. It is curious to find Mr. Bullav, contrary to the view which has now received general acceptance in this country, declaring that protection is unsuitable to India. His argument is funny. Says he :—

But Protection is unsuitable for India. Protection is economically unsound, Free Trade being nothing but application of the principle of division of labour in international commerce. In European countries and America Protection is based on Nationalism. But India is a continent with different races and peoples with mutually conflicting interests, and nationalist school of political economy can have no place here. Further to some extent, India is naturally protected on account of her distance from the manufacturing countries and the cheapness of her labour.

His general position may be found summed up in the following paragraph :—

The poverty of the masses in India has its origin in remote pre-British days. The quotation as regards the effect of previous famines shows their helpless and resourceless condition in past times. The headway we have made is really within the last 25 or 30 years, *i. e.*, from the opening of the Suez Canal and development of railways. This is really a very short period for a deeply conservative country like India. But already the signs of material progress are visible. The import of treasures shows that at any rate the trading classes are growing richer. The rapid recovery from the severe famine of 1897 shows that resources of the land-owning agriculturists have increased and are increasing. "The expanding revenue under excise, stamps and income-tax points also to the steady growth of general prosperity." Only the classes which are failing to keep pace with this great economic evolution are suffering from a passing crisis.

INDIAN INDUSTRIAL ADVANCE.

In his paper entitled : "Lines of Indian Industrial Advance" (with suggested openings for new industries) Professor Radhakumud Mukerji essays to tackle the problem how, before India is ripe for the growth of large industries with the gradual development of capital and introduction of machinery, we may, in the meanwhile, utilise our present resources in capital and labour and hold our own in the period of transition. In answer to this question he points out that "there is always a place for small industries in the course of industrial development, a place which can never be abolished but will always grow, simply because it cannot be filled by large industries." He next proceeds to show how we should utilize our resources and turn to account our present productive forces so as to achieve the best possible results. For this purpose technical skill will have to be diffused more generally among both the classes and the masses and our hereditary craftsmen organized in small factories or workshops. A class of enterprising *entrepreneurs* must be trained to take these small industries in hand and "along with a sound system of technical education we must have also as a co-ordinate branch a system of commercial education that will turn out trained commercial agents, bankers, correspondents and the like." As regards the use of the available capital, Mr. Mukerji says that :

The small capitalist with a trained business instinct must hit those things for production for which the demand is very general and at the same time inelastic, and in producing he will have to care not so much for ideal finish at the expense of quantity as for practical utility coupled with cheapness.

He then gives a list of some eighteen small industries which, he thinks, may be developed by the utilisation of our present resources. The whole paper is thoroughly practical and very suggestive.

A POLYTECHNIC SCHOOL.

Mr. M. B. Sant, the zealous Assistant Secretary to the Industrial Conference, gives in a small compass a sufficiently clear idea of the functions and the scope of a modern polytechnic and technical school. The Hon'ble Mr. R. N. Mudholkar has been urging this question of technical education on the attention of Government for some time past. Mr. Sant has, in this paper, outlined a moderate scheme of a polytechnic institute and small technical schools as well. It is superfluous to say that the economic progress of the country depends on the facilities we provide for technical education and it must be said with regret that so far the importance of this subject has not been adequately realized. Public funds and private munificence cannot be better directed than towards establishing technical schools and colleges. That is the need of the hour. And Mr. Sant briefly relates what it is essential and possible for us to do in that direction.

Mr. Sant has also a paper on agricultural improvements, in which he offers a few suggestions on the subject. He believes that the present Agricultural Colleges, demonstration farms, &c., have failed to a certain extent in carrying out the objects for which they have been started and suggests that for the attainment of these ends, the agency of Circle Inspectors of the Revenue Department in Bombay and officials entrusted with similar functions in other Provinces, should be more extensively employed. They are in constant touch with the rayat and know best the needs and difficulties of the farmers. They should advise and guide the agriculturists in the various field operations and in introducing various improvements therein.

ESSENTIAL OILS.

A number of the papers deal with the possibilities and processes of certain industries in India. Among these one is contributed by Mr. D. N. Nagarkatti of Bombay on "Essential Oils." He gives every kind of information about these oils, their nature, the methods of their extraction, their varieties and so forth. What are essential oils, in the first place?

Essential Oils may therefore be called as the simple odours consisting of many distinct chemical bodies extracted generally from vegetable products of a volatile nature, giving a decided smell, pleasing or otherwise. They can be distilled without appreciable decomposition, are soluble in alcohol and all fixed oils of vegetable origin, and are immiscible with water.

Having set forth three different theories about their formation, he describes all the seven methods employed in separating them. The whole subject has been treated from the scientific as well as the practical point of view, and various interesting points in connection therewith are discussed. The chief centres where the manufacture of essential oils is carried on at present in India are enumerated and the possibilities of the industry indicated. The importance of the study of the oils is emphasised in the following words:

To a chemist, the study of essential oils opens a book as yet unread; for the industrial chemist, the whole of the vegetable kingdom from which he can hope to separate unknown oils; for the practical perfumer, an unexplored region of harmony of music of the odours. To the physicist, the study of essential oils will show that some hypothesis must yet be founded, on which he can hope to build up the laws by which different odours act upon the human sensorium, in unison with its other faculties; but the botanist and the physiologist have the grandest task to perform, that of interpreting the language of flowers and know from them the way in which the perfumes are manufactured in the Laboratories of Nature by the higher wisdom.

INDIAN SUGAR INDUSTRY.

The indigenous Sugar Industry is in the most backward state and the imports of foreign sugar are now valued at more than ten crores of rupees every year. Attempts at improvement have so far met with little success. Professor P. G. Shah of Lahore has, in his paper on the subject, tried to indicate the drawbacks which are responsible for the deplorable condition of the industry in India, and has suggested some improvements. The paper has been thus summarised:—

The Sugar Industry of India has been a historical fact in the past, and though threatened in the present, is not impossible to be revived in the near future. But there are various difficulties; thus relative prices of gur and sugar are not very favourable for sugar manufacturer, unless he is a clever hand at finances and quick enough to take advantage of change in the prices: the methods of cane-growing are very backward, so also the methods of sugar refining are very wasteful and need to be considerably improved, so as to yield a maximum yield of sugar and to utilise to the utmost all the waste products. The future of the Indian Sugar Industry does not depend on the farmers or the capitalists, but will be worked out only by a sincere co-operation between the expert agriculturist to take care of the quality and the

quantity of the crop, the Chemist and the Engineer to help the most economical management of the Technical processes involved and the able financier to take advantage of the rise and fall in prices of raw and refined sugar. And the failure of the recent sugar factories can be best attributed in a nutshell to the absence of this co-operation. If this co-operation is secured, the wastages in sugar manufacture amounting to 30 or 40 per cent. will be saved, and by the use of modern methods and machinery, with extensive and intensive cultivation, the sugar industry of India will be put on a sound basis, and will surely be able to keep at bay the rapid inflow of foreign sugar.

PAPER INDUSTRY.

Another Indian industry, which is marking time if not receding, is the Paper Industry. While our imports of foreign paper are slowly going up every year, the extension and development of indigenous paper mills have been practically at a standstill for many years. But in his paper on "Paper and Paper-pulp Industry in India," Mr. William Raitt speaks very hopefully of the future of that industry in this country. The growth of the wood-pulp industry in Europe and America has been extraordinarily rapid and led to the cheapening of paper. But the gradual exhaustion of forests threatens to diminish the supply of cheap wood pulp and this is bound to create a serious situation. Though the potential supply of wood pulp throughout the world, will take long to be spent up, the price of paper must go up as the raw material will have to be procured from long distances and under disadvantageous circumstances. India need, however, have no fears on this head. Her forests and waste lands teem with fibrous materials suitable for the manufacture of paper. All of them have not yet been fully investigated, but among those which may be regarded as satisfactory are the Himalayan spruce and fir, and as for the bamboo, it is calculated to become "the leading staple and hold the position now occupied by wood pulp." Mr. Raitt observes:—

What can be done to render this country, not only independent of foreign importations, but to transform it into an exporter? Let it be said at once that we need not trouble in the least about paper-making,—that is paper-making proper as distinct from pulp-making. The Indian paper trade has shown no want of enterprise in the past and the best proof of that is in the fact that it has now expanded up to the full economic limits of its present raw material supply. Provide new sources of that, and the paper-maker will do the rest. In suitable localities erect pulping mills to reduce the local raw material to half-stuff, eliminating on the spot the 60 per cent. of waste and reducing the freight and handling charges in the proportion of 2½ to 1. Briefly and simply, in *that* lies the future of the Indian paper industry.

And further:—

I have thus briefly, and, I hope, plainly, outlined a possibility in industrial enterprise which even the most seasoned and preternaturally cautious capitalist must admit contains the chief elements of ultimate success. An assured local market of, say, 25,000 tons per annum, an equally assured export one of 40,000 tons, both of them continually expanding and the latter carrying with it what practically amounts to a bonus of Rs. 20 per ton. A country producing not only the raw material in abundance, but which also provides the important manufacturing factors of fuel, lime and cheap labour, requiring *no imports* except a comparatively small amount of chemicals—In these, I venture to say, you have the foundations and essentials of success to a degree paralleled by few, if by any other, industries.

WOOD DISTILLATION.

Mr. M. R. Bodas, of Bombay, has a paper on "Wood Distillation." India is rich in natural resources, but the wealth is lying hidden, undiscovered and unexploited. "Indian forest is still an unexplored region except for its timber, while mining is at present taken up only for foreign exploitation." Mr. Bodas gives details of one of these industries *in posse*. It does not require much capital or any elaborate and costly machinery. In the present economic condition of this country small and unambitious industries will be found more convenient to large numbers of people than large concerns:

I intend here to give a few details about one of such industries that has hitherto attracted very few workers, but promises to open up unlimited possibilities if properly organized. I refer to wood-distillation, including manufacture on a commercial scale of all the products obtainable by dry distillation of wood and other similar vegetable substances. Wood charcoal, acetic acid, lime-acetate, acetone, methylalcohol, wood-naphtha and tar are only some of the articles produced by wood-distillation that are largely used in various industries and consequently have a considerable demand in the market. All these products are obtainable from common jungle wood that is either wasted away or at the most burnt for fuel. A cart-load of such fuel can be had ordinarily in the jungle for 4 to 8 annas, and in many places it can be had merely for the cost of cutting and transport; and yet the products when made marketable are worth hundreds and thousands of rupees. Nor is the apparatus very costly or the process of manufacture so difficult as to be beyond the capacity of ordinary workmen. With a little training and a small capital such as any man of average means can command, the industry can be started in the midst of a jungle. It is, in fact, essentially a forest industry, and given the facilities for transport, it can be most profitably carried on under the very trees of the forest.

Mr. Bodas speaks of the charcoal industry as having a great future before it. Charcoal is always utilized for many purposes and new uses are now discovered every day. The other products of wood distillation are similarly finding extending uses. Nature is bountiful to us but

we have to labour and learn to appreciate her gifts and turn them to our profit.

TOYS AND GAMES.

Why should Toys and Game requisites have to be imported from outside? Indian artisans do not lack skill and taste and have been producing, for centuries, articles which are the delight of children and instruments of recreation for the grown-up people. At fairs, in the bazaars and in temples all over the country, toys of indigenous make are sold every day in their thousands. There is appreciation and demand for them. In 1909-10, we imported Rs. 34 lakhs worth of toys and requisites for games. The growing popularity of English games like cricket, tennis, football, &c., as of the fine, cheap and clever toys manufactured in Germany, is mainly responsible for this. Our Indian-made toys are what they were a hundred years ago. The present demand is, however, for mechanical and skilful playthings such as tiny motors, engines, steamers, and various other contrivances, neither elaborate nor costly. It must be some time before we can manufacture our own tennis balls and shuttlecocks, our rackets and cricket bats, but we can certainly manufacture our children's toys. And even in the case of the former, the Punjab has shown what can be done. Other provinces have to follow up and a great industry may be built up. Sirdar Madhaorao Vinayak Kibe Saheb of Indore has, in his paper on "The Production and Import of Toys and Games in India", drawn attention to this subject and he shows that there is no reason why we should not be able to manufacture our toys and game requisites.

SALESMANSHIP.

Practical salesmanship plays no inconsiderable part in the growth of commerce and industries, and Mr. C. Gopal Menon gives a few hints on the subject. He thus defines salesmanship:

> I consider that true salesmanship is the art of exhibiting a reasonable profit in the sale of the commodity one sells. Salesmanship may, therefore, be defined as the ability of the seller to persuade dealers to purchase goods to his profit; in other words, briefly defined, it is the sale of goods for profit. It is also the power which enables us to make others think as we think, believe, as we believe, the power to create a desire for things where such desire did not previously exist. He must possess a combination of qualities, mental, moral, spiritual and physical—the influence of which will have to be brought to bear upon men whom he interviews with a view to making them purchase his goods at a profit.

Backward as this country is in the matter of her industries as in many other things, we are handicapped by our inability properly to advertise our goods. There are many qualities which a salesman must cultivate. Salesmanship is an art which has to be specially learnt.

> A salesman should be polite, but instances are not wanting when you have to assume an air of superiority towards your clients without your losing the power of absolute self-control. Scientific salesman is a good student of human nature. While trying to canvass a prospective business, one has to see whether the occasion is favourable, or inopportune for pressing for business; if the occasion is unfavourable, he must retire diplomatically, leaving the way open for a future engagement. Business which has often lost could have been easily secured, if a little more thought had been bestowed upon the problem.

THE PROBLEM OF ILLUMINANTS.

In view of the extraordinary developments which have taken place in Methods of Illumination within recent years, Dr. Alfred Hay, of the Indian Institute of Science, Bangalore, takes a brief review of the whole subject and of the present position of the problem. He divides artificial illuminants into two classes:—

> (1) those in which a high temperature is obtained by the combustion of a suitable fuel, and (2) those in which a suitable body is rendered incandescent by the expenditure of energy within its substance. The distinction between these two classes is a fundamental one. In class (1) the cost of light production is mainly determined by the cost of the fuel employed; while in class (2) the cost is very largely that of the energy consumed in maintaining incandescence.

He goes on to discuss the peculiar features of these two classes of illuminants and shows where we stand to-day with respect to them. He concludes his paper thus:—

> A consideration of the history of the two most important classes of illuminants—those depending on gas and electricity respectively—shows that enormous advances have taken place in their efficiency since the introduction of the earliest representatives of each class. It would be idle to suppose that finality in this respect has been reached, and that further improvements are unlikely to take place in the future, although it may be extremely difficult to attempt any forecast of the lines along which future developments are likely to proceed. One thing we are certain of—namely, that as regards efficiency, even the best of our modern illuminants fall far short of the ideal to be aimed at, and that there is still plenty of room for improvement. The study of luminous sources and the methods of using them to the best advantage,—especially the latter, is of comparatively recent growth. The problem of providing satisfactory illumination is by no means a simple one, for taken in its entirety, it involves the consideration of many obscure physiological effects as well as of purely physical facts. That the various difficulties arising in connection with the problem of illumination are fully recognised and the importance of their satisfactory solution to modern civilization realised is clearly shown by the foundation in both England and the United States of Societies of Illuminating Engineers. In view of the extreme activity now prevailing in this field, it is not too much to hope that the next decade will witness many further striking improvements in our methods of illumination.

INDUSTRIAL EDUCATION.

It is well known that Christian Missions in India have been making serious efforts to teach various small crafts and industries to pupils under their control. The American Marathi Mission at Ahmednagar has been taking special pains and incurring expenditure to give practical training to the boys in its schools, so that they may be able to lead independent and respectable lives and to earn a decent income for themselves. Rev. H. Fairbank, Principal, Sir D. M. Petit, Industrial School, Ahmednagar, traces, in his paper, the history of the movement showing how the necessity of undertaking industrial education was first felt, what difficulties have had to be faced and how they have been overcome. He then turns to the actual carrying out of the work and speaks of the different trades taught at Ahmednagar and the success that has attended the efforts. Even agricultural training has not been neglected. Rev. Fairbank writes hopefully of the future and the example of the American Marathi Mission at Ahmednagar deserves to be followed elsewhere.

COW-KEEPING.

Agriculture, by far the largest of the existing indigenous industries, has devoted to it a number of interesting papers. Mr. A. P. Ghosh of the Commercial Intelligence Department, Calcutta, has a small and practically instructive paper on "Cow-keeping in Bengal." The three chief things he emphasises in the tending of cows are: (1) Housing, (2) Feeding, and (3) Breeding. On each of these, practical directions are given, which may be of use to the cultivator as well as the general public. Mr. Ghosh calculates the average monthly cost of keeping a cow at Rs. 6 and the total net income from one cow at Rs. 4 As. 4. The latter is estimated fairly to support a member of a poor family.

EGYPTIAN COTTON IN SIND.

The experiment of the cultivation of Egyptian cotton in Sind was watched with great interest and there is a general impression that it has failed. It was therefore necessary to have some reliable information in connection with the experiment. Mr. G. S. Henderson, Deputy Director of Agriculture in Sind, has furnished the required information in his paper entitled: "Long stapled cotton in Sind." The history of the experiment may be traced back to 1852 when Sir Bartle Frere appointed an American cotton planter to superintend cotton experiments in Sind. It was not however till 1904 that the attempts at improving cotton cultivation in that province were entrusted to persons who had actual experience of the work in Egypt. In that year, Mr. Fletcher, Deputy Director of Agriculture, Bombay, got permission to start experimental work at Dhoro Naro in Thar and Parkar District.

In 1907 and 1908 about 6,000 acres were under cultivation each year but several untoward circumstances were against the success of the cultivation. In 1907, bollworm attacked the cotton badly and, in 1908, the water supply was late. A system of auctions were instituted by Mr. Chatfield, the Colonization Officer, Jamrao Canal, and these were widely advertised. A number of buyers were attracted and good prices were obtained—up to Rs. 14 per maund of 81 lbs. seed cotton for Abassi. Mit-Afifi variety which has a slight Khaki tinge produced less. In 1908, however, the auctions were a complete failure and the cotton of that year had to be disposed of privately to a Bombay firm at a reduced rate. This was the last year of Egyptian cotton cultivation on the Jamrao as in 1909 there was a complete failure of water in the canal in early kharif and in the present year 1910 it was decided to remodel part of the Jamrao Canal in 1911. So in 1912 the field will be again clear for renewed efforts in growing Egyptian cotton and with the advantage of much experience gained from the preceding years' trials.

Briefly then it is proposed that after harvest the cotton should be gathered in a few conveniently selected sub-depôts. Only clean cotton would be accepted and one uniform grade of Mit-Afifi would be produced. The British Cotton Growing Association might be asked to step in at this stage and clean, gin and export and sell the cotton, or Government by means of the existing Agricultural Department might buy the crop outright, export and sell it for a few years to see if local firms will not then take it up. The first is by far the simpler and if a good area of say 10,000 acres Afifi could be guaranteed it would be worth their trouble to send an experienced agent to take over the cotton at Mirpurkhas to clean, gin, bale and export it. Arrangements could be made to get half the value paid to the cultivators on delivery at the sub-depôts, the remainder after selling at Liverpool.

From the above a sufficiently clear idea will be obtained of the present position and the prospects of long stapled cottons in Sind.

DAIRYING IN INDIA.

Rao Saheb G. K. Kelkar, of the Agricultural College, Poona, deals with the "Possibilities of improved methods of Dairying in India." The adulteration of milk is the constant cause of complaint in the large cities. Professional milkmen, with an eye to business, are careless about the methods of feeding the milch cattle, and of tending, housing and breeding them. The milk is, as a rule, adulterated with water. This

decreases the nutritive value of the milk and proves a fruitful source of a number of diseases which are specially fatal to children. Civil and military dairies in India are conducted on up-to-date methods and dairying has become a regular industry in Western countries. We in India are behind hand in this matter and enterprising and intelligent men from among us ought to start such an industry in this country. It will be a boon to thousands of people who are willing to pay more for clean and nutritious milk. The following analysis will clearly show the percentage of adulteration in the Poona milk supply:—

Milk lbs. per rupee.	Source.	Total solids. o/o	Fat. o/o	Probable percentage of adulterated water. o/o
10	Cows { Civil	13·00	4·50	
10	Buffaloes } Dairy	18·49	8·05	Pure milk
11	City supply	6·84	2·81	43
16	,,	5·44	2·25	55
16	,,	6·21	3·94	48
16	,,	6·51	2·96	46
16	,,	3·95	0·80	67

It is therefore quite clear from the above figures that adulteration is going on to a very great extent and in some cases the amount of water added is extremely large. It is no wonder that under these conditions evil results follow. Children only get one-third of the nourishment they are expected to receive and the result is the large infantine mortality.

Rao Saheb Kelkar shows how and where dairies may be started in India and gives details of how they may be worked.

AGRICULTURE IN BENGAL.

"Agriculture in Bengal" forms the subject of a paper contributed by Mr. Abinash Chandra Das, of Bankura. He traces the history of agriculture from the time of the Vedas :—

We, therefore, find the Aryans, in the first stages of civilisation to be nomadic. The second step towards civilisation was the adoption of the art of agriculture, and settling down in places in well-organised communities. When Peace and Plenty reigned in the homes and the communities, people found time and inclination to devote their attention to arts, industries and the development of social, political and religious institutions. In this way, the ancient Aryans made rapid strides towards progress. Cattle-keeping and agriculture might therefore be said to have formed, as it were, the very basis of ancient Aryan civilisation.

But a time came when agriculture came to be looked upon as a low and unclean occupation and marked a turning point in the economic history of this country. Mr. Das then discusses the subject with special reference to Bengal and exhorts mediocre middle class youngmen to take to agriculture. Waste lands may be reclaimed to the immense benefit of the country. He devotes a few pages of his paper to emphasising the urgent need of agricultural and scientific education. He has then a few suggestions to make to middle class young men as to how they may become gentlemen farmers. The paper concludes with a reference to the financial aspect of the subject. The following paragraph deserves to be quoted :—

I would, therefore, strongly urge our young men to turn their attention to the art of agriculture, and equip themselves with a suitable scientific training for successful agricultural work. Let them set up as gentlemen farmers, and make the land yield a wealth of crops, which is far superior to ordinary wealth consisting of gold and silver. Let them earn an honest livelihood, and lead a life of independence, comparative ease and happiness by tilling the soil for crops, by keeping and breeding cattle, by dairy farming, by rearing up forests for fuel and wood on the dry uplands, by gardening and fruit-farming, and by a variety of ways. Let them turn to the naked land, the mother of us all, for succour and sustenance which they are sure to get in abundance, and by beautifying her person with a wealth of useful vegetation, be the true sons of the Motherland.

ECONOMIC ENTOMOLOGY IN INDIA.

Mr. Chotabhai U. Patel, of Baroda, contributes a paper on "Economic Entomology in India." He thus defines Entomology :—

The term "Entomology" signifies the science which deals with insects. Economic Entomology is a branch of this science which deals with its practical application. Mr. Lefroy defines it as an endeavour to control all insect activities that affect the welfare of man either beneficially or harmfully; it is an applied science, an adaptation of pure Entomology to the needs of Agriculture and Commerce.

Insects affect us in a number of different ways.

1. They cause damage to growing plants.
2. They cause damage to stored products.
3. They cause damage to domestic animals.
4. They transmit diseases to man.
5. They assist Agriculture.
6. They yield useful products.

Such being the case, the most important object for us is about the ways and means whereby the damage done by insects to crops may be reduced and the commercially valuable products derived from them may be increased. This is the primary aim of economic entomology. Mr. Patel proceeds to supply us with some general features of the life of an insect, which would serve as a guide to the study of the above subject. A general knowledge being obtained, the next step is to promulgate it among the cultivators. This may be done in the following ways;—

1. Demonstration of the methods of dealing with crop pests, comparing the result with non-treated area.
2. Competition prizes for the best work done in fighting out a particular pest.
3. Encouragement to those who exert themselves in combating the pests according to directions.
4. Exhibition of magic lantern slides dealing with the life histories of insects in villages.

ERI SILK.

The commercial possibilities of Eri silk are discussed by Mr. C. C. Ghosh in his paper on that subject. He explains the various kinds of silk and the ways in which they are obtained.

Eri silk like all other kinds of natural silk is the product of an insect. As the worms which produce mulberry silk or the silk of commerce, feed upon the leaves of mulberry plants, so the worms which produce Eri silk feed upon the leaves of castor plants. The silk produced by them is called after the vernacular name of the plant, *viz.*, Eri, Arundi or Endi silk. It has been produced practically only in Assam from very ancient times and is therefore commonly known as Assam Silk.

Eri cloth is produced in Assam for certain purposes in ways prevalent for centuries. With more skill employed in its production and with all its peculiar natural qualities Eri silk promises to come into use for various purposes. It is suited pre-eminently for a home or cottage industry and is within the means of even the poor man. Mr. Ghosh briefly describes the conditions under which the industry is carried on in Assam, the early attempts at producing Eri cocoons on a commercial scale and the experiments at Pusa and their result. It is an industry for which there are excellent facilities in India, and yet we import silk goods from other countries in enormous quantities. Latterly, Japan has made wonderful progress in sericulture. The State there takes special interest in the development of the industry and the people themselves make considerable efforts.

At the present time what is specially wanted in India is organisation among rearers, reelers and weavers, *i. e.*, among all engaged in the different branches of the industry. All should try to improve the means and methods of production; sericultural knowledge should be spread. In the absence of intelligent combination among the illiterate rearers, reelers and weavers, there is enough scope for work for educated men who can command some capital, who can study the progress of the industry of other countries and who can imitate and introduce better and improved methods. In their efforts the Government can be reasonably expected to help them. In fact, the Government has always taken and still takes a great interest in the silk industry of the country.

IRRIGATION BY PUMPING.

Mr. Alfred Chatterton, of Madras, gives us a clear idea of the progress made in the Presidency in irrigation by pumping. He has brought the subject before the Industrial Conference on two previous occasions and he now traces the further advance made and suggests the directions in which progress on the engineering side of the question is likely to facilitate extensions. He gives tabular statements showing the number of oil engine pumping plants erected since 1902-03 which comes to 246. The paper concludes thus :—

It will be obvious from these brief notes that in no direction does finality appear to have been reached. In the beginning, when the work was first started the prospects of attaining any marked degree of success were by no means assured. Now, it is certain that the use of mechanical methods of lifting water will year by year extend, and at no distant date, we shall have thousands of mechanically driven water lifts at work. In every direction, progress has been made. It is now possible to obtain much better appliances than was the case five years ago. Then, we were not certain that underground water could be obtained in sufficient volume in any great number of cases; now, we know that over large areas and in many places it is well worth while to instal mechanical arrangements to lift water. Progress has been much greater than was anticipated owing to the rise in value of agricultural products and the large profits that have consequently been made by the land-owning classes. This has, at the same time, increased the cost of cattle labour and compelled the intelligent land-owners to turn to engines and pumps as a means of reducing the expense of lifting water and at the same time of bringing a larger area of dry land under wet cultivation. Each advance prepares the way for further improvements and indicates that the efforts now being made will in time be productive of great results.

LABOUR PROBLEM IN INDIA.

The writer of this article has a paper on "The labour problem in India." Labour in India has latterly become scarce and costly, and its condition is affecting the indigenous industries in various ways. Different causes have been assigned for the high level of wages of all species of labour in the country.

SCARCITY AND COSTLINESS OF LABOUR.

The first is the high prices of food stuffs. The second is the depopulation caused by plague. The third is the extension of industrial enterprize. Three points to be noted in connection with Indian labour are its (1) scarcity, (2) the high wages demanded, (3) its inefficiency. Labour is becoming more mobile and independent but its efficiency is not growing. This latter is a serious factor in the situation.

An attempt has been made, in this paper, to indicate briefly what is the position of our industries, so far as labour is concerned, to show what are our drawbacks and indicate the ways in which some improvements may be made. The days are gone by when labour as a factor in production was not a subject of anxiety. In these

days of keen competition, and an economic upheaval all over the world, everything that is concerned in industrial progress, capital, enterprise, scientific knowledge, and efficient labour, requires close attention. The subject of labour does not appear to have received the important consideration it deserves. But the higher rates of wages, the scarcity in the supply of skilled and unskilled labour, and the new social and economic changes, that are coming over the country, are slowly revealing the seriousness of the problem. The labour troubles and the general labour movements in the Western countries also are calculated to make us think over the subject. This paper is no more than an humble attempt to state the case of Indian labour and invite attention to the question.

THE LIQUOR PROBLEM IN INDIA.*

BY

MR. E. W. FRITCHLEY F.R.I.B.A., F.R.G.S.

—o—

NO one who has studied the history of the liquor problem in India, can avoid the conclusion that the drinking habit is increasing to an appalling extent.

The President of the Bombay Mill Owners' Association stated before a meeting of that Association :

. uring the recent enquiry of the "Liquor Committee," which held its sittings in Bombay, it was brought out in evidence that the mill hands spent more money in liquor than on food or clothes. It is possible that if liquor shops in the mill districts were reduced, it might have effect on the sales and consumption of liquor .....If the mill hands are cured of the vice of drinking they would naturally spend their money on the education of their children.

"The Times of India" in reviewing the above address remarked :

No less necessary is it jealously to watch the facilities for obtaining liquor, and to encourage the multiplication of recreation grounds, so that the operative shall have some counter-attraction to the grog-shop.

It is also well known to many that some of the flower of India's youth and nobility have been sent to premature graves through the deadly effects of alcohol.

History informs us that the Hon. Mountstuart Elphinstone, in his report to the Supreme Government in 1820 stated : "Abkari did not yield above Rs. 10,000 under the Peshwas. The use of spirituous liquor was forbidden in Poona and discouraged everywhere else." He added : "Drunkenness is almost unknown in the Mahratta country. This arises from the discouragement to the sale of spirituous liquors, and as the revenue from that source is insignificant, we would probably do well to prohibit it altogether." It is a matter of regret that this suggestion was not adopted.

We are further told in a Commissioner's report on Poona, dated 1822 : "The Collector is of opinion that not half a dozen quarrels in the course of a year originate in intoxication."

How do matters stand in the present day ? In Poona City and Cantonment alone we find a consumption of about 130,000 gallons, and more cases are brought before the Courts in a day as the result of liquor than were formerly brought in a year, and this too, in spite of the greater civilization, enlightenment, and police protection which are now enjoyed. The present Chief Presidency Magistrate of Bombay recently stated in an article to one of the local magazines : "That there is room for temperance work in Bombay is proved by the fact that on an average about 3,300 persons every year—or more than 270 every month—are arrested and brought before the Magistrates on charges of being drunk and disorderly." It is generally admitted that the labouring classes such as mill hands and factory operatives, are, in ever-increasing numbers, being drawn into the meshes of drunkenness and the depravity resulting from it, which doubtless accounts in a great measure for the above Police Court records.

Now as to the middle classes such as clerks and office employees. We find that the President of the Bombay Municipal Corporation in a letter addressed to the Bombay Government, at the request of the Municipality, remarks :—

The Fort Ward (that is the section of the City where most of the offices are located) has only 19 shops, and yet shows the largest consumption. It is surprising to observe that while the average of the total per shop is only 1866 gallons per year, this Ward shows a sale of 2618 gallons per shop or 40 per cent. more. Another surprising fact is that within a radius of not even an eighth of a mile (*i.e.*, only 220 yards) there are five shops.

It might be argued by the Excise authorities that a large number of people congregate to this district for business during certain hours of the day. Is it right however that special facilities for acquiring a bad habit should be placed in their way ?

These are some of the conditions in Bombay alone. I have no doubt that other large cities in India present as undesirable a state of things, and we are justified in this conclusion by a consideration of the Revenue returns, which are as follow :—

* From the Address to "The All-India Temperance Conference."

1874	...	...	... £ 1,561,000
1884	...	...	... „ 2,538,000
1894	...	...	... „ 3,620,000
1904	...	...	... „ 5,295,000
1909	...	...	... „ 6,717,000

It will be noticed from these figures that there has been a steady and appalling increase, and more so in the last five years, during which the revenue from liquor in India has apparently risen to more than four times what it was in 1874.

With these startling facts before them, is it not time that Government viewed the whole situation from the standpoint of moral responsibility, rather than that of revenue ?

Should not the figures just quoted cause considerable regret at the existence of a system of administration, which practically forces upon, or at least permits to spread amongst, a naturally abstemious people, that monster evil from which the best citizens of Western and other countries are trying to rid their nations and peoples.

Allow me to remark that I yield to none in my sincere appreciation of British rule in India. I doubt whether any other nation of the world could have conducted that rule as admirably as England has done. There are however some blots in our administration, which should be removed, of which one is the spread of liquor among the peoples of India, and another the forcing of opium on China. With reference to the first of these, it is the duty of Government to see that their own declarations are strictly put into effect by the Executive officers of the Excise Department. Some of these declarations are as follow :—

The leading principle which Government are bound to keep in view in their Abkari administration, is the repression of intemperance.

Shops must be located to meet an existing demand, whatever it may be, care being taken not to create a demand by the supply of liquor to which the people had not previously been accustomed. It should be made clear that the Government is on the side of abstinence.

* * * *

An established shop must not be allowed to remain on a site which would not be permissible for the location of a new shop.

* * * *

The subject is one which the Government of India regard as of vital importance to the welfare of the community, and it cannot be too strongly impressed on the administering officers, that the Government policy is to discourage drinking, and to do all that is possible without undue interference with the liberty of the subject, to suppress the degrading and demoralising habit of intoxication. 'Letter No. 2455 of the 21st April, 1904, from the Government of India to the Government of Bombay.'

Were the Abkari officers made clearly to understand that increased consumption of liquor would be viewed with distinct disfavour, they would be likely to give more heed to the Resolutions of Government, which at present seem to be ignored with an impunity that would not be brooked in the case of Resolutions on any other subject.

No sane person can take seriously the contention that the increased revenue is due mainly to greater suppression of illicit practices. This is too unkind a reflection on the past services of the present officers, and also on that of their predecessors.

I observe that the total Indian revenue for 1908-1909 was about £ 69,760,000, towards which the Excise receipts from country liquor were as follow :—

Country Spirits	3,373,062
Toddy	1,027,493

making a total of about 4,400,000 which is about 6½ per cent. of the entire revenue.

Surely, for the future well-being of an Empire of three hundred million people, the responsible Government, with the capable administrators it possesses, should be able to devise ways and means of making up a deficit of only 6½ per cent. of its revenue, rather than allow a scourge to spread over the land—a scourge which has cost other Governments in its advanced stages, far more than the revenue obtained from it.

Further, are the poor people, who form the chief consumers of country liquor, in a position to pay six hundred and sixty lakhs of rupees per annum in Excise revenue, without their families suffering serious privations in consequence of it ? It should be remembered that this revenue comes from, I trust, a comparatively limited portion of India's population.

It is, indeed, a short-sighted policy on the part of administrators to allow a grave evil of this nature not only to spread, but also to be apparently fostered, for the sake of about 6½ per cent. of its total revenue.

This percentage of apparent loss however is likely to be considerably reduced, by the saving effected in various other departments of administration, such as in the Police force, the Prisons, the Law Courts, etc., and also in public Benevolent Institutions, by the reduction of the drinking habit.

The following remarks are taken from an authoritative report : "There are fewer lunatics per thousand in India than in Europe. About 7,500 patients are in the Indian asylums, and the use of drugs is believed to be the chief cause of insanity." Both sentences are significant and

deserve to receive the careful thought and consideration of our administrators.

Recent statistics of the operations of prohibition in Masterton, New Zealand, are worth noting.—

	Without Prohibition.	With Prohibition.
Cases of Assault ...	20	0
Theft	18	0
House-breaking ...	6	0
Resisting Police ...	8	0
No means of support ...	9	1

These speak volumes as to the cost of insobriety to the State.

* * * * *

In any case, Government should recoil at the very thought of receiving revenue from a source which leads to the direct ruination or degradation of any section of its subjects, and not the least, of the poorer classes.

OMER BIN ABDUL AZIZ.

BY

KHAN BAHADUR GHULAM MAHMUD MUHAJIR.

THE subject of this article is one who holds a high place in the line of the early Kaliphs of Islam, and who, by his extensive erudition, true patriotism, faultless life, and benevolent rule, endeared himself to all and was rightly regarded as the greatest and the most righteous Kaliph after the four illustrious successors of the Prophet. His advent to the Musnud of Kaliphate was the dawn of an era of peace, happiness, and prosperity, and coming as it did after a long period of oppression, tyranny, and misrule, it imparted an additional charm and prominence to his rule. Yet his life and work are so little known to the present generation that a short sketch of the same might prove of some interest to them. This must be my excuse for selecting a subject which might otherwise appear to savour of oblivious antiquity.

Omer bin (son of) Abdul Aziz was the eighth Kaliph of the Bani Ummya dynasty and thirteenth from the original line of Kaliphate. His mother was the grand daughter of Huzruth Omer, the celebrated second Kaliph of Islam, and his father, the son of Murwan, who was the fourth Kaliph of Bani Ummyas. Thus, on both sides he was connected with the Sacred House of Kaliphate and inherited from his parents the blue blood of Khuriesh in his veins. Historians differ as to the date and place of his birth ; the correct version, however, is that he was born in Medina in 63 Hijri, or in the sixth century of the Christian era. His father Abdul Aziz was anxious to give him a sound and liberal education and took early steps to place him under tuition. While only a boy of 6 years Omer committed to memory the whole of the Koran which according to the general Muslim belief not only proves a heavenly blessing but also developes mental faculties and expands brain powers. The system is prevalent in all parts of the world inhabited by Mussulmans. Even in India which in point of religious observances is somewhat behind other Islamic centres, one comes across a number of people who can repeat the Koran by heart. These are called " Hafiz " and the term is invariably prefixed to their names in the same way as the word " Haji " is written before the names of those who have performed the Haj. Both are recognized as religious titles and carry some dignity and status with them. After completing his elementary education at Hulwan of which place his father was the Governor, Omer proceeded to Medina where he sat at the feet of the greatest celebrities of the age and drank deeply from the fountain of their knowledge. He soon acquired perfection in all branches of learning—in fact, his progress was so rapid and his intellect so keen and marvellous that while still in his teens he was looked upon as an authority on every subject, and was often consulted by his teachers in the disposal of knotty questions submitted to them for elucidation. Imam Zahabi, the great Arabic Historian, sums up his varied qualifications in the following striking terms :—

" He was an Imam (Patriarch), a Fakeeh (Jurist), a Mujtahid (Law-giver), an Emblem of Divinity, an expounder of holy traditions, a seeker of Divine forgiveness, God-fearing and self-denying."

When Omer was about 20 years of age his father died. His uncle Kaliph Abdul Malik sent for him to Demascus and kept him under his personal care and protection. In 85 Hijri, the Kaliph gave his daughter to him in marriage which brought him a large fortune which he however looked upon as a part of the Kaliph's ill-gotten wealth and therefore carefully preserved and returned it into the State Treasury when he succeeded to the Kaliphate. According to the contemporary historians, the marriage was celebrated on a very lavish scale so-much-so that instead of the ordinary oil, preparation of scents were burnt to give light. Though by nature averse to such

silly pomps and sinful extravagance, Omer was absolutely powerless before the will and pleasure of the Kaliph and could not enforce his views on him. Abdul Malik did not survive long after the marriage and was succeeded by his son Waleed who at an early opportunity appointed Omer to the most coveted and exalted office of the Governor of Hejaz and sent him to Medina with great ceremony. On the day of his arrival in Medina Omer's first act was to visit the holy mosque of the prophet and to perform the Zuhar (mid-day) prayers there. This over he called the ten great law-givers of the place to his presence and sought their assistance and co-operation in the administration of justice. He also requested them and through them the people at large to bring at once to his notice any tendency on the part of his officers and agents to oppression and tyranny, making it clearly understood that failure to carry out the injunction would be severely noticed. The publication of this welcome news caused universal gratification and elicited encomiums and blessings from all sides. Having thus fortified his position he began to rule with firmness, sympathy and even-handed justice. He caused wells to be sunk all over Medina and organized an elaborate pipe system for the distribution of water throughout the city. Valleys and mountainous paths were repaired and cleared for the convenience of travellers and new roads and pathways were put up—in short, everything calculated to make the people happy and comfortable was undertaken by him. He next turned his attention to the extension of the Prophet's mosque for which he had obtained the Kaliph's permission. As an instance of how Islam was esteemed and respected in those days and what power it wielded on other nations it may be mentioned that when the news of the Kaliph's intention to rebuild the mosque reached the ears of the Byzantine Emperor he spontaneously offered 50,000 ounces of pure gold, 40 camel loads of fine costly stones, and a number of chandeliers and lanterns for the use of the mosque—also 40 spare camels for the purpose of carrying materials and weights. These were gracefully accepted by the Kaliph and sent over to Omer who utilised them in strict accordance with the wishes of the Imperial Donor. Omer's just and sympathetic administration was highly appreciated by the people whose sole desire was that he should be left with them permanently—but it was otherwise ordained by God. Hujjaj bin Yusuf, the Viceroy of Asia Minor, whose dark deeds have blackened the pages of early Islamic History was Omer's contemporary. His tyranny and inhumane treatment of the people having become intolerable the respectable classes began to migrate from the province and seek refuge in the holy land of Hejaz under the benevolent protection of Omer. Hujjaj was very much disconcerted by this incident as he felt that the tales of woes and miseries caused by him might spread far and wide and ultimately reach the ears of his royal master. He therefore contrived a plan to prejudice the mind of the Kaliph against Omer and accordingly sent a petition to Waleed complaining that some heretics and outlaws who had been kept by him under strict observation had run away from Kufa and taken shelter in Medina and that the Governor of Hejaz instead of expelling them from his jurisdiction or sending them back to Kufa was harbouring them in the holy city. This vile contrivance had the desired effect ; for it so much irritated the Kaliph that without caring to ascertain the truth or otherwise of the allegation or calling for a word of explanation from Omer he issued an edict recalling him from the Hejaz and replaced him by a Governor who was the counterpart of Omer and a pet of Hujjaj. This sad intelligence caused profound sensation in Medina and cries of curses and lamentations which arose from all directions rent the air. A select party of the pious men of Medina waited on Omer in deputation and requested him to join with them in praying to God for the speedy downfall of Waleed and his Governors. Omer consented. It was a very solemn spectacle to see this band of holy men appealing to God in all earnestness to relieve the people from the yoke of these tyrants. As their prayer emanated from pure, sincere, and wounded hearts it met with a ready response. Within the short space of a year Hujjaj, the Viceroy of Asia Minor, and Mukhru, the Governor of Egypt, both died and were followed by Waleed. The latter was succeeded by his younger brother, Suliman, a man of refined temperament and righteous disposition. He had great regard for Omer and always took his advice in State matters. He dismissed the Governor of Hejaz who had been appointed by his predecessor on the recommendation of Hujjaj and otherwise gave promise of becoming a just and sympathetic ruler, but he was not destined to live long. He was unfortunately more or less a glutton and it so happened that during his pilgrimage to Mecca he found the heat too trying and changed his residence to Thaif, a place in the vicinity of

Mecca and well known for the fertility of its soil and the luxuriousness of its plantations. On the day of his arrival at Thaif, the Kalipha was presented with 70 large pomegranates of the best sort which he ate away. These were followed by a roasted sheep and 6 pullets which he freely consumed and again took his usual dinner. This brought on severe indigestion which ultimately proved fatal in spite of all medical skill. When Suliman grew despaired of his life he drew up a Will nominating his minor son as his successor but had to cancel it immediately at the instance of his Chief Secretary, Raja Ibn Hyath, who represented that unless he nominated a successor who would be acceptable to the people and rule with justice and sympathy, his (Suliman's) bones would not find rest in his grave. As Omer was the only personage who fulfilled these conditions Suliman wrote out a confidential firman nominating him to the Kaliphate and handed it over in a sealed cover to his Chief Secretary with instructions not to proclaim it until after his death. The firman ran as follows :—

"In the name of God the High and the Merciful. These presents are from Suliman, the Servant of God and the Commander of the Faithful—Be it known that I have appointed Omer bin Abdul Aziz my successor to the Kaliphate and after him Yazid, the son of Abdul Malik. All people should own allegiance to him and obey his commands. They should fear God and abstain from creating discord or causing dissensions."

Soon after this Suliman departed this life and Omer bin Abdul Aziz was proclaimed Kaliph amidst general rejoicings, but to his own consternation as he modestly felt that he was unequal to the high responsibilities of the Kaliphate. When the firman was read he almost fainted and could hardly support himself on his legs. He repeatedly uttered the Koranic verse "Inna lillahi vo inna Elaihi rajeoon" which is generaly repeated by Mussulmans when death or any other great calamity befalls them, meaning thereby that the responsibility of the Kaliphate was more or less a calamity which had befallen him.

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G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

MODERN THEISM.*

BY PANDIT SIVANATH SASTRI.

We must bear in mind that modern theism, such as we are preaching in India to-day, is not merely a philosophical school like the esoteric monotheism of the Upanishads, or the systems of Socrates and Plato in Greece, or of the stoical philosophers of ancient Rome. Nor is the modern Theistic Church a body for mere theological discussion like the many conflicting schools of *darshanas* of medieval India, or the theological schools of medieval Christianity. Theism in modern India is a Church, having distinct spiritual aims and practical reformatory principles. It has been inaugurated by God to effect great changes in the moral and spiritual life of the people, nay, in the thoughts and practices of the whole human race. To many such a claim would certainly appear to be pretentious. But that seems to be the direction towards which facts and events in the modern world seem to be tending. With the development of science, the comparative study of human institutions, the application of the law of evolution to social life, and the progress of researches into the scriptures of different races, men's eyes are turning to the universal aspects of religion. The days of tribal jealousy, that loved to set up special claims for Divine revelation for special peoples, seem to be passing away, bringing on two great changes. First, men are being daily convinced that religion is as fundamental a fact of human nature as any other natural endowment of that nature; secondly, that it is not only local and national, but has also its universal aspects. Men in their ignorance and short-sightedness have been fighting so long principally for the local aspects of religion, for their special tribal inheritances of doctrines and practices, forgetting all the while universal principles which, properly speaking, form the spiritual element in all religions. A change is at last coming. Time has come for accentuating those universal aspects, and to lay insistence on spirtuality based on perfect freedom of the human soul—a mission to which the Theistic Church of modern India is devoting itself. Its mission work, therefore, is not confined to India alone, but extends over the whole world.

Let us try to realize what are those practical reformatory principles, to which the modern

* From the Address to the "Theistic Conference."

Theistic Church must address itself to be able to fulfil the great mission to which Providence has called it. The first thing noticeable in that connection is the fact that this modern theism of ours is essentialy different from the old monotheism of the *Jnana* School of this country in one important point. The old theism of ancient India, ordinarily known as Vedantism, and subsequently developed into pantheism by Sankaracharya, was essentially anti-social. Its philosophy turned upon an analytical process of reasoning which looked upon the world with all its relations as a delusion and a snare. Accordingly, it laid very great insistence upon detachment from the world as the most effective means of attaining spiritual perfection. Such teachings naturally led to mendicancy with which this country of ours is so rife. Thus were the most spiritually disposed persons of the nation drawn away from society, thereby depriving men of their personal influence and example.

The theism we profess to-day is not that anti-social philosophy. It rests upon the belief in Divine Providence,—on the idea that human society with all its relations and duties is an ordination of the Supreme Being for the education and perfection of the human soul. That being our conviction, we are bound to society as to a Dispensation of God, and look upon its multiform interests, occupations and duties as sacred. We look upon righteousness, or the law of moral government ruling over human life, as an essential condition of the peace and progress of that society. Religion to us has two sides,—spiritual and social. On the spiritual side we are related to the Supreme Spirit, holding loving communion with Him, and drawing our spiritual sustenance from such communion; on the social side we are related to our fellow-beings, giving them their due, and loving and serving them in the best way we can.

These two sides of religion, at least as long as we are in this world, are equally important and should never be neglected. The social and moral aspect of religion should always be borne in mind. It is specially needed in this country. Here religion in many cases has fallen into one or other of three great mistakes. First, in many minds it has come to be associated with peculiar doctrines or theological principles, thereby giving rise to endless quarrels and sometimes to bloody feuds. Men have fought earnest battles on the special merits of such names as Rama or Krishna or on the spiritual virtues of one or other kind of mark on the forehead or on the character of beads used during prayer; secondly, in many cases religion has been associated with mysticism or sentimentalism, men considering mere sentimental display as its highest exercise and lying contented with it; thirdly, religion in many cases is associated with the observance of prescribed rites and ceremonies, and the performance of acts of penance and austerity. The mistake of this over-accentuation of particular phases of religious life has been that *morality as a part of man's spiritual life* has come *to occupy only a secondary place in popular estimation*. Thus, in many cases of popular religion in this country there is rather a divorce between religion and morality. Nay, it has gone further. In some cases, plainly immoral acts have been countenanced as accessories to religious life. I need not stop to recount many instances. The mere mention of some of the objectionable practices of the Ballabhacharya sect in Gujrat, or of the Bamachari Tantrics in Bengal, or of some of the secret societies in Northern India, is enough. What I mean to say is that there is the danger of attaching only secondary importance to morality, in the pursuit after religion. To avoid such a danger it is necessary that we should conceive our theism to be not only spiritual but also essentially *moral*. Its morality is a part of its spirituality. Man cannot truly attain to God unless he truly develops the soul he has received from Him. And that development depends upon the right exercise of its powers—its love of knowledge, its domestic and social affections, its æsthetic faculties, its sense of justice, its habit of dutifulness, and its unselfish endeavours. The best means of spiritual union with the Supreme Being is to attain moral perfection as an individual and also as a member of society, for that is the only means of fulfilling the Divine purpose in making man a domestic and social being.

This essentially social character of our faith makes us cognisant of duties relating to our social life. Let me repeat; the religion we profess is not only *spiritual* but also social and *moral*, taking note of the conduct of man to man, and trying to make righteousness a ruling principle of life.

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THE HON. MR. GOKHALE ON "INDIAN EXPENDITURE."

THE following is the full text of the speech delivered by the Hon'ble Mr. Gokhale in moving the following Resolution at the Imperial Legislative Council on January 26th :—

My Lord, I rise to move that this Council recommends to the Governor-General in Council that the Government should order a public enquiry by a mixed body of officials and non-officials into the causes which have led to the great increase in public expenditure, both Civil and Military, that has taken place during recent years, so that means may be devised for the greater enforcement of economy, where necessary and practicable.

NEED FOR INQUIRY.

"My Lord, the Budget Debate in this Council of last year, and more especially the language employed on the occasion by my Honourable friend the Finance Minister, had led me to hope that the Government would of their own accord direct such an enquiry, at any rate into the Civil expenditure of the country. That hope, however, has not been justified and I therefore deem it my duty to submit this motion to the consideration of this Council. My Lord, the last twelve years have been in some respects a most extraordinary period in Indian finance. A variety of circumstances, to which I will presently refer, combined to place at the disposal of the Government of India, year after year, phenomenally large revenues,—phenomenally large, I mean, judged by the standard of this country; and while advantage was taken of the prosperous condition of the Exchequer to grant a certain amount of relief to the taxpayers, the necessary consequences of an overflowing treasury in a country like India inevitably followed, and the level of expenditure came to be pushed up in every direction in a manner perfectly unprecedented in the history of this country. How large and how unprecedented this growth of expenditure has been may be seen from the fact that two years ago, of a sudden and without any warning, we came to a year of a heavy deficit,—the heaviest deficit that this country has known since the Mutiny. And last year, the Honourable Member, as if to emphasize the gravity of the situation, felt himself driven to impose additional taxation to the tune of about a million and a quarter in a perfectly normal year, free from famine, war, or any of those other disturbing circumstances which in our mind have been associated with increased taxation in the past. A development of the financial situation so extraordinary and so disquieting demands, in my humble opinion, a close scrutiny, and it is because I want the Government to undertake such an examination that I am raising this discussion in this Council to-day.

A BRIEF SURVEY OF THE PAST.

"My Lord, for a proper appreciation of how enormous this growth of expenditure has been during recent years, it would be necessary to take a brief survey of Indian finance over a somewhat extended period; and I propose, if the Council will bear with me, to attempt such a survey as briefly as I can for a period of about 35 years beginning with the year 1875. I take 1875 as the starting point, because, in many respects, that year was a typical year,—being also a normal year—typical of the old regime associated with the names of Lord Lawrence, Lord Mayo and Lord Northbrook. I propose to begin with that year and survey the finance of the 33 years that follow, as briefly as I can. Before doing so, however, I think I must place before this Council one or two general views about the financial position of the country. Those who merely look at our Financial Statements are likely to carry away a somewhat misleading idea as to what our real revenue or our real expenditure is. The Statements give certain figures known as gross and certain other figures known as nett. But neither the gross figures nor the nett figures give in my opinion a correct idea of what I would call the real revenue and expenditure. To get at the figure of real revenue, it is necessary, in the first place, to exclude from the revenue under the Principal Heads, Refunds and Drawbacks and Assignments and Compensations and also the cost of the production of Opium. Then we must take the Commercial Services nett; and to this we must add the receipts under the Civil and Military Departments. I think such a process alone would give us a correct idea of our real revenue. Now, applying this to the Budget figures of last year, and those are the latest that are available for us, what do we find? We find that our real revenue, as distinct from either gross or nett revenue as given in the Financial Statement, is about 53 millions, or 80 crores of rupees—being made up of about 49 millions under the Principal Heads, abour 1 million nett from Railways and Irrigation, about 2 millions, Civil Departmental receipts and a little over 1 million, Military Departmental receipts. Out of this revenue, about a million

is devoted to meet the nett charge of interest on unproductive debt, and another million goes to meet the standing charge for Famine Relief and Insurance. If we leave these 2 millions out, 51 millions remain to be devoted to the Civil and Military administration of the country, of which a little over 30 millions is devoted to Civil expenditure and a little under 21 millions is spent on the Army. The Civil charges are made up to-day of about 6 millions for Collection of Revenue, about 15 millions for the Salaries and Expenses of Civil Departments, about 5 millions for Miscellaneous Civil Charges, and about 4½ millions for Civil Works. This then is the first fact about our financial position which I would like the Council to note. The second fact, which I would like to mention, is that this real revenue, excluding Opium receipts, which are uncertain and which moreover are threatened with extinction, is capable of growing at the rate of about 1½ per cent. per annum. The calculation, which shows this, is an elaborate one and I do not want to weary the Council with its details. I have tried to take as much care as I possibly could to make it accurate and I have discussed the method adopted with those who are qualified to express an opinion on these matters. I think I may say that every care has been taken to eliminate figures which ought to be eliminated from such a calculation, and I feel that the result may be accepted as a fairly correct one. On the basis of this calculation, then, excluding Opium receipts, our revenue may be taken to be capable of growing, taking good and bad years alike, at an average rate of about 1½ per cent. a year. It therefore follows that any increase of expenditure for normal purposes, *i. e.*, exclusive of any special expenditure that may have to be incurred for special objects must keep well within this average rate of 1½ per cent. per year. I trust the Council will keep these two facts in mind, and now follow me in reviewing the growth of expenditure during the 35 years or rather 33 years following 1875. I think it best to take 1908-09 as the last year of the period, first, because up to that year the growth of expenditure went on practically unchecked, and, secondly, because complete figures are available to the general public only up to that year. This period of 33 years divides itself into four smaller periods of more or less equal duration,—the first of 9 years from 1875 to 1884, the second of 10 years from 1884 to 1894, the third of 7 years from 1894 to 1901 and the fourth of 7 years from 1901-02 to 1908-09. Now, my Lord, for purposes of a fair comparison, it is necessary to reduce the figures for the years selected to what may be called a common denominator, all extraordinary items being eliminated from either side. Thus, if the rates of Exchange for any two years, which are compared, are different, due allowance must be made for that. If there has been either enhancement or remission of taxation in the interval, if new territory has been included or old territory excluded, if certain old heads of accounts have been left out or reclassified, allowance must be made for all these. I assure the Council that I have made such allowance to the best of my ability in the comparison which I am about to institute. Thus, in the first period, there was first increased taxation during Lord Lytton's time and then there was a remission of taxation during Lord Ripon's time, and I have made due allowance for both these circumstances. Then the rate of Exchange even in those days was not steady. It was about 1*s.* 9·6*d.* to the rupee in 1875 and about 1*s.* 7·3*d.* in 1884, and allowance has been made for that. Well, having made these allowances, what do we find? We find, putting aside all extraordinary expenditure due to famines and war, that during this period of 9 years, our total Civil and Military expenditure rose by about 6 per cent., which means an annual increase of about two-thirds per cent. per year, against an annual growth of revenue of about 1¼ per cent. The rate of normal increase of revenue was thus considerably in excess of the rate of the growth of expenditure, and it was this fact which enabled Lord Ripon's Administration to remit taxation. The total increase under Civil and Military during this period was about two-and-a-half crores a year. That is the first period.

THE SECOND PERIOD.

"The second period of 10 years is the most difficult period to deal with, because there is hardly anything in common between the first year and the last year. It was a period of great military activity in view of certain eventualities that were expected on the North-West Frontier and it synchronized with a steady fall in Exchange and a steady dimunition of Opium revenue. The result was that there were continuous additions to the taxation of the country. In considering the expenditure of this period, we have to make allowance for four disturbing factors. In the first place, an addition was made in 1885 of 30,000 troops—10,000 Europeans and 20,000 Indians—to the Army. Secondly, in 1886, Upper Burma was annexed. Then Exchange fell conti-

nuously between 1885 and 1894 from 1*s.* 7·3*d.* to 1*s.* 1·1*d.* to the rupee, the latter being the lowest point Exchange ever reached. And, lastly, Exchange Compensation Allowance was granted to all European officials towards the end of this period, costing over a crore-and-a-quarter of rupees or nearly a million sterling. All this necessitated continuous additions to the taxation of the country —during 8 out of the 10 years, something or other being put on. These four factors make it extremely difficult to compare the starting year with the closing year of this period, but a certain general view, roughly correct, may be presented. It will be found that during this period the Civil and Military expenditure of this country rose by about 14 crores. Out of this 14 crores, however, about 7¾ crores was specially provided for by extra taxation, so that the normal growth of charges during this period was about 6¼ crores. On the other hand, the revenue during this time increased by about 12 crores, of which about 6 crores was from new taxes; and economies were effected to the extent of about 2 crores by suspending the Famine Insurance Grant and in other ways, and thus the two ends were made to meet. The result, during the second period, putting aside all special expenditure for which special taxation was imposed upon the country, was that we had a normal growth of administrative charges for the Army and the Civil administration of about 6¼ crores. This works out at a total increase of about 14½ per cent. in 10 years, or an average increase of 1½ per cent. per annum, against a normal growth of revenue from the old resources of a little under 1½ per cent. a year.

THE THIRD PERIOD.

"I now come to the third period. In this period the disturbing elements were not so numerous, the only factor of that character being Exchange. At the beginning of the period, Exchange was as low as 1*s.* 1*d.*, but it rose steadily to 1*s.* 4*d.* in 1899, at which figure it stood practically steady for the three closing years of the period. And but for the fact that 3 of the biggest famines of the last century occurred during this period, as also for the fact that there was war on the frontier at the commencement, the finances of this period would have given a much more satisfactory account than they did. As things were, however, the Railway Revenue had already begun to expand, Opium too had begun to recover, and that extraordinary expansion of general revenues, which was witnessed from 1898 to 1908 had also commenced. The last three years of this period thus belong to a period of extraordinary expansion of revenue on all sides, and in addition to this under Exchange alone, the Government saved in 1899 nearly 5 crores of rupees on the remittances to England, judged by the standard of 1894. These expanding resources naturally led to increased expenditure, and what stimulated the growth of charges even more than that was that we had during this period 3 years of Lord Curzon's administration—the first 3 years of his administration. As a result of all this, expenditure grew at a greater pace towards the close of this period than during the previous period; but even so, we find that it was kept well under control. During these 7 years, there was an increase of about 6 crores in the expenditure of the country, Civil and Military, which works out at about 11 per cent. or 1½ per cent. per annum—the Civil expenditure rising by about 14 per cent. in the 7 years or at the rate of 2 per cent. a year, and the Army estimates rising by about 6½ per cent. or a little under 1 per cent. per annum. For purposes of this comparison I have reduced the cost of Exchange for the first year to the level of what it would have been, if Exchange had then been 1*s.* 4*d.* instead of 1*s.* 1·1*d.* to the rupee.

LAST PERIOD.

"Let us now turn to the last period. This period, like the third, was one of 7 years, but it was a period of what was described in this Council last year as a period of "Efficiency with a big E." There was a hot pursuit of efficiency in every direction, leading to increased establishments, creation of new appointments and increases in the scales of pay and promotion and pensions of the European services of the country. As a result, what do we find? An increase of expenditure all round which is perfectly astonishing. The disturbing factors during this period were:—(1) The Accounts for Berar were included, (2) the bulk of the Local Funds Accounts were excluded, (3) there were remissions of taxation, and (4) the charges for Military-Marine were transferred from Civil Works to Military Making allowances for all these factors we find that during these seven years, 1901-02 to 1907-08, the total normal growth of charges, Civil and Military came to no less than 18 crores. This gives us an increase of about 33 per cent. in seven years, or about 5 per cent. per annum. On the other hand, the expansion of revenue, which in itself was most exceptional, was making all necessary allowances about 2 per cent. per annum. We thus come to this—we had an increase of about 2½ crores during the first nine years; we had about six crores during the next 10 years; again about six crores during the next seven years; and we had an increase of not less than 18 crores during the last seven years! Taking the percentages, again, we find that the normal growth of charges per annum in the first period was about two-thirds per cent; it ranged between 1¼ and 1½ per cent. during the second and third periods; while it was nearly 5 per cent. during the last period! Taking Civil and Military separately, it was 40 per cent. for seven years or nearly 6 per cent. per annum for the Civil, and about 20 per cent, or an annual average growth of 3 per cent. for the Military!

DISPOSAL OF THE SURPLUS.

"My Lord, I think it should only be necessary to mention these figures to establish the importance and necessity of an inquiry into the growth of charges during recent years. It will probably be said that this extraordinary increase is accounted for to a great extent by increased expenditure in several useful directions. I admit at once that the Government have found additional money for several desirable objects during this period. But what is the amount so found? The total growth of Civil charges during this period was 13 crores. Out of these 13 crores, a sum of about 3 crores represents roughly the additional expenditure on Police, Education and grants to Local Bodies. About a million has been added to the expenditure on the Police, with what results it is too early yet to say. I, for one, am not satisfied that the growth of expenditure in this direction has been all good, but I will take it for the moment that the increased expenditure will give us a more improved Police service. Next, we find that under Education, there has been an increase of about half a million or 75 lakhs, including the sums provided for Agricultural, Education and Technical Education. Finally, a little over half a million—nearly two-thirds of a million—represents the grants made to Municipalities and Local Boards for Sanitation, Education and other purposes. Thus, roughly speaking, the additional expenditure on these objects comes to a little over 3 crores or 2 millions sterling, leaving still an increase of about 10 crores to be explained.

RISE IN CHARGES.

"'My Lord, I may mention, if the Council will permit me, that it is not only now that I am complaining of this extraordinary rise in charges. As far back as 5 years ago, when we were in the midst of this period and when charges were still going up by leaps and bounds in every direction' I ventured to make a complaint on this subject in the Council. If the Council will pardon me for quoting from myself, I would like to read a few lines from what I then said. Speaking in the Budget Debate of 1906-07, I ventured to observe:—

"'The surpluses of the last few years,—rendered possible by the artificial enhancement of the value of the rupee, and realised, first, by maintaining taxation at a higer level than was necessary in view of the appreciated rupee, and, secondly, by a systematic under-estimating of revenue and over-estimating of expenditure,—have produced their inevitable effect on the expenditure of the country. With such a plethora of money in the Exchequer of the State, the level of expenditure was bound to be pushed up in all directions. Economy came to be a despised word and increased establishments and revised scales of pay and pension for the European officials became the order of the day. Some remissions of taxation were no doubt tardily granted but the evil of an uncontrolled growth of expenditure in all directions in the name of increased efficiency was not checked, and the legacy must now remain with us. The saddest part of the whole thing is that in spite of this superabundance of money in the Exchequer and the resultant growth of administrative expenditure, the most pressing needs of the country in regard to the moral and material advancement of the people have continued for the most part unattended to and no advantage of the financial position has been taken to inaugurate comprehensive schemes of State action for improving the condition of the masses. Such State action is, in my humble opinion, the first duty now resting on the Government of India, and it will need all the money—recurring and non-recurring—that the Honourable Member can find for it.'"

"That this complaint was admitted in its substance to be just by the Government or rather by the representative of Government in the Finance Department will be seen from certain very striking observations made the following year by His Honour Sir Edward Baker, who was then our Finance Minister. Speaking in the Budget Debate of 1907-08, about a proposal that there should be a further increase in the salaries of certain officers, he protested that he regarded that proposal "with astonishment, and something like dismay"; and then he proceeded to say:—

"'I have now been connected with the Finance Department of the Government of India for 5 years continuously, and during the whole of that period I do not believe that a single day has passed on which I have not been called upon officially to assent to an increase of pay of some appointment or group of appointments to the re-organisation of some Department, or to an augmentation of their numbers. All experience proves that wherever revision is needed, either of strength or emoluments, the Local Governments and the Heads of Departments are only too ready in bringing it forward. Nor are the members of the various Services at all

backward in urging their own claims. I cannot in the least recognise the necessity for imparting an additional stimulus to this process.'"

A PRECEDENT.

"It will thus be seen that there has been a great deal of expenditure incurred during the last few years of a permanent character, which was rendered possible only by the fact that Government had large surpluses at its disposal. In view of this, and in view of the great deterioration that has since taken place in the financial position, I think it is incumbent now on the Government to review the whole situation once again. My Lord, this was the course which Lord Dufferin adopted in his time, though the growth of charges then was nothing like what it has been during the last decade. When Lord Dufferin became Viceroy, he decided to increase the Army in this country and for that purpose wanted more money. And so he appointed a Finance Committee to inquire into the growth of expenditure that had taken place just before his time, so as to find out what saving could be effected. The Resolution, appointing that Committee, is a document worth the perusal of the present Government of India. It speaks of the growth of Civil expenditure that had taken place during the preceding five years as 'very large,' though, as I have already pointed out, the increase was only at an average rate of about $\frac{2}{3}$ per cent. per annum between 1875 and 1884, or taking the charges for Collection of Revenue and the Salaries and Expenses of Civil Departments only, it was about $1\frac{1}{2}$ per cent.—the increase under these two heads being higher than under other heads. If that rate of increase was, in Lord Dufferin's opinion, 'too large,' I wonder what expression he would have used to describe the pace at which expenditure has grown during the last decade!

WHY PUBLIC INQUIRY?

"My Lord, I now come to the form of the inquiry which I propose. I propose, in the first place, that the inquiry should be a public inquiry, and I propose, secondly, that it should be by a mixed body of officials and non-officials. As I have already observed, the language employed by the Honourable the Finance Member last year in this connection had led me to hope that Government would of their own accord order such an inquiry into the matter. In Simla last August, however, when I asked the Hon'ble Member a question in Council, he said that what he had meant was a Departmental inquiry only. Now, my Lord, the position is so serious that a mere departmental inquiry will not do. In support of this view, I may quote my Honourable friend himself. He said last year that the question of economy did not rest with his Department alone; it rested with the Government of India as a whole. He also said that if economy was to be enforced, public opinion, both in this country and in England, would have to enlist itself on the side of economy. Now, the only way to enlist public opinion on that side is by holding a public inquiry into the growth of charges as was done by Lord Dufferin, so that the people might know how the charges have been growing and where we now stand. My Lord, I do not want a mere Departmental inquiry at the headquarters of Government. An inquiry at Simla or Calcutta will only be a statistical inquiry. What we want is a Committee, somewhat on the lines of Lord Dufferin's Committee, with one or two non-officials added, going round the country, taking evidence, finding out from the Heads of Departments what possible establishments could be curtailed, and making recommendations with that care and weight and deliberation, generally associated with public inquiries. I urge such an enquiry because, governed as India at present is, public inquiries from time to time into the growth of expenditure are the only possible safeguard for ensuring an economical administration of our finances. Under the East India Company the situation was in some respects stronger in such matters. The Imperial Government, which now find it easy to throw on India charges which should not be thrown on India, was in those days resisted by the Company, whenever it sought to impose such charges. On the other hand, Parliament exercise a jealous watchfulness in regard to the affairs of the Company, and every 20 years there used to be a periodical inquiry, with the result that everything was carefully overhauled; and that tended largely to keep things under control. With the transfer of the Government of this country from the Company to the Crown things have been greatly changed. All power is now lodged in the hands of the Secretary of State, who as a Member of the Cabinet, has a standing majority behind him in the House of Commons. This means that the control of Parliament over Indian expenditure, though it exists in theory is in practice purely nominal. In these circumstances, the importance and value of periodical public inquiries into our financial administration should be obvious to all. There have been three such inquiries since the

transfer of the Government from the Company to the Crown. The first was by a Parliamentary Committee in the seventies. The Committee, which sat for nearly four years, took most valuable evidence. Unfortunately Parliament broke up in 1874, before the Committee had finished its labours, and the Committee dissolved with the dissolution of Parliament. The second inquiry was by the Committee appointed by Lord Dufferin in 1886-87 and ten years after in 1897, a third enquiry was ordered, this time by a Royal Commission presided over by Lord Welby. Fourteen years have elapsed since then and I think it is due to the country that another Committee or Commission of inquiry should now be appointed to inquire in a public manner into the growth of charges and find out what economies and reductions are possible and how the level of ordinary expenditure may be kept down. And this inquiry must not be in London, or at Simla or Calcutta. It must be by a body which will go round the country and take evidence.

REMEDIES OF THE SITUATION.

"My Lord, I will now state what, in my opinion, are the remedies which the situation requires. My proposals are four in number, and they are these:—In the first place, what Mr. Gladstone used to call the spirit of expenditure, which has been abroad in this country for a great many years and especially during the seven years between 1901-02 to 1908-09, should now be chained and controlled, and, in its place, the spirit of economy should be installed. If the Government would issue orders to all Departments, as Lord Dufferin did, to enforce rigorous economy in every direction and to keep down the level of expenditure especially avoidable expenditure, I think a good deal might be done. Lord Dufferin's Government wanted money for military preparations. I earnestly hope that your Lordship's Government will want to find money for extending education in all directions. In any case, the need for strict economy is there, and I trust that Government will issue instructions to all their Departments to keep down administrative charges as far as possible. That is my first suggestion. In this connection I may add this. Care must be now taken never again to allow the normal rate of growth of expenditure to go beyond the normal rate of growth of revenue. Indeed, it must be kept well within the limits of the latter, if we are not to disregard the ordinary requirements of solvent finance. If special expenditure is wanted for special purposes, as may happen in the case of an invasion or similar trouble, special taxation must be imposed and we shall be prepared to face the situation and support the Government in doing so. But in ordinary circumstances, the normal rate of growth of expenditure must not exceed and should be well within the normal rate of growth of revenue.

REDUCTION OF MILITARY EXPENDITURE.

My second suggestion is that the Military expenditure should now be substantially reduced. My Lord, this is a somewhat difficult question, and I trust the Council will bear with me while I place a few facts on this subject before it. Our Military expenditure, which, till 1885, was at a level of about 16 crores a year, now stands at well over 31 crores. The strength of the Army was first determined by a Commission which was appointed after the Mutiny, in 1859, and that strength—roughly sixty thousand Europeans and one hundred and twenty thousand Indians—continued to be the strength of the Army till 1885. On many occasions during that interval, those who were responsible for the Military Administration of the country pressed for an increase in the number of troops, but without success. In 1885, 30,000 troops—ten thousand Europeans and twenty thousand Indians—were added. The number has been slightly increased since, and we have at present about 75,000 European troops and double that number of Indian troops. Now, my Lord, my first contention is that the country cannot afford such a large Army, and in view of the great improvement, which has taken place in mid-Asian politics, it should now be substantially reduced. Not only responsible critics of Government but many of those who have taken part in the administration of India and who are or were in a position to express an authoritative opinion on the subject, have publicly stated that the strength of the Indian Army is in excess of strictly Indian requirements. Thus, General Brackenbury, who was a Military Member of this Council at one time, stated in 1897, in his evidence before the Royal Commission on Indian Expenditure, that the strength of the Indian Army was in excess of Indian requirements, and that part of it was intended to be a reserve for the whole Empire in the past. I may also point out that the Army Commission of 1879, of which Lord Roberts was a member, held that the then strength of the Indian Army—60,000 English troops and 120,000 Indian troops—was sufficient for all requirements—sufficient to resist Russian aggression, not

only if Russia acted alone, but even with Afghanistan as her ally. Then, my Lord, when the South African War broke out, a substantial number of troops was sent out of this country for service in South Africa, at a time when the situation should have been regarded as anxious for India. A part was also sent to China about the same time, and yet things went on here as well as ever. All these things show that the strength of the Indian Army, as it exists to-day, is really in excess of Indian requirements. It may be said that this is a matter of Military efficiency, on which non-official members are not qualified to express an opinion. If I were venturing an opinion on the technical details of Military Administration, I should myself blame for my presumption; but this is a matter of policy, which, I venture to think, all laymen—even Indian laymen—are qualified to understand, and on which they are perfectly entitled to express an opinion. Anyone can see that the situation in mid-Asia and on the Frontiers of India has undergone a profound change. And in view of this change, I think it is due to the people of this country, who have borne this enormous Military burden for a number of years, that some relief should now be granted to them, and thereby funds set free to be devoted to more useful and more pressing objects. My Lord, Military efficiency, as Lord Salisbury once pointed out, must always be relative. It must depend not only on what the Military authorities think to be necessary, but on a combined consideration of the needs of defence and the resources which the country can afford for the purposes of such defence. Judged by this standard, I think that our Military expenditure is unduly high; and I therefore respectfully urge that a part of this expenditure should now be reduced by reducing the troops to the number at which they stood in 1885.

EMPLOYMENT OF MORE INDIGENOUS AGENCY.

"My Lord, my third suggestion is that there should now be a more extended employment of the indigenous Indian agency in the public service. In this connection I am free to recognise the necessity of paying as a rule the Indian at a lower rate of payment than the Englishman who holds the same office. I think this is part of our case. If we insist on Indians being paid at the same rate as Englishmen, we cut away a large part of the ground from under our feet. Except in regard to those offices, with which a special dignity is associated, such, for instance, as Memberships of Executive Councils, High Court Judgeships and so forth, where, of course, there must be strict equality even as regards pay, between the Indian and the Englishman there must, I think, be differential rates of payment for the Indian and the European members of the public service. What is however necessary is that care must be taken not to make such distinctions galling. Instead of the present division into Provincial and Imperial services or instead of laying down that the Indian should be given two-thirds of what the Englishman gets, I would provide a fixed salary for each office, and I would further provide that if the holder of the office happens to be an Englishman, an extra allowance should be paid to him, because he has to send his wife and children to England, and he has often to go there himself. These have to be recognized as the exigencies of the present situation and they must be faced in the proper spirit. I should, therefore, have a fixed salary for each office; and, I would then throw it equally open to all, who possess the necessary qualifications, subject to the conditions already mentioned, that an English holder of it should get an extra allowance for meeting extra expenses. Then, when you have to make an appointment, you will have this before you. An Indian,—pay, say, Rs. 500 a month—an Englishman, pay Rs. 500 *plus* an allowance, say, of Rs. 166. If you then are really anxious for economy, you will have to take the Indian, other things being equal.

PROVISION FOR INDEPENDENT AUDIT.

"My fourth and last suggestion is this—that provision should now be made for an independent Audit in this country. My Lord, this is a matter of very great importance and it has a history of its own. In the eighties there was some very earnest discussion on this subject between the Government of India and the Secretary of State. The first proposal on the subject, curiously enough, went from the Government of India themselves; that was when Lord Cromer,—Sir E. Baring, as he then was—was Finance Minister of India, and Lord Ripon, Viceroy. In a despatch, addressed by the Government of India to the Secretary of State in 1882, the Government urged that a system of independent Audit should be introduced into India. The whole of that despatch is well worth a careful study. After a brief review of the systems of Audit in different European countries, which the Government of India specially examined, they state in clear terms that they have come to the conclusion that the system of Audit in this country by officers who are subordinate to the Government is not satisfactory and must be altered. And they insist on two things:—First, that the officer, who was

TO FACE PAGE 209.



THE HON'BLE MR. GOKHALE.

then known as Comptroller-General, or as he is now called, Comptroller and Auditor-General, should be entirely independent of the Government of India, and that he should look forward to no promotion at the hands of the Government of India, that he should be removable only with the sanction of the Secretary of State in Council, and, secondly, that his position, as regards salary, should be as high as that of the Financial Secretary, and that he should reach that position automatically by annual increments after 20 years' service. The Secretary of State of that time, however, under the advice of his Council, which, as a rule, is averse to change or reform, declined to sanction the proposal. He considered that it was not suited to India, that it was not really necessary, and that it would cost a good deal! Curiously enough, however, five or six years afterwards, the same proposal was revived by the Secretary of State for India himself. Lord Cross was then Secretary of State and the despatch in which he re-opens and discusses this question is also worth a careful perusal. Like the Government of India of 1882, he too dwells on the unsatisfactory character of the Indian Audit, especially owing the fact of the Head of the Audit Department being subordinate of the Government of India, and points out that how necessary it is that this officer should be independent of the Indian Government. The proposal was, however, this time resisted by the Government of India, Lord Lansdowne being then Viceroy, and it again fell through. Now, my Lord, I respectfully urge that the question should be taken up once again and the Auditor-General made absolutely independent of the Government of India. In England, the Auditor-General submits an annual report on all irregularities, which have come under his notice, to the House of Commons, and the House refers it to a Committee, known as the Committee of Public Accounts, which then subjects the officials concerned to a searching and rigorous examination. As our Council does not yet vote supplies, it will, I recognise, be necessary in present circumstances that our Auditor-General's Report should be submitted to the Secretary of State for India, who is the final authority in financial matters. But the Report should be made public, being laid before Parliament every year and being also published in India. Then our criticism of the financial administration will be really well informed and effective. At present non-official members can offer only general remarks for the simple reason that they are not in a position to know anything about the details of financial administration. This will be altered if they obtain the assistance of an annual Report from an independent Auditor-General.

A DUTY.

My Lord, I have done. I want this enquiry to be undertaken for four reasons. In the first place, this phenomenal increase in expenditure demands an investigation on its own account. Economy is necessary in every country, but more than anywhere else is it necessary in India. Certain observations, which were made by Lord Mayo 40 years ago on this point, may well be recalled even at this distance of time. In speaking of the Army expenditure, he said in effect, that even a single shilling taken from the people of India and spent unnecessarily on the Army was a crime against the people who needed it for their moral and material development. Secondly, my Lord, expenditure must be strictly and rigorously kept down now, because we are at a serious juncture in the history of our finance. Our Opium revenue is threatened with extinction. Thirdly, I think we are on the eve of a large measure of financial decentralisation to Provincial Governments, and it seems certain that those Governments will be given larger powers over their own finances. If, however, this is to be done, there must first of all be a careful inquiry into the present level of their expenditure. That level must be reduced to what is fair and and reasonable before they are started on their new career. Last, but not least, we are now entertaining the hope that we are now on the eve of a great expansion of educational effort—primary, technical, and agricultural, in fact, in all directions. My Lord, I am expressing only the feeling of my countrymen throughout India when I say that we are earnestly looking forward to the next five years as a period of striking educational advance for this country. Now, if this advance is to be effected, very large funds will be required, and it is necessary that the Government of India should first of all examine their own position and find out what proportion of their present revenues can be spared for the purpose. My Lord, these objects—education, sanitation, relief of agricultural indebtedness—are of such paramount importance to the country that I, for one, shall not shrink from advocating additional taxation to meet their demands, if that is found to be necessary. But before such additional

taxation can be proposed by Government, or can be supported by non-official members, it is necessary to find out what margin can be provided out of existing resources. This is a duty which the Government owes to the country; and the representatives of the taxpayers in this Council owe it to those, on whose behalf they are here, to urge this upon the Government. It is, on this account, that I have raised this question before the Government to-day and I earnestly trust the Government will consider my proposals in the spirit in which they have been brought forward. My Lord, I move the Resolution which stands in my name."

INDIANS IN THE PUBLIC SERVICE.*

BY THE HON. MR. N. SUBBA RAU.

THERE are four important landmarks in the history of the Public Service in India. The Statute of 1833, the Queen's Proclamation of 1858, the Statute of 1870, and the appointment of the Public Service Commission mark the different stages—all directed towards the sole object of associating the people with the real administration of the country. But the steps taken so far have not been successful in securing the end in view and giving satisfaction to the people.

The year 1833 is memorable in the history of the Government of India. Till then the East India Company was both a commercial and political body. In that year its monopoly in trade was finally abolished and the Company henceforward exercised only administrative and political powers. In that year was also abolished the monopoly of office by which Indians had been excluded from the principal offices under the Government, and Section 17 of the Statute of 1833 was enacted for that purpose. Lord Macaulay described it as "that wise, that benevolent, that noble clause," and said, "I must say that to the last day of my life, I shall be proud to have been one of those who assisted in the framing of the Bill which contains that clause." The Marquis of Lansdowne who introduced it in the House of Lords said:—

> It was a part of the new system which he had to propose to their Lordships that to every office in India every Native of whatsoever caste, sect, or religion, should by law be equally admissible, and he hoped that Government would seriously endeavour to give the fullest effect to this arrangement, which would be as beneficial to the people themselves as it would be advantageous to the economical reforms which were now in progress in different parts of India.

* Speech delivered in the Viceroy's Council.

The Court of Directors, in forwarding a copy of the Statute to the Government of India, pointed out:—

> The meaning of the enactment we take to be that there shall be no governing caste in British India; that whatever other tests of qualification may be adopted, distinctions of race or religion shall not be of the number.

They emphasize that not race, but "fitness is henceforth to be the criterion of eligibility" for public offices. Notwithstanding these noble declarations, no effect was given to the clause.

In 1853, the system of nomination and patronage was abolished and the principal civil appointments were thrown open to competition, but the centre of examination for admission to the Civil Service was fixed in England; that system has continued up to date.

In 1858, the Government of the country was taken over by the Crown, when the noble proclamation of Her Gracious Majesty Queen Victoria was issued, laying down the true principles by which the Government of this country could be carried on with safety—a Proclamation which was described by the late King-Emperor as "the Great Charter of 1858."

Shortly after, the Secretary of State appointed a Committee of five members of his Council, all distinguished Anglo-Indians, to consider the subject. They reported on the 14th of January, 1860, that to do justice to the claims of Indians, simultaneous examinations should be held in England and India, "as being the fairest and the most in accordance with the principles of a general competition for a common object."

But nothing came out of it, and the question continued to be the subject of consideration on the part of responsible authorities. After prolonged correspondence, Section 6 of the Statute of 1870 was enacted.

In moving the second reading of the Bill on the 11th March, 1869, His Grace the Duke of Argyll said:—

> With regard, however, to the employment of Natives in the government of their country in the Covenanted Service, formerly of the Company and now of the Crown, I must say that we have not fulfilled our duty, or the promises and engagements which we have made. ..... I have always felt that the regulations laid down for the competitive examinations rendered nugatory the declaration of the Act of 1833; and so strongly has this been felt of late years by the Government of Indians various suggestions have been made to remedy the evil.

Speaking of the Statute, Lord Kimberley in his despatch of the 8th January 1885, said: "The Act remains a measure of remarkable breadth and liberality." It empowers "the Government of India and the Secretary of State in Council, acting together, to frame rules under which Natives of India may be admitted to any of the offices hitherto restricted to the Covenanted Civil Service."

Again, there was a long correspondence on the subject between the Secretary of State and the Government of India as to the best way in which the Statute could be given effect to and the claims of the Indians for honourable employment in the administration of their country could be satisfied. The Government of India took nearly nine years to frame workable rules under the Statute. Lord Lytton summed up the situation up to that time in these words:—

> I do not hesitate to say that both the Governments of England and of India appear to me, up to the present moment, unable to answer satisfactorily the charge of having taken every means in their power of breaking to the heart the words of promise they had uttered to the ear.

At last, the Government of India in 1878 discussed the whole question afresh and recommended to the Secretary of State among other things to which, I need not refer at present, the establishment of a "*close Native Civil Service*," to which should be transferred a proportion of the posts reserved for the Covenanted Service with a proportion of those held by the Uncovenanted Service.

The then Secretary of State vetoed these proposals to constitute a close Native Service, and suggested that the annual recruitment in England to the Covenanted Civil Service might be reduced by a certain proportion and that Indians might be annually appointed to such places. He pointed out that one of the advantages of such a scheme was that it would place the Indians on a footing of social equality with the members of the Covenanted Civil Service. He suggested further that the salary of every office might be determined "at a fixed amount" to which might be added in the case of Covenanted English Civilians "the rate sufficient to make up the present salaries under some neutral denomination." The Government of India, while expressing its regret that the scheme for a new close Native Civil Service could not be accepted, submitted rules by which they provided that a proportion not exceeding one-fifth of the recruits appointed from England in any one year should be Indians selected in India. These rules were published in 1879. But the system of Statutory Civilians failed to give satisfaction, as no steps were taken to appoint the best men in the country, and as more importance was attached in the selection of candidates to birth and social position than to intellectual fitness.

The whole question was once more re-opened, and in 1886, the Public Service Commission was appointed "to devise a scheme which may reasonably be hoped to possess the necessary elements of finality and to do full justice to the claims of Natives of India to higher and more extensive employment in the Public Service." The Commission practically adopted the lines suggested by the Government of India in its despatch of the 2nd May, 1878, above referred to, and made recommendations, which I need not detail here.

After long correspondence the Government of India fixed in April 1892 the places that should be listed as open to the members of the Provincial Service and in November they published the rules under the Statute of 1870. As stated by the Government of India "it (the scheme) was meant to be a final settlement of the claims of the Provincial Service and to be gradually worked up to within a generation of official life."

The final outcome of the labours of the Public Service Commission is:—

(1) We have, first of all, in spite of the Statutes of 1833 and 1870 the reservation of the higher offices of the State to a particular class of persons recruited in England, mainly Europeans, constituting the Indian Civil Service. The principle on which this Service is constituted is in the words of the Government of India:—

> That the Convenanted Civil Service should be reduced to a *corps d'elite* and its numbers limited to what is necessary to fill the chief administrative appointments of the Government and such a number of smaller appointments as will ensure a complete course of training for junior Civilians.

(2) We have next the creation of an inferior service known as the Provincial Service, filled mainly by Indians, a service characterized by Mr. Dadabhai Naoroji, who has laboured long and incessantly in this cause as the *Pariah Service*.

(3) Under the rules of 1879, the Statutory Civilians, though on two-thirds pay, held an equal status with the members of the Covenanted Civil Service and had an opportunity to rise to the highest posts in the State; whereas the members of the Provincial Service were assigned a distinctly lower status in the service of the State, and they could not, under the rules, rise to any post higher than that of a District and Sessions Judge or District Collector, and these places are very few, one-sixth of the former and one-tenth of the latter being listed. The recommendations of the Public

Service Commission to exclude the following places from the Schedule were not accepted :—

(i) One member of the Board of Revenue in Madras, Bengal and the United Province, and a Financial Commissioner in the Punjab.

(ii) One of the chief Revenue Officers of Divisions in all Provinces,, except Bombay and Assam.

(iii) Under Secretaries to the several Governments in India. (Only one Under Secretary allowed.)

(iv) One-third of the District and Sessions Judges in all Provinces. (Only one-sixth allowed.)

(4) Under the rules of 1879, one-fifth of the annual recruitment in England could be made in India by the appointment of Statutory Civilians; whereas we have now a specific number of appointments listed as open to Indians. The number of appointments recommended by the Commission was about 108. It was reduced finally to 93. The figure now stands at 102 including one for Assam and five for Burma, which were subsequently listed, of which 92 are held by members of the Provincial Service or Statutory Civilians. Thus, after more than 30 years since the recruitment in England was reduced, about ten places excluded from the Schedule are still held by the Indian Civil Service.

(5) Again, if the rules of 1879 had been in force and the Commission had not been constituted, the number of charges available to Indians would have been nearly 165, one-sixth of 993 instead of 102. The number of charges in 1892 when the Provincial Service was constituted was 840 and it is now 993, and yet there has been no increase of places listed in different Provinces worth speaking of.

(6) The differentiation into two distinct services has been carried out on the same principles in almost all the special Departments of the Public Service :—Education, Public Works, Survey, Forest, Telegraph, etc., one Imperial, mainly European, and the other Provincial, mainly Indian. In some departments, rules have been so framed as to keep back Indian talent from reaching the highest places therein and seriously injure the rights of Indians.

We shall now take some particular departments to illustrate the above remarks. Let us take the Education Department which was organised in 1896. There is no chance under the rules for any Indian, unless he is recruited in England, to become the head of a College, much less a Director of Public Instruction, however eminently fitted he might be. I shall not speak of the effects of this differentiation and shall allow Mr. Chirol, the author of "Indian Unrest," to describe them. He wrote :—

> Before the Commisson sat, Indians and Europeans ussd to work side by side in the superior graded service of the Department, and until quite recently they had drawn the same pay. The Commission abolished this equality and comradeship and put the Europeans and the Indians into separate pens. The European pen was named the Indian Educational Service, and the Native pen was named the Provincial Educational Service. Into the Provincial Service were put Indians holding lower posts than any held by Europeans and with no prospect of ever rising to the maximum salaries hitherto within their reach. To pretend that equality was maintained under the new scheme is idle and the grievance thus created has caused a bitterness which is not allayed by the fact that the Commission created analogous grievances in other branches of the Public Service.

Let us now turn to another department, Public Works.

Before the department was organised in 1892, Engineers recruited in this country were treated on terms of perfect equality with those recruited in England. The pay and rank of both were the same. They were placed on the same list and had side by side promotion. In 1892, the Service was differentiated into the Imperial and the Provincial and the pay of Provincial Engineers was reduced and fixed at nearly two-thirds of that of the Imperial Engineers; yet their rank was unaffected and their time scale of promotion was the same as for Imperial Engineers. The department was again reoganised in 1908. According to this scheme, the two services were made distinct and separate. There was no longer one list and side by side promotion. Each had its separate list and separate scale of promotion. According to the Imperial Engineer scale, the European Engineer became an Executive after 8 years, whereas the Provincial Engineer had to wait to rise to that grade for 15 years. In the former case his promotion was practically unconditional, whereas in the case of the latter, there must be a vacancy in the divisional charges reserved for Provincial Engineers. Again, out of a total cadre of about 953 including Railways, 280 places are allotted to the Provincial Service. The actual strength of the Provincial Service is 170, 146 in Public Works and 24 in Railways, as against 727 of the Imperial Engineers, 574 in Public Works and 153 in Railways. It may be seen easily from the above what chance Provincial Engineers have, handicapped as they are, as against the Imperial Engineers to ever reach the higher grades of the Service, that is, to the grades of Superintending and Chief Engineers. The result of the new scheme is that a Provincial Engineer of 14 years' standing would be liable to serve under an Imperial Engineer of 9 years' service. Though there was a distinct assurance given by the Resolutions of 19th July, 1892, and 28th September, 1893, that there would be no distinction between them and the Imperial officers as regards pay, promotion, leave and pension, yet under the new scheme of 1908 it has been ordered that their names should be removed from the list of Imperial men, that they cannot receive the promotion given to the Imperial Engineers, and, in fact, that they cannot be treated on the same footing as Imperial Engineers who were their compeers till 1908.

Take again the Survey organized in 1895. Out of a cadre of 48 appointments, nearly one-fifth, *i. e.*, 10 out of 48, is reserved to the Provincial Service, the rest to the Imperial. The nine highest posts of the grade of Superintendents have been excluded from the Provincial Service and the highest post to which the members of that Service could aspire is that of Deputy Superintendent.

It is the same tale in other departments.

The latest department which was organised and that under the genius of Lord Curzon is the Customs. This is made wholly Imperial and the Resolution of 1906 lays down that except for the places reserved for the Indian Civil Service, the rest, *i.e.*, the Assistant Collectors, "will ordinarily be recruited in England." Since that time, however, two Indians have been appointed in this department.

Now, turning to the rules of recruitment in England, we find that for the Public Works Department the regulations lay down "that every candidate must be a British subject of European descent and at the time of birth his father must have been a British subject, either natural born or naturalized in the United Kingdom" and that Natives of India who are British subjects are eligible for appointment and shall be selected to the extent of ten per cent. out of the total number of Assistant Engineers recruited, if duly qualified.

When we come to the Police, there is not even this *reservation of ten per cent.* for Indians.

Now, if we come to the Political Department, the recruitment is practically from officers of the Indian Army and of the Indian Civil Service. Though Indians specially selected are declared to be eligible under the rules of 1875, there is only one Indian holding the post of an attaché in the Secretariat.

Thus we see in how many directions the door is closed against the employment of Indians in the higher offices of the State.

Side by side with the policy steadily pursued of excluding Indians in different departments, it is refreshing to find that in the Accounts Departments under the direct control of the Hon'ble Finance Member, Indians and Europeans are treated equally in all respects, in the matter of rank, pay and promotion. They are placed on one list and have side by side promotion. It is with great relief and satisfaction we listened the other day to a statement of the liberal policy enunciated by the Hon'ble Sir Guy Fleetwood Wilson with regard to these departments. This policy of equal treatment accorded to His Majesty's subjects in these departments has produced its natural results among the officers employed therein. There is more comradeship, mutual respect and contentment among them than among any other class of public servants. The fact that the officers have to serve in different parts of India and not in their own Province only has given them a freedom and impartiality which has enhanced their prestige and has added efficiency to the work done by them.

I shall now proceed to the question whether the rules framed under the Statute of 1870 and the arrangements now in force are in accord with the spirit and intentions of the Statute.

It is plain that the effect of the rules is to reserve a particular class of appointments to the members of the Indian Civil Service, and that those Indians who do not proceed to England and pass the examinations there are debarred from being appointed to the higher offices reserved for the Civil Service, though otherwise qualified therefor. Consequently, the authorities in India are restrained by the rules for the time being from appointing Natives of India to any such offices unless they have been admitted to the Indian Civil Service, a result which was not contemplated by the Statute.

I may point out here that the first set of rules framed by the Government of India in 1873 were disallowed on the ground that they prescribed that the main qualification requisite for appointments under the Act should be a certain precedent term of service in the higher ranks of the Subordinate Service, or in the legal profession. When the question was referred to the Law Officers of the Crown by the Secretary of State, they pointed out that the section "was expressly intended to afford increased facilities for the employment of Natives of India of 'proved merit and ability' in the

Indian Civil Service. The 'proved merit and ability' need only be proved or established to the satisfaction of the authorities making the appointments and no particular method of establishing proof of merit or ability is enjoined," and they gave it as their opinion that the restriction on the exercise of the discretion of the authorities limiting the appointments to those who had previously served the Government was "clearly opposed to the spirit and intention of the Act."

Now, as the limitation of the exercise of discretion by rules to a *particular class of persons* is against the spirit and intentions of the Act, so I submit that the limitation of the exercise of discretion by rules or orders for the time being to a *particular class of appointments* is equally opposed to the spirit and intentions of the Act.

Assuming that the rules are technically in legal form, there is no doubt that in effect they defeat the very object for which the Statute was passed, *viz.*, that nothing shall restrain the authorities in India from appointing an Indian of proved merit and ability to any office reserved to the Indian Civil Service under the Statute though he may not have been admitted to the Civil Service by passing the examination in England; in fact, the Government have done indirectly what they have expressly been prohibited from doing by the Statute.

The result is as might be expected from the constitution of the two Services. Only about 7 per cent. of the appointments carrying a salary of one thousand rupees and upwards are in the hands of Indians, and almost all the high appointments of the State involving direction, initiative and supervision have been jealously kept in the hands of Europeans. The constitution of the official element in the several Legislative Councils in the country is a striking example of the effect of these rules. To take the Imperial Legislative Council, the heads of Departments and their Secretaries are all Europeans, and the solitary Indian in the official ranks is the Hon'ble the Law Member, Mr. Ali Imam. Sir Thomas Munro said, "we have a whole nation from which to make our choice of Natives." Yet, there is apparently in the view of the Government such a dearth of Native talent in this country that it could not furnish Indians to represent different departments and interests of Government, though in the Native States responsible offices are filled with conspicuous ability by Indians. This is, indeed, a sad commentary on the labours of the Public Service Commission, which was constituted "to do full justice to the claims of Natives of India to higher and more extensive employment in the Public Service."

It is hardly necessary to say that the Report of the Public Service Commission and the final orders issued on the subject were received by the intelligent public with deep disappointment, and loud have been the protests in the Press and from representative public bodies against the injusitce done to the claims of Indians in answer to their demand for responsible association with the Government in the administration of the country. Even some of the Indian members of the Commission who gave their assent to the scheme on certain conditions, felt deeply aggrieved at the result of their labours. Mr. Salem Ramaswamy Mudaliar, a Madras member of the Commission, said: "The net result of what the Secretary of State has done is to place us in a worse position than we occupied when the Public Service Commission was appointed."

In 1893, a discussion was raised in Parliament and a Resolution was passed by the House of Commons that all open competitive examinations held in England alone for appointments to the Civil Services of India should henceforth be held simultaneously both in India and England. But nothing came of it.

Not only were the protests from the public unheeded, but Lord Curzon's Government issued a Resolution in 1904, with a number of tabular statements, justifying the exclusion of Indians from the higher offices of the State and trying to prove that the indigenous agency was extensively and liberally employed in the service of the State.

The Hon'ble Mr. Gokhale at the Budget discussion in the Supreme Council in 1905 demonstrated, if any demonstration were necessary, that the position taken up by Lord Curzon was utterly untenable and disastrous to the best interests of England and India. His criticism, I venture to say, remains unanswered up to date.

The plea that a very large and a gradually increasing number of appointments is held by Indians is an old one put forward under various guises. The real question is, what is the actual share which Indians have in the direction and supervision of the administration of their country. It is no answer to the question that there are thousands of appointments held by them in the lower rungs of the ladder. The large number of tabular statements annexed to the Resolution amply disprove the claim advanced by his Lordship

that Indians were being treated with "a liberality unexampled in the history of the world." They show that as we rise higher and higher in the official ladder, the Indian element is practically nowhere. I do not think it is necessary to point out how his Lordship's reading of the pre-British period of Indian history is inaccurate, for never before in the long and chequered history of India was Indian talent so largely divorced from the controlling centres of authority. I shall only draw attention to the letter of H. H. The Nizam of Hyderabad, addressed to Lord Minto recently in connection with the steps to be taken for stamping out sedition. He wrote:—

> The experience that I have acquired within the last 25 years in ruling my State encourages me to venture upon a few observations which I trust will be accepted in the spirit in which they are offered. I have already said that my subject are, as a rule, contented, peaceful and law-abiding. For this blessing I have to thank my ancestors. They were singularly free from all religious and racial prejudices. Their wisdom and foresight induced them to employ Hindus and Mahomedans, Europeans and Parsis alike in carrying on the administration and they reposed entire confidence in their officers, whatever religion, race, sect, or creed they belonged to." After stating that his Dewan is a Hindu and that the revenue administration of half of his State is entrusted to two Parsis, he concludes with these words:—"It is in a great measure to this policy that I attribute the contentment and well-being of my dominions.

This question, affects vitally our self-respect and honour, the growth of national individuality, and our national well-being. It is not merely a question of careers for our young men or of rupees, annas and pies, though economy is an important consideration in carrying on the administration of a poor country like India. It is because our demands in this respect have been ignored, if not treated with contempt, that the discontent in the country deepened. It was loudly asserted in some quarters that there was no hope of national growth under the British Flag. Fortunately, we had at the helm of the Government two statesmen who had the insight to read correctly the critical situation with which they were confronted. At the Guildhall banquet on the 23rd February last when the Freedom of the City of London was presented to him, Lord Minto in reviewing the affairs of this country, said:—

> Before I had been in India many months, it became evident to me that we should ere long have to deal with a mass of accumulated popular discontent.....As far as we could judge the character of the discontent, much of it was justifiable and was directly due to a dawning belief that further opportunities must be afforded for the official representation of Indian public opinion and a greater share be ganted to Indians in the government of the country.

I may say that it was due to the courageous step taken by Lord Minto and Lord Morley in introducing reforms in the Legislative Councils and in appointing Indians to Executive Councils that we have tided over the difficulties, and the hopes of the people have been revived in the beneficent intentions of the British Raj. The reform of the Legislative Councils of this country has been welcomed more on the ground that these bodies would afford opportunities to the representatives of the people to point out the defects in the machinery of the Government and make it work more in accord with the needs and aspirations of the country. But it cannot be said to be effective unless it is immediately followed up by a reform in the administrative machinery of the Government, which has been out of repair for a good long time. Mere tinkering with it by giving a few more appointments to Indians will be of no good. The reform of the legislative machinery has but touched the fringe of the real question awaiting solution, which hangs on the reform in the agency for carrying on the administration of the country. This is a grievance sorely felt in the country. In fact, it is the root of the evil of discontent. Nearly a quarter of a century has elapsed since the Public Service Commission sat. India has changed considerably since those days. A new generation has grown up with new ideals and aspirations which are more vividly pulsating in the life of the people. The time is opportune to take up this problem of administrative reform and examine it in all its aspects.

The questions that arise are:—

1. How to get out of this tangle which has been created by the Public Service Commission and all that has followed?
2. How to secure real comradeship and mutual respect among the officers of the Public Service?
3. How to remove the stigma of inferiority that is attached to the Provincial Service?
4. How to give effect to the beneficent intentions of Parliament, as embodied in the Statutes of 1833 and 1870 and to the spirit of the Queen's Proclamation?
5. How to secure the willing and enthusiastic co-peration of the Indian people in the administration of the country and strengthen the foundations of British Raj in this land?

We have now to consider the principles and the line of policy that should be adopted in the government of the country that would accomplish these ends. At present I venture to offer some suggestions on the subject.

I. The first principle that should be laid down is that no appointments or class of appointments in the

Public Service in all its branches, whether general or special, should be made the monopoly of any particular class of His Majesty's subjects in the United Kingdom or India and that all appointments should be shared equally by all classes of people.

II. If this is accepted, the rule that the chief administrative appointments of Government should be the monopoly of the Indian Civil Service recruited in England ought to be abolished. At the lowest, such appointments should for the present be shared equally between Europeans and Indians in all departments.

III. Competitive Examinations now held in England for different branches of the Public Service should be held simultaneously in both countries, and if it is not found possible, examinations of equally high standards should be instituted in this country, so that those who are selected here may command the respect of their compeers selected in England. These examinations should be open to all and if this is not found possible, limited to nominated candidates.

IV. The system of nomination should be abolished, as its effects are demoralising and stunt the growth of national character.

V. In the higher grades of the service, the members should not be confined to their own Province but should as far as possible serve in other Provinces.

VI. If the Provincial Service is to be retained in any form, it should be recruited on lines similar to the above Service. Where it is considered that a particular class should be represented in the service, if candidates from that class are not available in a particular Province, they might be recruited from other Provinces.

VII. Provision should be made for promotion from one Service to the next higher Service for officers of tried merit and ability.

VIII. Where it is considered that candidates for special departments are not available in this country, efforts should be made to send young men to other countries to qualify themselves for such places, and it should be the endeavour of the Government as far as possible to replace foreign agency at an early date.

IX. The salary of every office should be "at a fixed amount" and in the case of a European appointed to it, an extra allowance might be given, as suggested by the Secretary of State in his letter of 1878 above referred to.

The whole question, I need hardly state, hinges on the attitude of England towards India and the relations that should exist between the British and the Indian subjects of His Majesty. This question has been prominently attracting the attention of all those who are interested in the welfare of Great Britain and India—whether the relationship between Europeans and Indians should be one of manly comradeship and co-operation born of equal status and equal privileges, or whether it should be one of timid dependence and sycophancy born of the relationship of superior and inferior. It is a truism that real respect and comradeship can only grow out of "common service, common emulation, and common rights impartially held." As we solve this question, the problem before us will be solved. But this depends on the ideal that England sets before herself in the government of this country. The true ideal, however distant and impracticable it might at present appear, should be that India would in the process of time become a self-governing unit of the British Empire, enjoying the same rights and privileges and subject to the same duties and obligations as the other self-governing members of that Empire. If this ideal be steadily kept in view, it would not be difficult to formulate a policy that should govern the services to the satisfaction of all parties and secure the hearty co-operation of the people in the government of the country.

The Government calls upon us to co-operate with them in evolving a high sense of citizenship in the difficult task of carrying on the complex administration of this vast country. Is it too much to ask that to secure our co-operation and develop a common citizenship, we should be placed on a footing of equality and manly comradeship with the British subjects of His Majesty the King-Emperor? You may give us magnificent works of irrigation, you may build up a vast system of railways, you may lighten the burden of taxation, you may drive out famine and bring plenty into this ancient land; but so long as manhood is dwarfed and self-respect is wounded, there can be no real contentment and real co-operation with the Government of the country. Lord Lansdowne in quoting the words of Sir Thomas Munro in connection with the Statute of 1833 said:—

> What is in every age and every country the great stimulus to the pursuit of knowledge but the prospect of fame or wealth or power? Or what is even the use of great attainments, if they are not to be devoted to their noblest purpose, the service of the community, by employing those who possess them according to their respective qualifications in the various duties of the public administration of the country? Our books alone will do little or nothing; dry, simple literature will never improve the character of a nation. To produce this effect, it must open the road to wealth and honour and public employment. Without the prospect of such reward, no attainments in science will ever raise the character of a people.

We cannot disguise the patent fact that under the present system expert knowledge and ripe experience gained in the administration of the country are drained away and this drain of intelligence and talent cannot be compensated by any measures which may be devised except some such as I have indicated above.

The problem, no doubt, is a complex one, involving many conflicting and powerful interests. It, therefore, calls for the best statesmanship and wisdom which the country can command. How the different Services should be regulated and modified and how the grievances felt in each department removed is not an easy question to solve. It is, therefore, necessary that a Commission or Committee, where non-official opinion is represented, should be appointed to evolve a scheme which would do justice to the rights of the people of this country, strengthen the foundation of the British Rule and give opportunities to India to become, in course of ages it may be, a self-respecting partner in the British Empire linked with Great Britain in silken bonds of gratitude and love.

A PLEA FOR RAJPUT EDUCATION.*

BY THE MAHARAJAH OF KASHMIR.

We are in these days passing through an era which taxes to the most the energies of each race and tribe in the cause of progress and we can scarcely sit idle, if we aspire to be, as of yore, in the forefront of the peoples of India. Union is, no doubt, the backbone of the body corporate of a society, but education is the brain which controls all its activities into proper channels and assimilates them to its permanent well-being. It is, therefore, of the utmost importance for you to take every possible step towards the education of your community. I am glad to find that you are fully alive to the exigencies of the problem, and this fact is amply borne out by the establishment of your schools and boarding houses. Within my State a boarding house has been opened under the control of the Saddar Sabha, Jammu, wherein Rajput students of indigent circumstances will have board and lodgings free, and of ordinary means, will have to pay half the charges of the monthly bill of fare. In addition to this the Sabha has fixed some scholarships and the State has made a special grant of Rs. 3,200 per annum for the Rajput students, and a scholarship for a F. A. Class student is granted from the estate of my beloved nephew, Hari Sing. Similar facilities will, I hope, gradually spring into existence through your individual and collective efforts throughout the length and breadth of India, and I doubt not that you will spare no means to extend your activities to bring about this result. But while doing so, Gentlemen, it is my firm conviction that you should also concentrate your attention upon the question of establishment of a Rajput College, which would not only supply a long-felt need, but would also stand as a monument to your earnest desire for the diffusion of knowledge among, and convey a message of uplift to your people. The Government has opened wide the portals of education by the establishment of numerous Colleges and Schools for the masses, but your own co-operation in its noble work will be instrumental in accelerating the achievement of that measure of improvement which is so necessary for you to make in order to offer a lead in the social order of Hindustan to your fellow-subjects of the Indian Empire.

Gentlemen, the opening of a Rajput College at this moment is not a luxury which you may easily spare, but is a bare necessity for the elevation of your community which you cannot do without. You have no doubt a number of Chief Colleges, such as Mayo College, Dally College, and others in India which are very admirable institutions for the Rajput Chiefs and nobility to receive proper equipment and training for the administration of their own affairs. But the education there is not easily accessible to every one. You want a College which may be able to impart University education to each and every Rajput, and of which the scheme of studies should, consistently with the principle from time to time enunciated by the Education Department of Government of India, embrace branches of knowledge, such as medicine, engineering and industry. You can also avail yourselves of this opportunity, give a substantial proof of your unflinching loyalty to the British Crown, by calling the College after the name of His late Majesty King Edward VII. I must, therefore, appeal to your large hearts to rouse yourself (if it be at all necessary) to take a broad view of the question. I know the establishment of a Rajput College is one of your long-cherished desire. I am glad to be able to tell you that it has the full support of such eminent personages as His Highness the Maharaja Sahib Bahadur of Jaipur. This shows that the scheme has a hopeful prospect before it. But it is necessary that you should do your best in giving it a practical shape as early as possible. To do so there will be an earnest call on the cordial co-operation of the members of the whole community. I hope that call, which is ringing with unmistakable emphasis in our ears, will meet with a hearty response on all sides.

* From the Presidential Address to "The All-India Kshattriya Conference."

CURRENT EVENTS.

BY RAJDUARI.

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BLOATED ARMAMENTS.

THE outstanding feature of the month seems to have been the awakening of the great Powers in connexion with their bloated armaments. The unhealthy rivalry which has for some months past been going on about the strength of the navy between England and Germany seems to be working its way for good. These two Powers are taxing their respective resources to almost an exhausting limit by adding battleship after battleship. The race is: who shall place at sea the largest number of the huge *Dreadnoughts* in the shortest possible time? And the answer seems to be: he who has the largest resources? Thus, it comes to pass that the Budget time in each country is the most stirring time when so much is talked about the comparative naval strength of each. In England, the First Lord of the Admiralty introduced his naval Budget in which a vote was required for nearly 4 millions extra beyond what was granted last year for the British navy. He informed the House that by 1912, England will be able to outstrip the navy of every other Continental Power, and most specially Germany. British patriotism was flattered at this statement coming from the Liberal Government whose watchward in years past was peace, economy, and retrenchment. But though going a great deal out of their way in asking for a larger naval vote in order to gratify the inflated national sentiment and at the same time to abate that spirit of unfriendliness towards a rival Power which some months ago threatened to rouse the dogs of war, it was surprising to see the leader of the Opposition rising in his place and in cold blood asseverating that while the vote was all right, England's naval position in 1914, would be one of considerable danger! That expression of alarm shows how those who are supposed to lead a great party forget their responsibility and sow the seeds of needless unrest and anxiety among a people who seem to have given up all independent and sober thinking for themselves. Here is a Government which came to power with the avowed purpose of curtailing the intolerable burden cast on the nation by ever-increasing armaments, the necessity of which was never conclusively established. They struggled hard to achieve that beneficent purpose but found themselves powerless to face the rising tide of a spurious public opinion, artificially inflamed by a partisan and most unpatriotic Press. Instead of either manfully opposing it or resigning, they endeavoured to pacify that opinion. As a result, the naval vote has year after year mounted higher and higher till it has been acknowledged to be intolerable by all right-thinking men with a keen sense of the perception of things and the financial ability of the country. Not even the wealthiest nation on the surface of the globe can sustain so growing a burden, the result of a purely unhealthy rivalry. The Opposition, in spite of the larger vote, are yet not satisfied and their leader openly expressed his alarm at what he deemed to be a "dangerous" position of the country's navy in 1914 compared with that of Germany! Evidently, common sense seems to have fled from the party. But, as they say, every evil brings its own cure. So, it has happened that at this pyschological hour, the country has cried out against a continuance of this insensate policy of bloated armaments. It has just dawned on their mind that it is a policy doomed to bring national ruin rather than safety in the near future. In fact, that unless there is a cessation to this continued mounting up of naval expenditure, there can be no peace. War only must be the inevitable end. Was that state of affairs desirable? Has not the Boer War taught its bitter lesson? What may be the issues of a war with so great a Power as Germany? Rather let England lead the way and show how peace might be maintained which should spell great social and economic progress all round for the various nations on the Continent. In his most excellent speech, full of serenity and sobriety, the Foreign Minister, speaking on the naval vote, gave wise expression to this new feeling which had seized the nation. It was not time yet to establish leagues of peace. These will no doubt come in their natural sequence. What was essential at this hour for England was to show that excessive armaments, beyond the true and reasoned necessities of each country, are not only a source of great economic waste and an intolerable burden on their people, but a standing menace to the maintenance of that very peace which all are so anxious for. That statesmanlike utterance, it is gratifying to notice, has been echoed all over the Continent. Thus, the exaggerated navy has brought home an object-lesson which, it is to be hoped, will soon be learnt. Indeed, it was time that it was learnt, seeing how the minor States, too, have caught the contagion. The naval epidemic which has broken out so violently, demands from all true statesmen an effective remedy for bringing it under due and well-balanced control. It is to be devoutly hoped that such may soon be the case.

RUSSIA AND CHINA.

Next to this navy epidemic, the subject which seemed to have attracted the greatest attention of the Powers was the Russian Note to China. Russia is evidently of opinion that its last military and naval prestige requires to be rehabilitated. She can no longer quarrel with her European neighbours for obvious reasons; but she can pick holes with some Asiatic Power so as to achieve that object and regain her Asiatic prestige which is nowhere discernible. Central Asia alone can become the scene of such restoration, and who may be the Power worthy of her steel in that region? Certainly, not the vassal Khanates? Certainly, not Persia where the flame of patriotism seems to burn fiercely and where the national cry is "Hands off"? It cannot be Afghanistan which is without her zone of influence. Not India. Then, where must she assert her militarism? China alone offers the needed sparks to kindle hostility and recover prestige. So, ancient and obsolete treaties have been brought to light from the dark recesses where for so long they were allowed to lie. The "Note" addressed to Pekin is not a convincing document. At any rate, it is unworthy of a great Power for an "ultimatum," when the points on which redress is demanded are admirable topics for pacific settlement by reasonable diplomacy. China's reply, speaking impartially, appears to be straightforward. There is no attempt at treating with contempt the demands set up on the "Note." All that she says is this, that there is some justification for establishing Consulates in certain places where Russo-Chinese trade has shown signs of greater activity; but that is no reason why Russia should fling in her face treaties which by the very efflux of time have become so much waste paper practically. That is the contention. This reply, however, has greatly angered the Muscovite Chauvinists in the Press who have, therefore, decried China, while some of the more frenzied and partisan supporters go to the length of asserting that China is carrying "a swelled head"! Wherefore? On the contrary, it would seem that those who have raised this shibboleth are for bullying China into submission. Are they quite sure that that country is going to respond to their mad yell and howl? The Chinaman knows his business as much as the Muscovite. Both are Tartars, and when Tartar meets Tartar, we can understand what will happen. And here it may be inquired whether Russia has not attempted ere this to tear old treaties to pieces and defy their signatories? The fact is that Russia reads all treaties one way. When it suits her purpose she piously avows her intention to abide by it. When it suits her not she is never scrupulous to consider it as so much waste paper. This is the traditional policy of the Romanoffs. China, on the other hand, has learned a great many things in European diplomacy since her first contact with the European Powers during a century. Aye, she has even learned more during the last two decades. China has awakened herself to her new responsibilities. She knows well her position in international politics. She knows where her case is weak and where she must yield. But she also knows when to be strong and how to maintain her strength. Look at the suzerainty of Thibet. How has she re-established her undoubted authority and asserted her sovereignty? And who can have forgotten the way in which she compelled Russia to evacuate Kuldja in Chinese Turkestan over a quarter of a century ago? Russia was then moving at a fast pace in Central Asia. She had absorbed Khiva and was going to Khokand and Tashkend and she wanted to "swallow" Kuldja, which was Chinese and which China had requested her as a neighbour friend to administer temporarily, while she was busy putting down the rebellion in Kashgaria. No doubt, Chinese policy and Chinese activity are provokingly slow; but if slow they are sure in the end. Who is unaware of that famous march of General TsungSo and his army which went stage by stage from Pekin to Kuldja in eight years in order to regain Kuldja? And how that Chinese Fabius eventually compelled the Muscovite to evacuate the territory? China is far advanced in international diplomacy since those days and we may take it for granted that she would know how to deal with these latest Russian pretensions however backed up by the Anti-Chinese Press in England and on the Continent. Chinese patriotism, too, may be well counted upon in this matter in the new representative assembly. China will yield where she thinks she has neglected her treaty responsibilities, but she will present the adamantine face to her neighbour where she thinks she is strong and can justify herself before the eyes of Europe.

Anyhow she cannot be bullied into submission. It should be also remembered that there is something more serious behind the present trumpery "Note." Affairs in Manchuria and on the east borders of China are the real objective. They are still behind the *purda*.

BAGDAD RAILWAY.

The third event worthy of notice during the month is the near conclusion of the negotiations of Germany with Turkey about the Bagdad Railway. The Germans have no doubt stolen a march in this matter over the British for many a year past. But it is of no use going into the past diplomatic history of this project. Suffice it to say, that Turkey is fully alive to the necessity of her political and economic regeneration. The men now at the helm of her affairs are striving every nerve on the one hand to put the house in order and make the country strong for offensive and defensive purposes. This is a natural duty which must be discharged. On the other hand, Turkey is aware that her material prosperity depends on the development of her many natural resources. She must rely on foreign loans for their development. And what she may not be able to accomplish herself must be entrusted to other hands. The Bagdad Railway project is fraught with the most beneficial consequences to Turkey in the near future. And since Germany has been ahead of the British in this special field of enterprise, it is right that German capitalists should bring their enterprise to a successful issue. England's paramount interests in the Persian Gulf are amply safeguarded and there is no reason to raise any inimical cry in the matter, albeit the bark of the anti-German Press in England. This railway and that colossal irrigation scheme of Mr. Wilcocks in Mesopotamia are destined to revolutionise the economic condition of Turkey, and all who wish to see the Ottoman Kingdom strong and rejuvenated, wish her success. It will be one gigantic step forward in the pacific progress of Humanity and another link which must forge for Peace.

OLLA PODRIDA.

Lastly, we may refer to the coming Jubilee of the Russian Serf Emancipation. Let us hope the celebration of that event may be a turning point in the condition of the Russian peasantry. For, say what you will, the emancipation which Alexander I. gave is still an emancipation in name as the late Mr. Tolstoy described it for us in his many soul-stirring monographs. How much is it to be wished that that venerable figure had survived to enlighten the world with his own reflections on the coming Jubilee. Let Nicholas II. make the emancipation of the Russian serfs a reality rather than the sham it has been. Russia owes it to herself that her peasantry should be extricated from the deep abyss of poverty, misery, and illiteracy in which it is still steeped. Mere forms and superscriptions, mere seal and parchment, mere edicts and rescripts—these will not bring the economic evolution which the civilised world is desirous of witnessing in Russian serfdom. The Jubilee may be celebrated, but so long as there is the Skeleton in the cupboard of the Tsar, it would be a pure mockery. The right Jubilee will take place when Russia is really able to exorcise that Skeleton. In France, there has been again a change of Ministry. Mon. Briand is replaced by Mon. Monis, but with that masterful entity in the person of Mon. Delcasse in the Cabinet as the Minister representing the Navy. Otherwise it is a Ministry of dark horses, and what pranks or prodigies they may show it is impossible to forecast. Meanwhile, the vine-growers of Champagne are in arms at the introduction of a legislative measure which was called for by their own agitation. Cheap wines of foreign make were dumped on their preserves. To shut them out a protective duty was imposed, and now the vine-growers seem most unaccountably to kick against that very measure! The province is in a state of ferment as we write. Will it be all froth, and subside after the manner of their special wine or will it lead to some besotted things? We shall see. The Celtic Gaul is a very frisky creature.

The First Female Parliamentarian! While the militant suffragists have been knocking at the gates of British Parliament and while their more unruly sisters are mischief-making by breaking windows and throwing down the helmets of British bobbies, quiet Norway, without fuss and without any of those militant demonstrations, has welcomed a distinguished woman to enter the portals of Norwegian Parliament and take her seat as a legislator! Thus the world of democracy has been moving. It is an historical event of the first magnitude. For, who can forecast the development and potentialities of this new event? Of course, to Norway belongs the honour of this great step in advancing democracy and we can rely on sober Norway going the even tenor of its parliamentary life and showing a way to British Suffragists how to win their rights. The world will no doubt rejoice when Woman in British Parliament has been able to sit side by side with Man as *her equal*. Woman is in her full evolutionary period politically and otherwise. No doubt, she has so long suffered martyrdom by taking a subordinate place. But she can no longer tolerate her own inferiority and humiliation. So, let her go forward and assert her equality. Humanity will be the better, not worse, for it.

HIS EX-HOLINESS OF LHASSA!

The month has shown that Ulysses-like, varied and hazardous have been the many wanderings of the ex-Dalai Lama. Having descended from Sikkim to the plains of Bhutan and Nepal to make acquaintance with the memorable shrines of the Great Master of Buddhism, it is reported that he has returned further north and is supposed to be ensconced, with what accuracy it is impossible to say, somewhere near the seat of his former episcopate. No doubt, we shall hear of his latest abode and his activity. That Lama is destined to be troublesome wherever he is, and it would be well for the British to capture him and assign him a See where he may devote the remainder of his life to things spiritual only rather than temporal. What a fate for this whilom Holiness of Lhassa! Between the Chinese and the British he flits across, unconcerned by both. Such is *Destiny*! Such is the doctrine of Dharma and Karma!

M. K. GANDHI: A GREAT INDIAN.

This is a sketch of one of the most eminent, and self-sacrificing men that Modern India has produced. It describes the early days of Mr. M. K. Gandhi's life, his mission and work in South Africa, his character, his strivings and his hopes. A perusal of this sketch, together with the selected speeches and addresses that are appended, gives a peculiar insight into the springs of action that have impelled this remarkable and saintly man to surrender every material thing in life for the sake of an ideal that he ever essays to realise, and will be a source of inspiration to those who understand that statesmanship, moderation and selflessness are the greatest qualities of a patriot. The sketch contains an illuminating investigation into the true nature of passive resistance by Mr. Gandhi, which may be taken as an authoritative expression of the spirit of the South African struggle. With a portrait of Mr. Gandhi. Price As. 4.

G. A. Natesan & Co., 4, Sunkurama Chetty St., Madras.

THE WORLD OF BOOKS.

The Brahman's Wisdom: *Translated from the German of Friedrick Ruckert. By Eva Martin.* (*William Rider and Son, Limited.*)

The student of literature must have noticed the remarkable kinship that seems to exist between men of letters in Germany and Indian thought. Since the days of Goethe and Schiller, there has been numerous exhibitions of this interest on the part of Germany and the volume under notice is another instance. Eva Martin, who is herself a poetess of some distinction has put into English verse a few thoughts from the *Brahman's Wisdom* of the German philosopher and poet, Ruckert, whose volume is an elaborate presentation of various aspects of the philosophy of the Vedanta. The translation is vivid and poetical, and does not suffer by the fact that it presents the thoughts from another language. Here is an expression of high-souled feeling:—

> The sweetest song is not the song
> A man can write and print and sell,
> But rather lies within his heart
> As a pearl lies within its shell.

A father's affection for his child has never been portrayed in more touching verse:—

> Each night, before the clouds of sleep about my couch are piled,
> I never fail with gentle hand to touch my sleeping child.
> I do not need to see the little hands, the rosy face,
> It is enough to feel them in the darkness for a space.
> Truly I know full well that my poor hand has little power,
> To guard him, did not mightier hands surround him every hour,
> But yet I feel that should I e'er omit this dumb caress
> Room would be left for evil powers of terror and distress:
> And though the child might sleep as sound unvisited by me,
> I should lie wakeful half the night, and slumber restlessly.

Sri Ramakrishna and his Mission. *By Swami Ramakrishnananda.* (*Published by the Ramakrishna Mission, Mylapore, Madras.*)

This is the re-print of a lecture delivered by Swami Ramakrishnananda ten years ago. It contains a summary of the chief events in the life of Sri Ramakrishna, the Founder of the Mission, in simple language. The Swami was a pupil of the great Sri Ramakrishna, and refers to many events that came within his personal knowledge.

Seeing the Invisible. *By Dr. James Coates.* (*L. N. Fowler & Co., London.*)

It is true that spiritualism has advanced considerably. Psychic researches have passed the stages of incredulity, of contempt and of scornful toleration. They are now respectfully considered. At the same time, it must be conceded that the extravagant claims to have messages for the dead transmitted through spiritualistic medium are making people sceptic once again. The recent ridiculous transcriptions of supposed pronouncements on burning political topics by Gladstone and Salisbury have brought ridicule upon the theory of thought-transference. Still, no scientist, in these days, can afford to rest his claim to scholarship upon admitted faculties of vision, of touch, by ignoring accumulated evidence which shows that there is some other faculty in us which has to be taken into account. Dreams and their realisation, apparitions of men who have suddenly died, the proved capacity of thought-reading, all these suggest that man's powers of knowledge are not confined to the old five or six senses. Dr. Coates, in a very readable treatise, has marshalled the conclusions of eminent scientists upon the subject and has argued that the conclusion is irresistible, that the subject of telepathy and thought-transference ought to engage the serious attention of all scientific men. The book is written throughout in a convincing style and the author is seldom dogmatic. In India, owing to the work of the Theosophical Society and to the traditions of this land which speak of the second sight of Rishis, this attempt of a Western scientist to prove the existence of further powers of knowledge and observation than we know of, will be greatly welcome. We recommend the book to all thoughtful students of Science.

Harischandra. *By Rao Sahib S. Bavanandam Pillai,* (*Madras*).

Mr. Bavanandam Pillai's *Harischandra* which is a fine rendering of the drama in simple and elegant style is a welcome addition to Tamil literature. He has shown his great ability and command of language by giving quite a tone to the book. The fervour and spirit of the drama is kept unmitigated throughout; and while omitting unnecessary passages and minor details he portrays all the characters and incidents in glowing characters.

The Universal Text-Book of Religion and Morals. *Edited by Mrs. Annie Besant.* (*Vasanta Press, Adyar.*)

This small book, issued by the Theosophical Society, is thoroughly unsectarian, and fairly deserves the name of 'The Universal Text-Book.' The principles selected by the talented President of the T. S. as of universal application, are the Unity of God, the Manifestation of God in a Universe, the great orders of living beings, Incarnation, Karma, the Law of Sacrifice, and the Brotherhood of Man. Each principle is first well expounded and then illustrated by citations from the chief religious books of the world: Hindu, Zoroastrian, Hebrew, Buddhist, Christian, Islamic, and Sikh. The whole forms very instructive reading, and shows how in spite of vast differences, the religions of the world have really a common basis. Perhaps, some of the principles are not so easy of identification in the various religions as is made out. It is difficult to see how the idea of Trinity in Christianity is the same as that underlying the Siva, Vishnu, and Brahma Trinity of Hinduism; but there is no gainsaying that all notions of Trinity have their origin in the desire to express the various manifestations of the one original God. Perhaps, again the Hindu may grumble when he is told that the *sat, chit* and *ananda* are the 'qualities' of the conditioned or manifested God only. On the whole, however, it must be said that the Text-book is a useful publication and can be utilised largely for purposes and religious instruction of an unsectarian character.

The Writers' and Artists' Year-Book: 1911. (*Adam and Charles Black, London.*)

The Writers' and Artists' Year-Book is very valuable as a book of reference to those who are engaged in journalism. It meets a real want by publishing a list of journals and magazines in England and America and also the names of Syndicates in England which accept MSS. It contains also the names of the leading English and American publishers. Besides, the tables containing the names of firms who supply photographs by which the writer's article may be illustrated, the lists of literary agents and press-cutting agencies and the clubs for Authors and Artists are a mine of information. An article on the 'Law of Copyright' appears and at the end of the book there is a classified index of papers indicating those that accept short stories, general articles, serials, and other kinds of matter.

The Romance of Princess Amelia. *By W. S. Childe-Pemberton.* (*G. Bell and Sons, London.*)

The love affairs of those in high places appear to possess an inexhaustible interest for a certain class of readers judging from the continuous output of books dealing with them. There is presumably a demand for a book such as that before us though the substance of it could easily, without the loss of anything of interest or relevance, have been compressed into a magazine article instead of being expanded into a bulky volume of over 300 pages. The love-story of Princess Amelia, youngest and favourite daughter of George III, whose death in 1810 finally overturned the old king's mental balance, differs in nothing but the position of the parties from that of many other women whom the Fates have prevented from marrying the man of their choice. At the age of 18, Princess Amelia fell in love with one of her father's equeries, General Charles Fitzroy, son of Lord Southampton and grandson of the Duke of Grafton. It was her earnest hope throughout the rest of her short life—she was only 27, when she died—that some day she would be in a position to marry him, but the hope was not destined to fruition. In spite of his affection for his daughter and a liking for Fitzroy, George III, would never have consented to the marriage and the early death of the Princess, hastened undoubtedly by "the hope deferred which maketh the heart sick," prevented her taking advantage of the provisions of the Royal Marriage Act of 1772, under which her father's counsel could be dispensed with unless both Houses of Parliament expressly declared their disapproval of the marriage after twelve months' notice to the Privy Council. Mr. Childe-Pemberton's book shows the Princess as a woman of amiable and attractive character with a very deep affection for the man who was not destined to be her husband. Of General Fitzroy, Mr. Childe-Pemberton gives a very shadowy picture. None of his love-letters—if he ever wrote any—appear to be extant. He seems to have been a man of undistinguished character whose chief assets were good books rather than brains. There is nothing to show the extent of his affection for the Princess or his real feelings with regard to the position in which they were placed. The original sources to which Mr. Childe-Pamberton has had access have enabled him to give some interesting side-lights on the domestic life of George III, and the character of his sons, which furnish additional evidence of the deadly dullness of the one and the disrespectableness of the other.

Faded Leaves. *By Mr. H. Suhrawardy* (*J. M. Baxter & Co.: Price As. 12. G. A. Natesan & Co., Madras.*)

This is a small volume of English poems by an Indian, and the poems are largely characteristic of the Oriental spirit. They do not attain to a very high level of artistic polish or lyrical sweetness, but exhibit some peculiarly Indian feelings. The note is struck in the dedication itself where the author expresses his affection for his mother.

> These songs, the tremblings of a restless heart,
> That long has lost its prime, though young in years,
> With deepest love that bridges lands and seas,
> Mother to thee I dedicate with tears!

The poem on Swinburne has a grand beginning:

> Swing low your censers for a full-blown Rose,
> Cut through the cheeks, the white his purple breath
> Enriched the love-lit air, here sleeps in death,
> His honey tops with blood on them fast-froze.

Rest Harrow. *By Maurice Hewlett.* (*Macmillan & Co.*)

This *Comedy of Resolution*, as the author himself calls it, is a striking production of an excellence which is not usually met with in the novels of the 'season.' It is interesting to see depth of thought and psychological analysis in a novel with an interesting plot, and a number of incidents. Sanchia Percival's troubles are described with a pathetic force and the reader's anxiety for her is set at rest by her finding peace and happiness at the end. The idealism of John Sendouse is not too visionary to have a practical bearing on life—the grimness of Sanchia's troubles is relieved by the robust optimism of the hero. It is a novel with a purpose and a philosophy and is sure to find a large number of readers.

Who's Who: 1911. (*Adam and Charles Black, London.*)

This is a bulky volume of 2,250 pages containing about 23,000 biographies of the World's leading men. The principal events in the lives of men which are sure to be of public interest are given in quite a compressed form. As regards their accuracy we need only say that every biography was submitted for personal revision. The complete and the latest addresses of these would be found very useful.

Oh! To Be Rich and Young. *By Jabez T. Sunderland. (American Unitarian Association.)*

This is a useful publication for those who want some serious reading for an occasional hour. The author's strong religious conviction breathes through the pages and the reader is enabled to appreciate the glories of richness and youth, not merely as they are understood ordinarily, but as symbolical of a good and virtuous life. A large number of the passages attain to poetic eloquence and afford real inspiration.

The Caste System: *Its origin and growth; its social evils and their remedies. By Ganga Prasad, M. A., M. R. A. S. (Published by the Tract Department of the Arya Pratinidhi Sabha, U. P.)*

This small pamphlet of the Arya Tract Society, U. P., is intended to prove from original quotations from the Vedas and the Puranas that the caste system in India was not an ancient institution but a later growth of the Puranic times 'when the noble philosophy of the *Upanishads* and *Darshanas* had already been wrecked on the rock of ignorance.' Much information is collected in the work and the evils of the Caste System are vigorously expounded. The pamphlet closes with suggestions to remedy the evils.

A History of India for Schools. *By K. A. Viraraghavachary, B. A. (Messrs. Longmans Green & Co.)*

To those who are interested in the production of suitable Text-Books for our Secondary Schools this work must prove specially welcome. Written as far as possible in simple sentences, the style is such as could be understood by young boys and the elementary facts stated in short paragraphs and arranged in sections and chapters, cannot but prove of help to teachers and students alike. Famous stories like those of Nur Jehan and Sivaji are narrated succinctly and in an interesting way. The author by showing the benefits that we have reaped from the harvest of British Rule tries to instil into the young mind a sentiment of Loyalty to the Throne. By drawing prominent attention to the leading characteristics of the ancient Hindu and Moghul civilisation, the work attempts to rouse a genuine patriotism. Impartial treatment throughout, that is a marked feature of this work, shows that an Indian narrates the story of his country to Indian children. This book ought to be in the hands of every teacher in all the schools of this Presidency.

The Biographical Story of the Constitution. *By Edward Elliott. (G. P. Putnam & Sons.)*

The author, a Professor at Princeton University, gives in a clear way what he thinks is the normal and necessary growth of the American Constitution from its inception in 1787 up to the present date. Though in theory a rigid one, it is being changed in spirit and interpreted in an elastic way from time to time, so that it possesses all the virtues of a flexible constitution. He shows also that the rise of the nationalistic sentiment has contributed definitely to the decay of state-spirit and to the infusion of patriotism for the Union as a whole. In a series of excellent character-sketches of the heroes who moulded American History for the last 120 years, we are shown how leaders like Washington, Jefferson, Webster, Lincoln, Stevens and Roosevelt, ranged themselves in opposite camps ever waging wordy war, now the one party gaining the upper hand and now the other. The Constitution which began as a measure of compromise between the desire for union and the anxiety to preserve local independence, has at last come to be interpreted as undoubtedly assuming the supremacy and the inviolability of the former; and in the Civil War of the Sixties, we find a complete and final refutation of the theory that the Constitution legalises the inferiority of the Negro. With the opening of the present century the speed of the nationalising movement has become accelerated and colonial and commercial problems now vex the minds of American statesmen. The ever-present difficulty of warring in the interests of the consumer, with combinations of labour and capital in the shape of Unions and Trusts is also now assuming larger dimensions. The horizon of foreign politics is clear and should but America appease economic discontent at home, it is certain that it could strike out easily a path of ever-increasing greatness.

The book presents in a readable form the story of the Constitution, and as another attraction of the work the Text of the American Constitution and other documents which form landmarks in its development are given in an Appendix. The book is indispensable to all students of American History as well as of the movement of Federalism.

TOPICS FROM PERIODICALS.

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The Future of the Congress.

Sir William Wedderburn contributes an article on the present-day problems of India to a recent issue of the *Nation*. He finds in the kind welcome which Lord Hardinge gave at the Government House to the Deputation of the Indian National Congress and his words full of sympathy and goodwill, an happy augury and at the same time reminds the leaders that a new responsibility is imposed on them. He continues: "And the time has come for Indian reformers to realise the altered conditions, and to mark out for the Congress a definite programme of useful work, worthy of their new opportunities, and of the trust reposed in them."

To Sir William "trust in the people," has been the keynote of the recent reforms, for Indians have now been admitted into the *sanctum sanctorum*, the innermost Cabinets, of the Secretary of State for India, of the Viceroy, and of the Local Governments. Now, that the Government has begun to give more and more concessions by giving extended privileges to the Indians, Sir William says that it is now the duty and privilege of the independent members of the Council to bring into the common stock their store of experience and local knowledge, and to co-operate with British statesmen in the noble work of reconstructing the ancient edifice of India's greatness and prosperity. In seeking to frame a definite programme for Indian reformers working in connection with the Congress, Sir William suggests two questions: First, what are the measures of reform which are most desired? and, second, what practical steps should be taken to secure combined and effective action in promoting these measures. As regards the first, says Sir William:—

We cannot do better than refer to the Congress Address presented to the Viceroy, and to the encouraging reply received from Lord Hardinge. In the Address, the first place was given to education. Referring to "certain broad questions affecting the welfare of the masses of the people," the Address proceeds as follows: "Foremost among these comes the need of education. We rejoice to know how favorably the Government is disposed in this matter, and we would urge a liberal increase in the expenditure on all branches of education —elementary, technical, and higher education—but specially on the first of these branches, as being the first step towards promoting the well-being of the masses." In reply, Lord Hardinge assured the Deputation that the Government of India had these questions "entirely at heart." He observed that "the educational problem was one that the Government of India have taken in hand," and pointed out that "the creation of a separate department to deal with education may be regarded as an earnest of their intentions." At the same time, His Excellency reminded the Deputation that money must be forthcoming if reform measures are to be carried out.

Following education come other large questions affecting the daily life of the masses; and among these none is more urgent, says Sir William, than that of village and district self-government. As to the practical steps required to secure combined and effective action in promoting measures of reform Sir William says:—

Assuming that Congress leaders undertake to deal with such large subjects as education, local self-government, and economic development, it is evident that the responsibilities of the Congress will be much extended, both as regards its annual sessions, and as regards its local work in the provinces and districts. Locally, it will have the arduous task of instructing the people in the duties of citizenship, while ascertaining their wants and wishes, and collecting trustworthy data upon which legislators and publicists can rely. Much good work has already been done in these directions by Provincial Conferences; but, in order to be effectual, this work must be systematically extended to the districts and villages, and must be made continuous throughout the year by well-organised agency. Again, as regards the work at its annual sessions, the Congress will now assume a new importance, as being the means by which the independent members of the Legislative Councils can maintain close touch with the general body of Indian reformers. It appears that these independent members will have a twofold duty. They will have to deal with questions affecting all India, and also with those of purely local interest. It is with regard to the former class that combined action is specially required; and it will be for the independent members to consider how they can best maintain a useful contact, among themselves, with the Congress, and with the British Committee in England. As the distances which separate the Provinces are great, it might be convenient for the members to organise themselves into a Committee, with a small executive and a secretary, authorised to carry on the necessary correspondence and transact current business; and it would tend to combined action if the executive, in communication with the Congress leaders, were each year to prepare, for submission to the Congress, a well-considered programme of reforms marshalled in the order of their relative urgency.

The Hindu-Mahomedan Relations.

In an article on "Indian Unrest" appearing in the February *Fortnightly Review*, Mr. S. M. Mitra has much to say on the Hindu-Moslem *entente* and tries to remove some of the misunderstandings which are supposed to exist between these two communities. As there is a current talk about the "virile superiority" of the Mahomedans Mr. Mitra says that for instance under the premier Muslim Prince, His Highness the Nizam, there is no difference in the pay and allowance of the Moslem and the Hindu, whether private soldiers or officers, and no appointments are reserved for the "virile" Mahomedans.

The "virile superiority" of the Mahomedan was not noticed even by Lord Roberts and no one can say that he had not ample opportunity of judging the "virile" powers of the various Indian races that make up the Native Army. He wrote: "I have no doubt whatever of the fighting powers of our best Indian troops; I have a thorough belief in, and admiration for Gurkhas, Sikhs, Dogars, Rajputs, Jats, and selected Mahomedans." It will be noticed that the hero of Kandahar uses the word "selected" before Mahomedans. It can only mean one thing, *viz.*, that in Lord Roberts' opinion the average Gurkhas, Sikhs, Dogras, Rajputs and Jats (all Hindus) make better soldiers than the average Mahomedan.

Mr. Mitra gives us a number of instances to show that there is a Hindu-Moslem *entente cordiale* based on Moslems respecting some Hindu customs though opposed to Moslem ideas and the Hindus cheerfully following some Moslem practices though conflicting with their religious traditions. For instance:

The Prophet of Arabia did not say anything against widow re-marriage, but many aristocratic Moslem families of Lucknow and Patna to this day follow the Hindu custom of "once a widow always a widow." Respectable Hindu families throughout Upper India return the compliment by observing the Moslem *purda*, though it is quite an un-Hindu practice. Such compromises are the cementing links between the Indian Moslem and the Hindu. The Anglo-Indian mind, however, fails to see the importance of such cementing forces which are important factors in the Indian unrest. Notwithstanding the Anglo-Indian classic to the contrary, it is the women (Moslem and Hindu) of India that are the virtual rulers of India, with whom the importance attaching to the sentiment of widowhood or the *purda* is of much greater significance and value than a British honour for their husbands.

The sympathy between the Hindu and Mahomedan is testified by their having often joined hands in military operations and revolutions. To give an instance:

The military services of General Perron were utilised by the Moslem Prince, the Nizam of Hyderabad, in the nineties of the eighteenth century. As soon as General Perron left the Moslem Prince, his military talents were made use of by the well-known Hindu Prince, Daulat Rao Sindhia of Gwalior.

Even in recent times the Hindu and Mahomedan have made common cause.

During the Indian Mutiny the rebel Hindu sepoys fought not for Hindu Raja but for the Moslem King of Delhi. Also Mahomedans fought for the Hindu leader Nana Sahib against the British. To the careful student of Indian History such facts are full of significance.

Mr. Mitra contends that there has been, and is sympathy between the Hindus and Mahomedans and that they do not willingly tell of each other.

If the Mahomedans did not sympathise with the Hindus in the present unrest, the Hindus could not possibly have taken to violence without the authorities receiving information in time to enable them to act. The Mahomedan lives side by side with the Hindu in all Indian towns. It is impossible for the Hindu to continue practice with revolvers or bombs without the sound of gunpowder explosion attracting the attention of a Mahomedan neighbour.

Mr. Mitra finds in India a friendly relation between the Hindus and the Mahomedans and that the Native Princes do not make any distinction of race or colour and that there is no difference in the treatment between the rulers and the ruled. In Hyderabad, in which Mr. Mitra has spent the best part of his life the Hindu subject of the Nizam has equal rights with the Mahomedan in the Military Service; in Civil employ the highest post of Prime Minister is held by a Hindu. Thus, and in several other ways Mr. Mitra shows that there is no divergence between the Hindus and the Mahomedans as is often considered that there is.

SIR WILLIAM WEDDERBURN, (Bart).—A sketch of His Life and Services to India. Price As. 4.

G.A. Natesan & Co., Sunkurama Chetty Street, Madras.

Indentured Labour in Natal.

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In an article that appears in the March number of the *Millgate Monthly*, Mrs. Isabella Fyvie Mayo describes the evils of the indentured labour system in Natal. The present cruel position in which the British Indians are placed in South Africa, she says, is the evil blossom of an evil root—to wit, that euphemism for plain slavery—"indentured labour." This indentured labour began in Natal and it was after the entrance of the British power that indentured Indian labour began.

The first shipment of Indian contract labour reached Natal in November, 1860. The Indian population, which has thus grown up in South Africa during the last fifty years, does not amount to more than 150,000 (about the population of Scottish Aberdeen). Of these 118,000, are to be found in Natal—32,000, still serving indentures, 71,000, ex-indentures and their descendants, and 15,000, traders, etc. The remaining 32,000, are scattered throughout the vastness of South Africa. The two sections of this population are described as "indentured Indians" and "free Indians." Those under indenture are recruited in India at the rate of 40 women to 100 men, and these women are not necessarily wives or relatives.

The "indenture" lasts for five years. During that time the indentured labourer cannot choose his own master, and dare not leave the master to whom he is assigned. There is indeed an European official called the "Protector of Immigrants" to whom complaint of absolute ill-treatment is supposed to be made. But access to him is hedged about with every difficulty. For this access the complainant has first to obtain a "pass" from the local magistrate, who is always a neighbour, often a friend, and sometimes a near relation of the employer to be complained against. Unless the complainant can secure this pass, his complaint becomes illegal, and he will be fined and imprisoned for persisting in it. For he must never be found beyond one mile from his employer's house without this "pass."

The working day on many estates is from 4 A.M. till 7 P. M. The money wage runs (for the men) from 10*s.* per month to 14*s.* and these wages are not always paid regularly and are liable to many deductions. And what is the condition of the indentured Indians? Suicide is rife among them and it is said that it is twelve times the suicide rate in Madras; ten times that in Bengal and five times in excess of the rate among "free Indians."

At the close of the five years' indenture the labourers may claim free passage back to India.

But there is little temptation to return to a land they left only because of its poverty, since their five years' hard labour has secured them but a few pounds—often nothing at all. They are worn out, maimed, diseased. An eye-witness has given a deplorable picture of what he saw on the *Umfuli* with a cargo of returning Indians. Out of 653, 200 were invalids, and fourteen died on the voyage.

As regards the treatment which indentured labourers receive, Mrs. Mayo says that accusations of unutterable torture have been made.

In one case of this kind, after the sufferers had been actually sent back to their tormentors the truth of their complaint became so evident that these particular employers were deprived of indentured labourers for ever. This was not the case, however, with another employing family, whose names of father, mother, and sons appear again and again in stories of brutality. They were not even put in the dock. They were accommodated at the lawyers' table! Among the charges were those of striking an Indian across the face with a rhinoceros-hide whip—lashing a woman with the same till blood flowed from her ear—and applying the same whip to her son when he cried out at sight of his mother's suffering—and tormenting a maimed Indian who wanted to leave the estate, but who could get no proper information as to how to do so, and who got sentenced to fourteen days' hard labour in his efforts to get justice, and in consequence twice tried to commit suicide; and forcing his wife to the field when her infant was not a week old. On all occasions these employers got off with small fines, and once, though the magistrate admitted that the young man on horseback, lashing the woman and her son, "had not acted like a man and admitted that he struck the blow," yet he thought the case would be met by cautioning and discharging him—and he advised the Indians to go back to their work!

Mrs. Mayo makes a reference to Lord Hardinge's interest in the emigration problem and the Government of India issued a notification prohibiting the indentured emigration of Indians to Natal after next July 1. About this she remarks:

The Government of India cannot dictate terms to the South African Union as to its treatment of Indians within its borders, but it can bring home to the white colonists that they must not expect to command Indian labour unless they receive Indians as free-born British subjects.

LORD RIPON: The awakener and inspirer of New India.—The sketch contains a detailed account of his Indian Viceroyalty, with copious extracts from his speeches and writings. Price As. 4.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

The Maharajah of Gwalior on Indian Progress.

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The most valuable article in the March *East and West* is from the pen of His Highness the Maharajah Scindia of Gwalior, G. C. S. I., on "Indian History and its Lessons." It is written in such simple language and such evident sincerity and patriotism that it cannot fail to have the desired effect. His Highness sums up the causes of the sufferings of this country as follows, which prevent the consolidation of the country :—

(1) Absence of a consistent and well-considered policy, resulting in a defective administrative system. (2) Want of confidence in officers. (3) Selection of wrong men by the rulers. (4) Want of judgment on the part of rulers, preventing discrimination and breeding a proneness to swallow interested reports. (5) Absence of check on intrigue. (6) Absence of even-handed justice. (7) Absence of earnest attempts to establish peace. (8) Absence of free trade. (9) Want of disinterestedness on the part of those connected with the administration of the country. (10) Want of religious toleration. (11) Inattention to the extension of trade and commerce.

But after the advent of the British Rule, many of these evils have disappeared. It should also be noted that the conditions of success which prevailed in other countries did not exist in India in the fifteenth and sixteenth centuries principally owing to the absence of union. These conditions may be summarised as follows :—

The secret of the success of the other countries which have prospered lies in the following circumstances :—(1) A clear grasp of aims and objects and a sustained endeavour to increase the wealth and improve the general prosperity of the country. (2) Sinking of personal differences as well as personal interests, in all matters which appertain to the welfare of the country. (3) Organisation of tribunals and prompt dispensation of justice. (4) Adoption of methods calculated to make and keep the masses loyal. (5) Dissemination of education alike among males and females, and careful training of the future generation. (6) Careful guarding of the rights and interests of the country.

And India has not at all improved in respect of this requisite of union. Quarrels between Hindus and Mahomedans still exist, though, fortunately enough, these are confined to urban areas. In rural parts, these bitter feelings do not exist because of the absence there of intriguers and enemies of the country who are ambitious and enthusiastic and often act merely from want of occupation. Interference with the rights or religion of others should be avoided and toleration should be practised. The fault lies with both the classes. Says His Highness :—

Earthly religions are different, for the lights of the prophets were different, but those great teachers all received their inspiration from the One Source, whom some call Rama and others Rahim. Why, then, so much jealousy, ill-feeling, and intolerance ? And all in the name and for the sake of the God who has enjoined virtues the opposite of these lower passions ? When will these blind ignorant prejudices vanish and these petty differences dis appear ? The Lord help us.

Times have changed and the Maharajah considers "it would be a slur on our religion, a profanation, a sacrilege, if, in spite of the freedom with which we are allowed to meet and the absence of the tribulations and persecutions of old days, we cannot be one in sympathy and the spirit of give-and-take."

His Highness concludes :—

Rather than fight and fret, what I think behoves us, is to adopt such measures as will improve the general condition of the country and smooth all differences. For example : (1) Adoption of the Panchayat system and reduction of expensive litigation. (2) Wider spread of education on sounder lines. (3) Bringing about a better understanding between the rulers and the ruled. (4) Avoidance of provoking and offensive language and a frank and straightforward representation of real, and not imaginary, grievances. (5) Adopting concerted measures for the prevention of famines and epidemics which carry off thousands periodically.

Recent Indian Finance.

BY MR. DINSHA EDULJI WACHA.

This is a most valuable collection of papers relating to Indian Finance. It deals with such subjects as The Case for Indian Reform ; The Growth of Expenditure ; Enhanced Taxation ; Revenue and Expenditure ; Reasons for the Deficit, etc. No student of Indian Politics should be without this handy little volume from the pen of the most brilliant and authoritative critic of the Indian Financial Administration. Price As. 4.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

Some General Impressions of the Orient.

The Madras Christian College Magazine for March contains some interesting impressions of the Orient from the pen of Dr. Henry Churchill King. To him the Orient is crowded with sights of great interest whether of natural scenery or of architecture, or of objects of historical interest.

No one who has once seen them is likely to forget such scenery as that along the Amalfi drive in Italy, the stupendous view of the Himalayas from Darjeeling, the trip down the Irawaddy, the harbours of Singapore and Hongkong, Japan's Inland Sea, the glory of the cherry blossoms in Tokyo and Sendai, or the wonderful beauty of the shores of the Island of Hawau and its great volcano. The historic interest of Pompeii and of the pyramids and of such matchless collections as those of the Naples and Cairo museums, and the constant reminders of the ancient civilisations of India, China and Japan, need only to be suggested. In Indian architecture it is of course the buildings of the great Moghul Emperors of North India, to be found especially at such centres as Ahmedabad, Agra, Fatehpur-Sikri and Delhi ; the Jain temples at Mount Abu ; and the great Hindu temples of South India (the architecture of which has been developed from early Buddhist models, originally wooden) that chiefly claim attention. In Japan, it is the temples and tombs of such centres as Kyoto, Nara, Nikko, Tokyo and Kamallura that are of special artistic as well as historic interest. And the peculiarly impressive appeal of the so-called temple of Heaven at Peking deserves special mention.

From the political point of view the matters of most interest were, to the writer, the unrest in India, the rapid extension of Japan's power and China's undoubted purpose to take on as swiftly as possible Western education and methods. As regards the Indian problem it seems inevitable to Dr. King that the English should gradually extend the policy that they have already rather timidly begun of bringing the Indians into some share in the actual government of the country. It is hardly to be expected that large numbers of University-trained men should be permanently satisfied to have no direct voice as to the government over them, even though that government is as enlightened and progressive as that of England.

Dr. King's impressions of the present-day relations of the Occident and Orient in civilisation and religion are of interest and it seems to him that the likenesses between the Occident and the Orient are far greater than the differences ; "the Eastern, like the Western, peoples are 'intensely human.' There are in Dr. King's observations great differences between the two peoples. In the first place, the Oriental civilizations are predominantly communal enjoying no true individualism, in the Western conception of individualism. Secondly, law for the Oriental carries the feeling of an inescapable fate that they are never able quite to shake off and as a result of this the writer holds that law in the Orient carries the sense of fate ; law in the Occident the atmosphere of hope.

In other words, says the writer, the two great differences between the Occident and Orient may be said to be those of the social or ethical consciousness,—that we should give opportunity for the full development of every individual person—and of the scientific or rational consciousness. Both the social and scientific consciousness are a part of our social inheritance and environment rather than racial. The one, the ethical consciousness, comes from Christ direct. The other—the scientific sense of law—comes from natural science ; but the scientific sense of law is harmonious at the same time with Christ's conception of the law of righteousness as the will of a loving Father. Neither difference, in other words, is really racial, and that means that even these greatest differences between the Orient and the Occident may be expected more and more to disappear as the life and civilisation of the world become unified.

The marked changes in the Oriental countries are due to the imbibing by the Easterns of the Western Arts and Sciences and this time of critical transition, Dr. King fears, involves inevitably certain dangers. Here it would be interesting to quote the observations of the writer as to what this transition involves in the Occident.

This time of critical transition involves that the educated classes especially are facing the pressing problems of the adjustment of scientific and religious conceptions—of the possibility of keeping religious faith at all, and bringing a true scientific historical interpretation into their natural history and into their religious literatures. India and Japan especially are having to face the same problem of a truly historical interpretation of their religious literatures as we of the West have had to face in the historical criticism of the Old and New Testaments ; and they manifest the same reluctance, the same timidity, and the same apologetic devices (for example allegorical interpretation) as Christians have shown in the past and present.

Lord Morley on "Indian Unrest"

Lord Morley reviewing Mr. Chirol's book in the February number of *the Nineteenth Century and After* makes the following observations on "The Unrest in India":—

All depends upon the common recognition among those who have the power of moulding public opinion and whom the public listen of the elementary truth of political principles if not ethical standards are relative to times, reasons, social climate and tradition. Everybody now realises this in judging old history. It is the beginning and end of wisdom in the new history that Parliament has its share in helping to make Asia to-day. To insist on applying rationalistic general ideas to vast communities, living on mysticism, can do no good to either governors or governed. It is hard for rationalism and mysticism to be friends and their interplay is no easy game. Overweening pretensions as to the superiority, at every point and in all their aspects, of any Western civilisation over every Eastern is fundamental error. If we pierce below the varnish of words, we anyhow uncover state of barbarism in the supreme capitals and centres, whether in Europe or in the two great continents of North and South America. The Indian student in London, Edinburgh, New York finds this out and reports it.

Even those who do not wholly share Christ's interpretation of the array of facts he has marshalled, will recognise a serious attempt by a competent hand to induce the public to get within the minds of the millions whose political destinies they have taken into their hands. Goethe, when at a certain stage in culture he turned his thoughts eastward, found China barren, and India 'a jumble.' It is little wonder if the ordinary Englishman feels as Goethe felt. The scene is distant, names are not easy to distinguish or appropriate, terms are technical, or the heart that pulses under the brown skin seems impenetrable, a mysterious veil hangs over the stage actors and drama. Then our democracy is very busy, and its betters have pursuits that pass for business.

Of the three great historic faiths, Christianity, Buddhism, Islam, Hinduism has resisted two, and in only a small degree accepted one. By Western it is the least easy of the three to grasp, yet even the general readers would find himself instructed, interested and fascinated in such writings as the second series of Sir Alfred Lyall's Asiatic studies, Max Muller's Cambridge Lectures, and some chapters especially VII, VIII, in Sir Herbert Risley's work on the People of India.

Nothing is more striking in Mr. Chirol's volume than this Association of Political agitation with caste ambitions (p. 77.). He insists that the spirit of revolt is combined with some of the most reactionary conceptions of authority that the East has ever produced—an almost unthinkable combination of spiritualistic idealism and of gross materialism of asceticism and sensuousness of overweening arrogance when it identifies the human self with the Universal self and of demoralising pessimism when it preaches that life itself is but a painful illusion.

Nevertheless, he wisely reminds us, Hinduism the name for a social religious system has for more than thirty centuries responded to the social and religious aspirations of a considerable fraction of the human race and represents a great and ancient civilization. In his introduction Sir Arthur Lyall summarises the case to the same effect: "We have the strange spectacle in certain parts of India of a party capable of resorting to methods that are both reactionary and revolutionary of man who offer prayers and sacrifices to ferocious divinities and reverence the Government by seditious journalism preaching primitive superstition in the very modern form of leading articles. The mixture of religion with politics has always produced a highly explosive compound especially in Asia."

The Indian leaders, or some of them, proclaim, on the other hand, that the commotion is innocent due to Brahminical reaction but is a normal movement forward. The foundation of Indian Society in all its phases, they contend, has been authority and its iron principle obedience to authority. What did we learn, they go on, from English literature and patriotism, nationality, freedom, in a word, emancipation. You suppose that ideas like these every-day commonplaces with you must be universals. They were not always so with you. With you they are not so many centuries old. With us they are brand new, they are drawn from your great books just as Italians drew the Renaisance from the freshly recovered books of Greece and Rome.

What you call unrest is not political demoralisation though it produces a whole rash school of resentful iconoclasts just as the Italian renaisance did or just as the German Reformation had to write the Anabaptists and the Peasant's Revolt. If it is not political demoralisation still less is it crafty religious reaction using the natural dislike of alienable. Unrest has a spiritual inwardness that you ever try to understand and whatever else it is do not describe it as New Hinduism or Brahminical section. It is a strange medley of asceticism, self-restraint and the kind of patriotism that discovers in Indian faiths and letters finer and deeper sentiment and expression of sentiment, than all that is best in the sentiment of Europe. What is found in the Vedas exists nowhere else. The old fashioned purely orthodox kind of community was not, Mr. Chirol conveys to you, affected by this. On the contrary, they constantly protested against the anti-English because of the English educated community. It is not they who investigated unrest though they may have indirectly aided it. They have slowly been converted to the new ideals and new effort. English thought is permeating India and has brought about a silent change in Hindu ideas which all the persecution of Mahomedan conquerors failed to effect. You have shown yourself less generous than the Moghuls and Pathans, though you are a more civilised dominant race than they were. Hindus who were willing to embrace Islam and to fall in with the Moslem regime became the equals of the dominant race. With you there has been no assimilation. You did not seek it, you repulsed it. The Indian mind is now set in a direction of its own. The reverence for authority is being discarded. In its place has come the duty of independent judgment in every sphere of thought; is it not that your sense too? Hence, ... respect for age, for immemorial custom, for political quiescence.

This is the frame of mind with which, in important parts of India, we have to deal, and it is just as well, in view of an approaching propaganda in this country that we should at least know something about it. Let us remember encouraging facts in the other side. We condemn our own system of education in India as too literary, as unbalanced, as non-religious, as non-moral. That it has done what was intended, nobody dreams of saying. That it has led to some results that nobody expected, is painfully true. But it is a mistake to regard it as all failure. After all, it has given us Indian Judges of the highest professional skill, and of unimpeached probity. It has given us a host of officials of no mean order and some of them have risen high in the Service. The appointment of two Indian Members to the Council of the Secretary of State has shown their aptitude for important business and responsible deliberation.

There is no room here for trying to read all the signs in the Indian skies. Those who knew best and latest believe that in spite of much to discourage there is more to encourage. With candour and patience in which even political parties do not always fail and that constancy in which nation never fails, we are justified in good hope for the years immediately before us. King Edward in his Proclamation of November, 1908, recounted how "difficulties such as attend all human rule in every age and place had risen up from day to day. They have been faced," he said, "by the servants of the British Crown with toil and courage and patience, with deep counsel and a resolution that has never faltered nor shaken. The Proclamation of the direct supremacy of the Crown sealed the unity of Indian Government and opened a new era. The journey was arduous, and the advance may have sometimes seemed slow but the incorporation of many strangely diversified communities under British guidance and control has proceeded steadfastly and without pause." The same course should enable our next descendants, too, to survey the Indian labours of the past "with clear gaze and good conscience." "I believe" said Mr. Bright in 1858, "that upon this question depends very much, for good or for evil the future of this country of which we are citizens and which we all regard and love so much."

Essays on Indian Economics.

BY THE LATE MAHADEV GOVIND RANADE.

CONTENTS :—Indian Political Economy; the Reorganisation of Real Credit in India; Netherlands India and the Culture System; Present State of Indian Manufacture and Outlook of the same; Indian Foreign Emigration; Iron Industry—Pioneer Attempts; Industrial Conference; Twenty Years' Review of Census Statistics; Local Government in England and India; Emancipation of Serfs in Russia; Prussian Land Legislation and the Bengal Tenancy Bill; the Law of Land Sale in British India.

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G.A. Natesan & Co., Sunkurama Chetty Street, Madras.

The Economic Botany of India.

For the industrial regeneration of the country a knowledge of the Indian plants and herbs is absolutely essential, and the question is the method which should be adopted to give botanical training to India's sons. In a short paper contributed by Mr. Bhim Chandra Chatterji, Professor, Bengal Technical College, to the Allahabad Industrial Conference, which is reprinted in the *Modern Review* for March, the outlines of a scheme for this study are given, so that an enquiry into th ancient literature and traditions on the subject of plants may be made so as to afford a basis for an investigation of the history and existing condition of the trades and industries of the country. In the Department of Economic Botany dealing with Medical Botany, the writer offers a scheme of work. In the first place, factories should be started for the application of chemistry to the Indian Medical plants with the object of preparing medicines according to the National Medical Science, as contrasted with European Pharmacopœia. Secondly, Pharmaceutical gardens should be laid out for the cultivation of specimens and the encouragement of Pharmaceutical Agriculture to supply the raw material for the Pharmaceutical workshops and factories. Thirdly, Museums should be established for drugs and specimens of genuine Ayurvedic medicines. Fourthly, Academics and Research Societies should be founded for the identification of and experiments on plants, the promotion of Pharmaceutical learning in diverse ways and the study of the commercial aspects of Indian National Pharmacy. Books in vernaculars should be prepared for the diffusion of Botanical and Pharmaceutical knowledge among the Sanskrit scholars and the masses. And, lastly, Ayurvedic Colleges, or at least, Ayurvedic classes in existing Colleges, should be started which should ultimately lead to specialisation in the modernised Medical Science of India.

THE SURAT CONGRESS AND CONFERENCES. Containing a collection of the Presidential and Inaugural Addresses delivered at the Congress, the Social, Industrial, Theistic, Temperance and the All-India Swadeshi Conferences of 1907. Appendix contains an account of the proceedings of the Convention, the All-India Conference and the Extremists' Meeting. The book also contains the Presidential Address of Sir Adamji Peerbhoy to the All-India Moslem League held at Karachi. Price As. 8.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

Tibetan Invasion of Mid-India.

In the January number of the *Asiatic Quarterly Review*, Dr. Waddell narrates the story of an invasion of India by the Chinese and Nepalese soldiery in the seventh century. It appears that about 640 A. D., Harsha Siladitya, the paramount sovereign of India, despatched a mission to China bearing presents. T'ang, the then Emperor of China, requited the compliment. Thereupon, another mission was sent from India with valuable presents, when China returned a second mission with the richest gifts. While this mission was still on its way, Harsha Siladitya died and his throne was usurped by Arjuna. When the Chinese mission arrived, Arjuna, it is stated, ordered it to be robbed and attacked. This was enough to rouse the anger of the Ruler of the Celestial Empire, who sent an expedition to invade India. The Chinese army, which was strengthened by the Tibetans and the Nepalese, made an incursion into the country through Nepal. Arjuna encountered the combined forces twice on the banks of the Gandok and was defeated by the enemy. Of the engagement a Chinese chronicler writes: 'Three thousand heads were cut off; 10,000 persons were drowned in the streams.' At first Arjuna fled, and though he returned to the field with a larger army, he was worsted and taken prisoner with his sons and wives.' Another Chinese chronicler writes: 'Then India trembled; 580 walled towns submitted, and that both the kings of Eastern India and Assam offered tribute.' The Indian king was taken to China in triumph, but was allowed subsequently to return to his kingdom.

LORD MORLEY.—One of the makers of the India of to-day, whose career as the Secretary of State for India and the promoter of the New Reform Scheme mark a glorious epoch in Indian History. This sketch deals with his life and his political creed and an account of his services to India, with copious extracts from his speeches on Indian Affairs. Price As. 4.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

Lord Morley on the Indian Viceroyalty.

In the course of his article "British Democracy and Indian Government" to *the Nineteenth Century and After* for February, Lord Morley discusses at length the relation of the Viceroy and the Secretary of State for India and we extract that portion below:—

In view of the great general question how the omnipotence of democracy and all its influences, direct and indirect are likely to affect Indian rule, the particular question of the relations between the Secretary of State and the Governor-General in Council is cardinal. It is not a branch of the main issue, it is in fact, a trunk. Mr. Chirol looks to the greatest possible decentralisation in India, subject to the general, but unmeddlesome, control of the Governor-General in Council, and to the greatest possible freedom of the Government of India from all interference from home, except in regard to those broad principles of policy which it must always rest with the Imperial Government, represented by the Secretary of State in Council, to determine. This is well enough, but Mr. Chirol knows far too much of the range of administration not to beaware this his exposition is too loose to be a real guide in every-day practice. The difficulty arises in the demands of each particular case. A Local Government, for instance, proposes a stiff campaign of prosecution for sedition. The Viceroy in Council, on the broader grounds of his policy at the time, disapproves. Who is to decide whether his disapproval and disallowance are unmeddlesome? In this diametrical opposition of view, is the Lieutenant-Governor or the Governor-General in Council to have the last and decisive word? So in larger issues. A Viceroy insists that a particular change in Military administration is unwise, and at any rate the appointment of a certain Military Officer would be the best if the change were accepted. How can we say on broad principles of policy whether the Cabinet would be justified in over-ruling the Viceroy on either limb of the business, until we have investigated all the circumstances of qualification and personality. And is it not upon this investigation that the applicability of the broad principle, whatever it may be, and if you were quite sure of being lucky enough to find it, must necessarily depend? It would be easy to find a hundred illustrations, some known to all the world, many more of them judiciously hidden away to dusty eternity in pigeon holes and tin boxes. Suppose a parliamentary debate were to arise. For one argument turning on a broad principle, a score, and those the most effective, would turn upon items of circumstances.

There has been, in both Indian and English journals, much loose, inaccurate, and ill-informed argument on this important matter during the last six or seven years. This is what makes it well worth while to clear up some of the confusion, certainly not for the dubious pleasure of fighting old battles over again, but to reach a firm perception of the actual constitution of Indian Government with a view to future contingencies that might at any time arrest the attention of Cabinets or Parliaments. The controversy came into full blaze in

1905, when as Mr. Chirol puts it, (p. 34), the Viceroy of the day felt himself compelled to resign because he was overruled by the Home Government. Mr. Chirol seems to accept, though not without something like reluctance, the only tenable principle, namely, that the ultimate responsibility for Indian Government rests unquestionably with the Imperial Government represented by the Secretary of State for India and therefore in the last resort with the people of the United Kingdom represented by Parliament. This is incontestable as will be shown in a few moments and no responsible person in either of the two Houses will ever dream of getting up to contest it even in days when such singular anxiety prevails to find new doctrines and devices for giving the House of Commons the slip. Nobody will dispute that the Cabinet are just as much masters over the Governor-General as they are over any other servant of the Crown. The Cabinet, through a Secretary of State, have an inexpugnable right, subject to law, to dictate policy, to mitigate instructions, to reject proposals, to have the last word on every question that arises and the first word in every question that in their view ought to arise. On no other terms could our Indian system come within the sphere of Parliamentary Government. Without trying to define political relations in language of legal precision we cannot shut our eyes to the obvious fact that where the Secretary of State or the Prime Minister has to answer a challenge in Parliament on Indian business he could not shield himself behind the authority of the Governor-General nor could he plead, except in expenditure, the opinion or action of the Indian Council at Whitehall. * * *

What does Mr. Chirol say? The doctrine of the Governor-General in Council being the agent—as he has been called—of the Cabinet, 'ignores one of the most important features of his office—one indeed to which supreme importance attaches in a country such as India, where the sentiment of reverence for the sovereign is rooted in the most ancient traditions of all races and creeds.' 'The Viceroy,' Mr. Chirol proceeds, 'is the direct and personal representative of the King-Emperor, and in that capacity, at any rate, it would certainly be improper to describe him as the agent of the Secretary of State.' In all that follows as to the importance of upholding the figure of the Governor-General, nobody concurs more whole-heartedly than the present writer. As Lord Salisbury once said, 'I hold the monarchy must seem to be as little constitutional as possible. Still, any serious politician, with the sincerest respect for all the solemn plausibilities of these stately, imposing and substantially important human things will be incorrigibly slow to believe that either this great officer or any other servant of the Crown is, or can be, constitutionally withdrawn from Ministerial control. Nor is it easy to discover any good foundation either in law or established practice for the contrary doctrine. Mr. Disraeli writing to Queen Victoria about the new law of 1858, spoke of further steps that were necessary to influence the opinion and affect the imagination of the Indian populations. "The name of Your Majesty ought to be impressed on their native life." Nor will any wise man deny the enormous political value in India of all the ideas that are associated with the thought of personal sovereignty. This is a different question, or, in fact, it is no question at all. But let us distinguish. In the debates of 1858, the direct connection with the Crown was recognised as of great importance by Lord Palmerston and others but among the resolutions on which the Bill was founded, was this as finally reported: That, for this purpose [*i.e.*, transfer of the Crown] it is expedient to provide that Her Majesty, by one of the responsible Ministers of the Crown, shall have and perform all the powers and duties relating to the Government and Revenues of India... ..which are or may be now exercised and performed by the old Board of Control and Directors of the East India Company. There is nothing here about direct personal representation; the unmistakable implication is exactly the opposite. What is or is not constitutional quality in act or policy, as innumerable debates are now showing, takes on to slippery ground. Happily for our immediate purpose, the Indian system is a written one, resting on statute and instruments as good as statute. Mr. Chirol, as I have said, admits that responsibility rests unquestionably with the Home Government represented by the Indian Secretary. Yet, he has tried his hand at making out a case for limitation of the Indian Secretary's power, authority and duties, so severe as to make authority perilously shadowy and second-hand. His examination of the texts bearing on the matter hardly profess to be exhaustive and its implications must be pronounced somewhat misleading. Let us see. In 1858, Queen Victoria announced to the Princes, Chiefs and peoples of India that she had taken upon herself the government of the territories in India heretofore administered in trust for her by the East India Company and further: 'We reposing especial trust and confidence in the loyalty, ability and judgment of our right trusty and well beloved cousin.....constitute and appoint him to be our first Viceroy and Governor-General in and over said territories and to administer the Government thereof in our name and on our behalf, subject to such rules and regulations as he shall from time to time receive through one of our Principal Secretaries of State.' The principle so definitely announced has been uniformly maintained. The Royal Warrant appointing the Governor-General always contains the provision thus set forth in the Mutiny Proclamation. 'Now, know that we reposing especial limit and confidence in the Fidelity, Prudence, Justice and Circumspection of you the said Victor Alexander, Earl of Elgin and Kincardine, have nominated and appointed you to be Governor-General of India..... to take upon you, hold and enjoy the said office during our Will and Pleasure subject nevertheless to such instructions and directions as you...shall as Governor-General of India in Council from time to time receive under the hand of one of our Principal Secretaries of State.' This language of the Mutiny Proclamation and of the Warrants of Appointment clench the question so far as the Governor General in Council is concerned.

The position, on the other hand, of the Secretary of State under the statutes is quite as clear though it takes a few more words to set it out and a trifle more trouble to follow. The law of 1858 calling the Indian Secretary into existence enacts that 'same as herein otherwise provided one of Her Majesty's Principal Secretary of State shall have and perform all such or the like powers and duties in anywise relating to the Government or Revenues of India and all such of the like powers over all officers appointed or continued under this Act as might or should have been exercised or performed by the East India Company or by the Court of Directors or Court of Proprietors of the said Company.' This section continues to the Secretary of State all the powers of the Company and the relations of the Company to their Governor-General were defined in the Regulating Act of 1772. 'The said Governor-General and Council for the time

being shall, and they are hereby directed and required to obey all such orders as they shall receive from the Court of Directors of the said United Company.' Then by the Act of 1784, which plays so famous a part both in his own career and in party and political history, Pitt called into existence the body of Commissioners who became known as the Board of Control. Their business, as set forth eight years later, was 'to have and be invested with full power and authority to superintend direct and control all acts, operations, and concerns which in anywise relate to or concern the Civil or Military Government or revenues of the said territories and acquisition in the East Indies.' All these powers and duties, formerly vested either in the Board of Control or in the Company, the Directors, and the Secret Committee in respect of the Government and revenues of India were to be inherited by the Indian Secretary. In short, as it is plainly summed up in that magnificent enterprise, the 'Imperial Gazetteer of India' composed, I think, officially at Simla, the Secretary of State 'has the power of giving orders to every officer in India, including the Governor-General.' It may seem waste of time to labour all this, as if we were forcing what twenty years ago at any rate was a wide open door. Though occasional phrases of a splenetic turn may be found in the printed correspondence of a Governor-General, there has never been any serious pretention to deny, dispute or impair the patent truth that the Cabinet is the single seat of final authority. One powerful Viceroy, in a famous speech full of life and matter, did indeed declare that if the day should ever come when the Governor-General of India is treated as the more puppet or mouthpiece of the Home Government required only to carry out whatever orders it may be thought desirable to transmit, then the post should cease to exist. To be sure it should; everybody would agree, just as they would at least profess to agree in rejecting the still more absurd counter-doctrine, that the Home Government should be the puppet of an infallible Man on the Spot. The clash should never arise, and, in fact, very rarely has arisen. The only security that can be found for the smooth working, of what is undeniably an extremely delicate piece of machinery must be sought in the right judgment of the two parties; in their common feeling of responsibility, in patience, mutual regard, concord in fundamentals if not in every circumstantial—and perhaps with no personal leaning to astrology—I may add the contribution, named by Machiavelli in his famous chapter on the part played in human things by Fortune and the Stars, with common sense and good luck—not the most modest of demands—all goes well. Nowhere in the whole huge and diversified structure of what is called the Empire, do the personal elements and their right balance of equanimity and energy count for more than they count in India.

Sri Sankaracharya

HIS LIFE AND TIMES.

BY C. N. KRISHNASWAMI AIYAR, M.A., L.T.

HIS PHILOSOPHY.

BY PANDIT SITANATH TATTVABHUSHAN.

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QUESTIONS OF IMPORTANCE.

The Hon. Mr. Gokhale's Elementary Education Bill.

FULL TEXT.

The following is the text of the 'Bill to make better provision for the extension of elementary education' which the Hon. Mr. Gokhale introduced on the 16th March in the Viceroy's Council:—

Whereas it is expedient to make better provision for the extension of elementary education; it is hereby enacted as follows:—

SHORT TITLE, COMMENCEMENT AND EXTENT.

(1) This Act may be called the Elementary Education Act, 1911.

(2) It shall come into force on [ ], but it shall not be operative except in the local areas to which it may be applied by a Notification issued under section 3.

(3) It extends to the whole of British India.

DEFINITION.

2. In this Act, unless there is anything repugnant in the subject or context:

'Parent' includes the guardian and every person who is liable to maintain or has the actual custody of any child:

'Department of Public Instruction' means the Department in charge of public instruction under the Local Government of the province in which the Municipality or District Board concerned is situated:

'Recognised school' means a school recognised by the Department of Public Instruction:

'Elementary education' means the courses in reading, writing and arithmetic and other subjects, if any, prescribed from time to time by the Department of Public Instruction for elementary schools:

'District Board' includes a 'District Local Board' and a 'District Council':

'Magistrate' does not include a 'village Magistrate.'

NOTIFICATION OF COMPULSORY EDUCATION AREAS.

3. Every Municipality or District Board may from time to time, with the previous sanction of the Local Government, and subject to such rules as the Governor-General in Council may make in this behalf, by notification declare that this Act shall apply to the whole or any specified part of the area within the local limits of its authority

and the provisions of this Act shall apply to such area or part accordingly.

DUTY OF PARENT TO SEND CHILD TO SCHOOL.

4. In every area, to which this Act applies, it shall be the duty of the parent of every boy, not under six and not over ten years of age residing within such area, to cause such boy to attend a recognised school for elementary education for so many days in the year and for such time on each day of attendance as may be prescribed by the Department of Public Instruction, unless there is a reasonable excuse for the non-attendance of the boy.

5. Any of the following circumstances is a reasonable excuse for non-attendance;

(*a*) that there is no recognised school within a distance of one mile, measured along the nearest road from the residence of the boy, which the boy can attend, and to which the parent has no objection on religious grounds to send the boy;

(*b*) that the child is prevented from attending school by reason of sickness, infirmity, domestic necessity, the seasonal needs of agriculture, or other sufficient cause;

(*c*) that the child is receiving instruction in some other satisfactory manner.

PROHIBITION OF CHILD'S EMPLOYMENT.

6. No person shall take into his employment any boy who ought to be at school under this Act.

DUTY OF LOCAL BODY TO PROVIDE SUFFICIENT SCHOOL ACCOMMODATION.

7. For every area to which this Act applies, the Municipality or District Board shall provide such school accommodation as the Department of Public Instruction considers necessary and sufficient.

LOCAL BODY MAY LEVY SPECIAL EDUCATION RATE.

8. In any such area as aforesaid, the Municipality or District Board may, with the previous sanction of the Local Government, levy a special education rate, the proceeds of which shall be devoted exclusively to the provision of elementary education for the boys residing in the area.

REMISSION OF SCHOOL-FEES ON GROUND OF POVERTY.

9. (1) No fees shall be charged in respect of the instruction of a boy required to attend school under section 4 if the monthly income of the parent does not exceed Rs. 10.

(2) In every other case, the Municipality or District Board may, on the ground of poverty, or for other sufficient reason, remit the whole or any part of the fee payable by a parent on account of his boy required to attend school under section 4.

APPOINTMENT OF SCHOOL ATTENDANCE COMMITTEE.

10. (1) For every area to which this Act applies, the Municipality or District Board shall appoint a school attendance committee, to be constituted in such a manner as may be prescribed by bye-laws framed in that behalf.

(2) It shall be the duty of the school attendance committee, subject to bye-laws framed in that behalf, to secure the attendance of every boy within its area that ought to be at school.

COMPLAINT AGAINST PARENT.

11. (1) Whenever the school attendance committee is satisfied that a boy in its area that ought to attend school does not do so, it may, after due warning, make a complaint against the parent of the boy before a Magistrate.

ATTENDANCE ORDER.

(2) The Magistrate shall, if satisfied of the truth of the complaint, issue an order directing the parent to cause the boy to attend school before a certain date.

PROSECUTION OF PARENT.

12. (1) If such order is not complied with and the school attendance committee does not see any satisfactory cause for the non-compliance, it may prosecute the defaulting parent before a Magistrate.

PENALTY FOR NON-COMPLIANCE WITH ATTENDANCE ORDER.

(2) The parent shall be liable, on conviction, to a fine not exceeding rupees two.

PENALTY FOR REPEATED NON-COMPLIANCE.

13. In cases of repeated non-compliance, the parent shall, on conviction, be liable to a fine not exceeding rupees ten.

EMPLOYER'S LIABILITY.

14. (1) The school attendance committee may, after due warning, prosecute any employer who violates the provisions of section 6.

(2) Unless such employer is able to satisfy the Magistrate that there is no recognised school within a distance of one mile, measured along the nearest road, from the residence of the boy or that the time and nature of the boy's employment are such that he is not prevented from receiving elementary education at school, or that the boy is receiving instruction in some other satisfactory manner, or that the boy was employed under false representations as to age, residence and other conditions, or without his knowledge and consent by an agent or workman under him for whose prosecution he is willing to afford the

necessary facilities, he shall, on conviction, be liable to a fine not exceeding rupees twenty.

LIABILITY OF EMPLOYER'S AGENT.

15. When the act of taking a boy into employment in contravention of this Act is in fact committed by an agent or workman of the employer, that agent or workman shall be liable to the same penalty, in the same manner, and subject to the same conditions as if he were the employer.

EXEMPTION FROM COMPULSORY EDUCATION.

16. The Local Government may exempt particular classes or communities from the operation of this Act.

APPLICATION OF ACT TO GIRLS.

17. In any area in respect of which a notification has been issued under section 3, the Municipality or District Board may, with the previous sanction of the Local Government and subject to such rules as the Governor-General in Council may make in this behalf, by notification declare that the foregoing provisions relating to boys, shall, from a date to be specified in the notification, apply also in the case of girls residing within such area, and the said provisions shall apply in the case of girls accordingly.

GOVERNOR-GENERAL IN COUNCIL TO MAKE RULES.

18. (1) The Governor-General in Council may make rules for carrying out the provisions of this Act.

(2) In particular and without prejudice to the generality of the foregoing power, such rules may provide for—

(*a*) the fixing of the percentage of boys, or of girls that should be at school in an area before a notification in respect thereof may be issued under section 3 or section 17, as the case may be; and

(*b*) the prescribing of the proportions in which the cost of providing elementary education under this Act should be divided between the Municipality or District Board and the Local Government, as the case may be.

(3) the power to make rules under this section shall be subject to the condition of the rules being made after previous publication.

POWER TO MAKE BYE-LAWS.

19. A Municipality or District Board may, with the previous sanction of the Local Government, make bye-laws prescribing—

(*a*) the manner in which the school attendance committee should be constituted, the number of its members, their duties and their mode of transacting business.

(*b*) the steps which the school attendance committee may take to secure the attendance of children at school.

* * * * *

STATEMENT OF OBJECT AND REASONS.

The object of this Bill is to provide for the gradual introduction of the principle of compulsion into the elementary education system of the country. The experience of other countries has established beyond dispute the fact that the only effective way to ensure a wide diffusion of elementary education among the mass of the people is by a resort to compulsion in some form or other. And the time has come when a beginning at least should be made in this direction in India. The Bill is of a purely permissive character and its provisions will apply only to areas notified by Municipalities or District Boards, which will have to bear such proportion of the increased expenditure, which will be necessitated, as may be laid down by the Government of India by rule. Moreover, no area can be notified without the previous sanction of the Local Government, and further it must fulfil the test which the Government of India may, by rule, lay down, as regards the percentage of children already at school within its limits. Finally, the provisions are intended to apply in the first instance only to boys, though later on a Local Body may extend them to girls; and the age limits proposed are only six and ten years. It is hoped that these are sufficient safeguards against any rash or injudicious action on the part of Local Bodies. The measure is essentially a cautious one—indeed, to some, it may appear to err too much on the side of caution.

The provisions of the Bill are based largely on the Irish Education Act of 1892 and the English Education Acts of 1870 and 1876.

Clauses 1 and 2 call for no remark.

Clause 3 provides for the application of the provisions of the Bill to notified areas.

Clause 4 imposes on the parent or guardian of a boy in a notified area, between the ages of six and ten, the obligation to cause him to attend a recognised elementary school in the absence of a reasonable excuse, and clause 5 lays down what circumstances may constitute a reasonable excuse.

Clause 6 prohibits the employment by employers of labour, of a boy who should be at school under the provisions of the Bill.

Clause 7 requires Municipalities and District Boards to provide sufficient school accommodation in a notified area, and clause 8 empowers them, subject to the previous sanction of the Local Governments, to levy a special education rate.

Clause 9 provides for the exemption of poor parents and guardians from the payment of school fees for their boys.

Clause 10 provides for the appointment of school attendance committees in notified areas.

Clauses 11 to 15 provide penalties and the proceedings to be taken for their enforcement in the case of parents and guardians, failing without reasonable excuse to cause their boys to attend school, as required by the Bill, and of employers and their agents or workmen, acting in contravention of the provisions of the Bill.

Clause 16 enables the Local Government to exempt particular classes or communities from the operation of the Bill.

Clause 17 provides for the extension of the Bill to girls between the ages of six and ten.

Clauses 18 and 19 provide for the making of rules by the Government of India and of bye-laws by Local Bodies.

UTTERANCES OF THE DAY.

Lord Minto on India.

The Freedom of the City of London was recently presented to Lord Minto in recognition of his distinguished services as Viceroy of India.

Lord Minto, who was heartily cheered on rising to reply, said:—

THE LESSONS OF FIVE YEARS.

After six years in the Dominion and one short year at home, I was appointed to the Viceroyalty of India. The City Chamberlain has dealt very generously with my work in India, perhaps far too generously. (Cries of "No, no.") I can only say that after the manner of all our public servants I tried to do my duty to the best of my ability. But the five years during which I had the honour to represent His Majesty the King in our Eastern Empire were, from various causes, exceptional years in the history of India—years of great strain and trial to British administrators, of great anxiety and of necessity of great administrative changes. I think, therefore, now that I have returned home, and after all that Sir Joseph Dimsdale has so kindly said, that I should be wanting in respect to this distinguished assembly if I did not attempt to give some account of the lessons of those five years, as far as I have been able to learn them, and if I did not attempt to tell you something of the advance of political thought in India and the effects it must wield on British rule. I can only do so very briefly. I can only refer to the main points which appeared to me to influence and to direct the trend of events, and in doing so I am afraid that I shall have to plead guilty to repeating much that I have said in India.

I succeeded a brilliant statesman who had assiduously laboured to ensure the efficiency of British administration. I have good reason to be grateful to him for the perfection of a departmental machinery, the working of every wheel of which he had personally supervised. I inherited from him, too, peace on our frontiers, largely the result of the policy he had fostered, and which the Anglo-Russian Convention contributed to confirm— a peace that was only broken by two short frontier expeditions, the rapid success of which bore witness to the constant care Lord Kitchener had bestowed upon our British and Indian troops.

A MASS OF POPULAR DISCONTENT.

But before I had been in India many months it became evident to me that we should ere long have to deal with a mass of accumulated popular discontent—a discontent which was difficult to define, but which many moderate and loyal Indians believed to be due to a disregard on our part of their just hopes. It was a discontent, the reasons of which it was difficult to discover; but if it had been allowed to continue, it would undoubtedly have developed into a far more dangerous hostility than anything with which we subsequently had to deal, in that it was the conviction of honest, loyal, and moderate men that they were ignored and would not have consented to remain ignored. I was not peculiar in my apprehensions. My colleagues unanimously agreed with me. We saw that something must be done, and done soon. There are, we know, extremists in every political party; and in this case, if the wrong had not been removed, the extremists would have gained the lead. It is my opinion that we had very little time to spare in recognizing the evil. When we did recognize it, the great mass of invaluable moderate opinion rallied to the support of the Government. As far as we could judge the character of the discontent, much of it was justifiable, and was directly due to a dawning belief that further opportunities must be afforded for the official representation of Indian public opinion and a great share be granted to Indians in the government of their country.

The seeds of the Western education sown by Macaulay and cultivated by his successors were beginning to bear fruit. New hopes and new ambitions were coming into being, the results of British administration—results of which we have many reasons to be proud, but which were, nevertheless, bringing with them many difficulties and a condition of popular feeling which Indian administrators had not hitherto been asked to face. We were called upon to recognize the fruits of the Western education we had ourselves introduced into India. They were bound to ripen some day, but events had recently occurred in the Far East which vastly contributed to hasten their maturity. The successes of Japan had produced an enormous effect in the Eastern world. They were talked of in the Khanates of Central Asia, in Afghanistan, amongst the warlike tribes of our frontiers, and throughout the length and breadth of India. They were a revelation as to what an Eastern military Power could do; and the Eastern world began to wonder and to think. That was generally, as far as I could judge, the state of affairs soon after I arrived in India. The enlarged Legislative Councils and the appointment of an Indian to the Viceroy's Executive Council were the response to what the Secretary of State and the Government of India believed to be just hopes. And I should be ungenerous indeed, if, in speaking for the Government of India, of which I was the head, as well as for myself, I did not recognize how much India owed throughout those difficult times to the far-sighted statesmanship of Lord Morley (cheers), and to the brave insistence with which he advocated in Parliament those reforms which he and the Government of India fully agreed in believing to be for the best interests of India.

SEDITION AND ANARCHY.

So far I have referred chiefly to what I ventured to call in India "loyal unrest," the unrest due to what many loyal Indians believed to be a disregard on our part of just political hopes, but which was generally entirely apart from seditious ends or any wish for the subversion of British rule. But we were suddenly brought face to face with an agitation of an entirely different nature. The terrible murders of the two poor ladies at Mozufferpur, followed by what are called the Maniktolah Garden discoveries, sent a shock throughout India and gave the clue to a far-reaching conspiracy, aiming by assassination at the demoralization of British officials and the ultimate disappearance of British rule from India. The would-be promoters of such anarchy can have had little knowledge of the stuff of which British officials are made(cheers); but such was undoubtedly their proposed line of action. It is needless to enumerate the string of outrages that followed one upon another. The first duty of every Government is to ensure the public safety, and that we were determined to do with all the weapons at our disposal. But the really crucial question to decide was the policy to be adopted towards the political state of the country generally. I know well how difficult it is to know at what point extreme political agitation may be tempted to join hands with revolutionary violence. But was no answer to be given to the political demands of which I have told you, which we ourselves considered just demands? Was no answer to be given to them, because we were aware of anarchical plots? Was the Government of India to allow these murderous conspiracies to blacken the reputation of the whole loyal population of India, the vast majority of which was as horrified and alarmed by them as were their British rulers?

Personally, I had never any hesitation as to the lines to be followed. We had to insist on separating the sheep from the goats. The Government of India was, in my opinion, compelled by force of circumstances to adopt a dual line of action—to recognize the necessity for administrative reforms, and simultaneously to repress sedition; and consequently our action was, perhaps, not unnaturally, somewhat misunderstood at home. At the same time, it is my firm belief that the Government of India to-day is fairly entitled to claim that the political quiet which now reigns throughout India is due to the policy which was then adopted. (Cheers.) Anarchical crimes in India, I am afraid, we are always exposed to. We all know that other countries are not free from them. The bomb has unfortunately been introduced into India; it has to a certain extent gained a footing. Anarchical plots require the most careful watching. They are very much of the same nature as crimes committed in European countries; and there is no greater mistake than to believe that, if an outrage occurs, it is due to general sedition or to general disloyalty on the part of the people of India.

MISGUIDED ENGLISH SYMPATHIZERS.

That is a very superficial sketch of the poltical history of my term of office. It was a period of many anxieties, anxieties which were enormously increased by the misguided actions of individuals in this country (cheers), who did not

hesitate to sympathize with the most dangerous agitators in India whilst plots were deliberately hatched in London and in Paris for the assassination of His Majesty's officers in India, plots which the people of India looked upon with the same contempt and disgust as did His Majesty's officers. I speak now untrammelled by official reticence, and I feel that I should not be doing my duty, if on the first occasion that has been given to me, I did not tell the people of this country of the dangers that were initiated at home in respect to the most delicate and difficult administration of our great Eastern dependency. (Cheers.)

I should like to say a very few words as to the present position in India as affected by the enlarged Councils. In the organization of the *personnel* of those Councils, the Government of India was anxious to provide for the representation not only of different communities, but of the great interests of the country, landed interests, commercial and industrial interests, and the interests of Native States, as well as of the views of the educated classes, hitherto made known to the public through the medium of the Congress. I hope that we succeeded tolerably well in our object; and the result has been that there is much that is very conservative in the organization of the new Councils. I am speaking particularly of the Imperial Legislative Council, which is the Council with which I was, of course, most intimately acquainted. It represents in a considerable proportion the landed and business interests of India and the wealth and enterprise which give stability to every-day life in India. A Council so composed is not likely to hide its light under a bushel. It will make itself heard, possibly not always in accordance with popular views in this country, but in directions which are likely to command the sympathies of Anglo-Indian opinion in India. I was personally acquainted with every member of the Imperial Legislative Council when I left Calcutta, and I cannot speak too highly of their moderation in debate, their sound common sense, and their readiness to accept suggestions as to the course of action to be pursued.

A NEW ERA IN INDIA.

But the inauguration of the enlarged Councils marks a new era in the administration of India. It is an era in which we must expect to hear the expressions of Indian opinion increase in volume and in force. It is an era in which I firmly believe the Government of India—in India—will continue to grow in strength, in response to Indian sympathy and support. But it is an era also in which its relations with the Central Government of the Empire will require to be directed with a very light hand. The Government of India is, of course, entirely subservient to the Secretary of State, and must be so in respect to the recognition of political principles and the inauguration of broad lines of policy. But the daily administration of the government of the country can only be carried on efficiently and safely by those to whom long and anxious experience has given some insight into the complex and mysterious surroundings of the people committed to their charge. (Cheers.)

India cannot be safely governed from home. Any attempt so to govern it in these days of rapid communication, when collision between political parties in India and political parties in England is not difficult, and when consequently the Government of India may be harassed by political influences to which it should never be exposed, can only end in disaster. (Cheers.) No one admires more than I do the generous impulses of the people of England in respect to the just government of their fellow-subjects of whatever race in every part of the Empire; but Western modes of treatment are not necessarily applicable to Eastern grievances. No Viceroy, however eloquent he may be with his pen, can portray to a Secretary of State thousands of miles away the picture which lies before him. He can, perhaps, describe its rugged outlines, but the ever-changing lights and shades which must so often influence his instant action he cannot reproduce. He and his Council can alone be safely entrusted with the daily conduct of affairs in the vast territories they are appointed to administer.

I have spoken somewhat freely, because I am deeply impressed by the importance of conveying to my fellow-countrymen the conclusions I have come to during five anxious years, years very full of meaning for the happiness of the people of our Indian Empire—an Empire constructed out of much diverse material by British soldiers, statesmen, and the magnificent future of which we may trust to the mutual and loyal efforts of the British and Indian fellow subjects of the King-Emperor to ensure. (Cheers.)

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INDIANS OUTSIDE INDIA.

—— :o:——

Indians in Mauritius.

The following notes by Mr. Manilal M. Doctor, M. A., L.L. B., Bar.-at-Law, will be read with interest by our readers :—

Mauritius is not a French Colony. It is a colony under the British Crown.

The planters in Mauritius are almost entirely French, Semi-French, pseudo-French and Indian peasant-proprietors who have bought nearly one-third of the cultivated area of the island.

Out of a total population of about 380,000, about 270,000 are Indians, of whom about 40,000 are indentured labourers.

Out of the non-Indian population hardly 5,000 are of pure white origin, the remainder being a mixture of French, English, African and Indian blood.

Roughly speaking, about 92,000 acres under sugar-cane are cultivated by Indian labourers for French planters—and about 45,000 acres belong to Indian small planters. Out of every hundred tons of Mauritian sugar consumed by us in India over 22 per cent. is extracted from sugar-cane belonging to Indians and therefore any attempt to boycott Mauritius sugar will be like laying a knife across our own Indian brothers' throats.

Most people are inclined to think that Indians in Mauritius perhaps are on the same footing as their brothers in the Transvaal and labour under political disabilities—this is a misconception. Theoretically, there is no distinction between non-Indians and Indians or between whites and non-whites—all races being equal in the eye of the law.

Indians in Mauritius are not governed despotically. We have an Executive Council, which contains two non-official members.

There is no land tax in Mauritius.

The following are our grievances :—

1. Importation of indentured labour, although the existing population is of the density of over 559 to a square mile—particularly when the planters, through the Government, of course, are not ready to pay the return passage of coolies after the contract for five years is over. Mauritius is unique in this respect.

2. Cutting off the *queue* or "choti" of Hindus and the beards of Mussulmans when sent to gaol, who have to eat food containing things objectionable both to Hindus and Mussulmans, cooked by Negro-Creole Roman Catholics.

3. Want of facilities for the cremation of the dead bodies of Hindus, and the rigour of the law on the subject.

4. English or extra-colonial judges and magistrates and heads of departments are a crying necessity.

5. The Royal Commission has recommended already that the two elected members of the Council of Government, who also are on the Executive Council, should at once be removed from the latter Council—this also is a crying necessity.

Attention may be drawn to the following points also :—

The treatment of Indian labourers on sugar estates is really unhappy though undeniably better than in Natal and the Transvaal.

Indian labourers under indenture are liable to be compelled to carry human excreta in the shape of manure to the fields,—no matter what their caste may be.

If you have a good-looking wife, your superior Indians, whites or semi-whites, may give you all the trouble in the world to rob you of your prize.

The Protector of Immigrants does not always find it easy or practicable or to his interest to protect you, howsoever well disposed he may be at heart.

Mauritian Stipendiary Magistrates usually are related or connected or well-disposed towards your employers and human nature being what it is, you have no great opportunities of proving your complaints against your masters, if you be so foolish as to waste your hard-earned starvation savings in litigation.

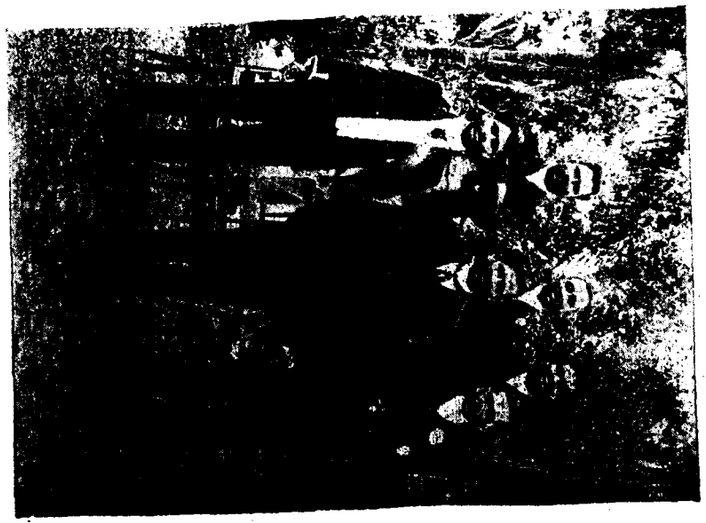
There are no ideal lovers of justice and humanity to espouse your cause among legal practitioners in this colony, and if you have no money—defenceless you must go to gaol and helpless your cases must end in smoke.

Emigration to and Marriage Law in Mauritius.

Mr. Clark, replying to the Hon'ble Mr. Gokhale's question *re*-Emigration to and Hindu and Mahomedan Marriage Law in Mauritius said, the number of indentured emigrants who proceeded from India to Mauritius during the five years 1905 to 1909 is as follows :—Year 1905 number of emigrants 691 ; 1906, 585 ; 1907, 572 ; 1908 nil and 1909 nil. The Government of India have received a copy of the Committee's report on emigration from India to the Crown Colonies and protectorates referred to by the Hon'ble member and it is at present under their consideration No decision has yet been come to on the recommendation of the Committee in regard to emigration to Mauritius. The marriage law formed the subject of correspondence between the Government of India, Her Majesty's Government and the Colonial Government in 1897, but the law has remained unaltered of the reason for which the Government of India are not aware. The question of the application to Indians of the colonial law as regards marriage, and succession has now been raised in the report of the Mauritius Royal Commission of 1909. The Government of India will take the matter into consideration in connection with the Immigration Committee's report.



MANILAL M. Doctor, B.A., LL. B.
The Leader of the Mauritius Indians.



A GROUP OF INDIAN POLITICALS AT MAURITIUS.

SUPPLEMENT TO "THE INDIAN REVIEW."

TO FACE PAGE 240.]

Indentured Emigration to Natal.

On behalf of the Indian South African League, Mr. G. A. Natesan, the Joint Secretary, has sent the following communication to the Government of Madras and to the Government of India :—

The Indian South African League has learnt with very grave concern that 70 of the Sirdar Maistries have been sent to India by the Planters of Natal to recruit coolies on a very large scale before the 1st of July and thus defeat the object of the Government of India in prohibiting Indentured emigration to Natal from the 1st of July. The League learns that these 70 Sirdar Maistries who arrived by the S. S. *Umfuli* have already gone to different parts of this Presidency to do the work of recruiting. The League fears that these Sirdar Maistries who have been specially sent by the Natal Planters with promise of large pecuniary rewards for recruiting on a large scale will adopt all sorts of means and devices to trap several poor and innocent villagers. Even if the Protector of Emigrants, Madras, or the Magistrates in the mofussil were to refuse licenses to these Sirdar Maistries, the League has just cause for apprehension that these Maistries may do virtually the work of recruiting agents but nominally hand over the men recruited to a licensed recruiting agent and thus effectually carry out their object, of evading the provisions of the Emigration Act of 1908. The League earnestly prays that the Government may be pleased to do all that lies in its power to enforce rigorously the provisions of the Emigration Act.

It has been mentioned in some of the Anglo-Indian Papers that the Government of India have punished Natal for the sins of the Transvaal. This view is entirely inaccurate and the League fears that if this incorrect view is allowed to get further circulation, it may do possible harm. The League would respectfully point out that the Transvaal question has been prominently before the public only for the last four years, but the question of the ill-treatment of Indians in Natal has been before the public for over half a century. It must be remembered that the question of the ill-treatment of Indians and especially those in Natal received the attention of Mr. Chamberlain as long ago as 1897; that Lord Lansdowne declared before the Boer War that it was one of the reasons which led England to wage war with the Boers, and it must be remembered also that Lord George Hamilton, the then Secretary of State for India, in reply to a deputation just after the South African War, publicly announced that in view of the unsatisfactory treatment meted out "to a very large proportion of the native Indians in Natal engaged in the developing of the Sugar Industries and kindred pursuits, he would not in the least hesitate to put a stop to the Indentured emigration if the obstacles put in the way of the Indians were not removed." The authoritative pronouncements mentioned above are enough to show that the responsible authorities have for a very long time past been keenly alive to the difficulties of the Indians in Natal; it cannot therefore be said that the action of the Government of India in prohibiting Indentured emigration to Natal is in the least undeserved by Natal and that it has been punished for the sins of the Transvaal Government, though the League is willing to admit that the disgraceful treatment of the Indians in the Transvaal for the last three years might have once for all induced the Government of India to effectually take the first step needed to make the South Africans realise that the Government of India would no longer tolerate their attitude

The League feels that at present no useful purpose would be served by narrating in detail the various acts of indignities and ill-treatment which the Indian community in Natal have been subject to for years. Suffice it to say that "on the rail-roads, in the tram-cars, in the streets, on the foot-paths", everywhere it may be said Indians may expect to be insulted. Indians are contemptuously termed coolies. Indians in Natal are not only excluded from the Parliamentary franchise, but the Municipal vote which they formerly possessed has been withdrawn from them. On the expiration of their terms of indenture Indian coolies are compelled either to reindenture or to return to India. If an Indian cooly at the expiration of his period wishes to settle in Natal and pursue a peaceful and honourable vocation he is in effect penalised for doing so by *a special three pounds tax* per head per annum. Every Indian man, woman and even girl of 13 years of age have to pay this tax annually and so great has been the hardship of this tax on many poor Indians that the League mentions with sorrow and humiliation that it has learnt on high authority that with a view to pay this tax many women have had to barter their female modesty. To this statement we cite the authority of Sir Liege Hulett, a leading Planter of Natal. And this annual tax

of 3 pounds per head has been levied, to use the language of the report of Lord Sanderson's Commission, "merely with the object of inducing Indians to return to India." Besides this 3 pounds annual tax, every Indian in Natal has to pay a poll-tax of 1 pound per annum, and the Indian South African League learns from the latest issue of the "Indian Opinion", South Africa, that all Europeans are likely to be exempted from this tax in future, but that every Indian will have to pay it as before. This is but another instance of racial legislation against Indians for which Natal has made itself notorious. It shows that not even the decisive action of the Government of India has any effect on these selfish Natal Europeans, but, on the other hand, they are getting more and more offensive and hard-hearted towards Indians. The League would also take this opportunity to point out that the Indentured coolies in Natal do not apparently seem to feel that South Africa and especially Natal is the El Dorado told them by unscrupulous recruiting agents. Case after case is on record which shows beyond doubt that these Indentured coolies in Natal find their lot there exceedingly hard. A perusal of pages 3 to 70 of Mr. Polak's book on "The Indians in South Africa" will reveal an astonishing state of affairs and an amazing story of cruelty and injustice. It is impossible for a representative of the Indian South African League to read the story of the wrongs and sufferings of thousands of Indian coolies who have been taken away to Natal, without a deep feeling of resentment and humiliation. In the words of the Hon'ble Mr. Gokhale, "to take from this country helpless men and women to a distant land, to assign them there to employers in whose choice they have no voice and of whose language, customs, social usages and special civilization they are entirely ignorant and to make them work there under a law which they do not understand, which treats their simplest and most natural attempts to escape the ill-treatments as criminal offences—such a system by whatever name it may be called must really border on the servile." The League has only to add that the Indenture system perpetuates in Natal, in the language of the late Sir William Hunter, a condition perilously akin to temporary slavery. The Natal employers seem to treat the Indian labourer there "as a mere chatel, a machine, a commercial asset to be worked to its fullest capacity, regardless of the human element, careless of the play of human passions." The League has no hesitation in saying that the Indenture system is demoralising and that it lends itself "to heartlessness and cruelty, if not on the part of the employers then on that of his Sirdars and Overseers." Among the most objectionable features of the Indenture system is the introduction of women in the proportion of forty to every hundred men and these are not necessarily the wives or female relatives of these men. The demoralization caused by this, the League is unwilling to describe in a public document but it feels it is a scandal of great magnitude. The League would also point out a most startling fact which has been mentioned publicly by the Hon'ble Mr. Gokhale in the Viceregal Council last year and the same has not been contradicted by anybody. It is this, that the rate of suicide among the Indentured is double of what it is among the ex-Indentured and from ten to twelve times what it is among those classes in India from whom the Indentured are drawn. The League would also point out that the Indenture laws are exceedingly rigorous and the poor innocent cooly who has a real grievance often finds it extremely difficult to get facilities to represent his case before a Magistrate. On the other hand, the Indenture laws and the rules and regulations pertaining to them are so framed as to prevent him from carrying his legitimate and just complaints towards the Magistrate when he is legally entitled to do so. The Protector of Immigrants there is not an official appointed by the British Government. He owes his appointment to the Government of Natal. He has perhaps his kith and kin among the planters of Natal, he is imbued with the same prejudices towards Indians as the Natal Europeans and the impression has been that the Protector, instead of being the benefactor of the poor ignorant cooly, is often his persecutor. In pages 26, 27, 28, 29, and 30 of Mr. Polak's book, a copy of which is enclosed with this letter, are described in detail the hardships of the Indenture laws. As many as seventeen typical cases of ill-treatment are given under the heading "Some Flagrant Cases" in the same book (*vide* pages 31 to 46). The League cannot but help drawing public attention to the fact that a case is on record in which an employer cut off the ear of a cooly and justified his barbarism by stating that he had punished him in the same way as he would have done one of his sheep; it is also on record that many coolies who went to a Magistrate with complaints of ill-treatment but did not get redress, protested that they would commit suicide rather than return to their master and the latest instance of cruel ill-treatment to the Indentured coolies is reported in the "Indian Opinion" of South

Africa, a copy of which is also enclosed. IN.
Indian South African League feels that Nata
behaved very badly towards the Indians fro ies.
very beginning. When Natal became an int un-
part of the British Empire in 1843, it was ings
claimed in the name of Queen Victoria: " or
there shall not be in the eye of the law That
distinction or disqualification whatever four any
on mere distinction of colour, origin, langu ded
or creed; but that the protection of law in le ge,
and in substance shall be extended impartially ter
all alike." The League contends that the promi to
and pledges contained in this noble and saci ses
Proclamation has in every manner been depart ed
from and the whole thing rendered virtually ed
dead letter. The League feels this most keen a
when it knows on the authority of Natal Labo ly
Commission of 1909, "that several industries ow ir
their present existence and conditions entirely e
Indentured Indian labour and that if the importa o
tion of such labour were abolished under presen
conditions these industries would decline and in t
some cases be abolished entirely."

From the very beginning Indians in Natal have been treated badly. They have been deprived of the Municipal franchise they once possessed; they are treated as if they are an inferior set of beings; Indian traders in Natal are subject to all sorts of restrictions and numerous obstacles are thrown in their way and are effectually prevented from carrying on their trade in peace. The Licensing laws worked by the Natal European authorities subject the Indian traders to inconvenience, hardship and often pecuniary loss of a very heavy character. The Indentured cooly passes under the Natal employer a hard time indeed during the five years which he is bound to serve under him. His grievances are many, his wrongs numerous and he seems to despair of justice to him being ever done at all. The imposition of the three pounds annual tax on every free Indian in Natal coupled with the poll-tax of one pound per annum compels many an Indian to reindenture against his own will, against his own conscience and he is being driven to do the same as he has no other alternative. The policy of Natal has been the policy of throwing away the sucked orange. It has been all along anxious to have Indians serving them as coolies, only as coolies, and that for ever till death alone removes them unfortunate beings from the possession of their earthly masters. The moment an Indian's term after his period of Indenture tries to set hope free and attempts to pursue an cooly himself independent vocation his troubles begin and hence all the detailed story of the wrongs and woes which the Indians of Natal narrate against the authorities there. It is no surprise therefore that the Hon'ble Mr. Gokhale in moving his proposition in the Viceregal Council recommending the prohibition of the Indentured emigration to Natal, spoke out: "My Lord, the whole policy to-day, towards Indian population is an utterly selfish and heartless policy, and the only way in which any relief can be obtained is by the Government of India adopting a stern attitude towards the colony in return". The League has been compelled to send this communication to Government as the statement has appeared more than once in public print that Natal has not deserved the treatment which the Government of India has given them in the matter of prohibiting Intendured emigration from 1st July. The Indian South African League feels strongly that the system of Indentured emigration is in itself objectionable and is attended with several demoralising features and the system itself ought to be put an end to not only as regards Natal, but wherever else it obtains. At any rate, there is no excuse for perpetuating the system to the benefit of Natal, a British Colony which, to use the words of Lord Curzon, "enriches by his (Indian) labour and then society there appears to turn round upon him as if he were a Pariah dog." The League has learnt with much concern that not only seventy Sardar Maistries have been sent by the Natal Planters M to defeat the good intentions of the Government C of India, but also that they have sent an influential o representative to persuade the Government of dia to give a further extension of time for kin cruiting labour. It sincerely prays that no Con d of concession will be given to the British and ionies who have for years been dealing unfairly tbt d unjustly with British Indian subjects. On sul behalf of the League and on behalf of the larger ar public whose opinion on this subject the League f feels is entirely in accord with that of its own, it earnestly requests that the Government would be pleased to give this matter its most earnest and prompt attention.

I have the honour to be,

SIR,

Your most obedient servant.

G. A. NATESAN,

Joint Secretary,

Indian South African League.

MADRAS,
11th March 1911.

FEUDATORY INDIA.

A Marriage Tax in Kapurthala.

It may not be generally known that there is a Native State in India where a marriage tax is levied and collected by the State. We do not know what the objects and reasons were which led to the imposition of this tax in Kapurthala, but it may be presumed that the marriage tax thus collected was originally intended to be spent on religious or social institutions for the benefit of the people. The *Tribune* of Lahore has however another story to tell. "Since not a single public institution benefited by the marriage tax which was imposed in Kapurthala at the instance of Mr. French, some curiosity may be felt as to where the money went," writes our contemporary. "We are able to present the reader with one item of expenditure to-day. Members of the French nobility, including an aspirant to the French throne, were the principal guests. The contract for the catering of the guests was given by Mr. French to Mr. H. Wutzler, who has hotels at Lucknow and Mussoorie, at the rate of Rs. 25 per head per day! Mr. Wutzler's little bill came up to Rs. 32,000 and was of course promptly and cheerfully paid. What do the public and the Government think of this scandalous and unheard-of extravagance? The guests had not the remotest connection with the State or the country and they were not even Englishmen. And yet a sum of over thirty thousand rupees wrung from a poor and indigent people was spent on feeding a number of rank outsiders and foreigners. Does this kind of extravagance justify the choice of Mr. French for his present position?" If the facts are as stated by the Lahore paper, we trust that the Government which is responsible for the selection and appointment of the chief administrative head of the State, will call for an explanation from that official, which should be made public.—*Indian Social Reformer.*

Industries in Baroda.

It appears from the Baroda Administration Report of 1909-10, that the Gaekwar Sugar Works which were sold to a private firm in 1905-06, and which were overhauled and refitted at considerable expense, started the manufacture of fine sugar from jaggery during the past year. The Company also commenced to manufacture jaggery from palm-juice. The Chocolate Factory at Billimora, which was handicapped for want of capital, also started work towards the close of the year. The Alembic Chemical Works Company, Limited, have commenced manufacturing Alcohol at Baroda. The latter were, however, found to possess no commercial value. Arrangements are in progress with a view to organize a Joint Stock Company to start a Glass Factory at Jambusar. In regard to China clay, a detailed examination of the clay areas by borings and the testing of samples in view to ascertaining the chemical and physical properties of the same are deemed to be necessary, as also experiments on a commercial scale.

Beef in Kashmir.

In the House of Commons Mr. Burgoyne asked a question regarding what he called "the action of the Maharajah of Kashmir in forbidding the slaughter of cattle for food and the importation of beef in any form." The interpellator has exhibited a profound ignorance of the subject in regard to which he put the question. Beef-eating has been prohibited in Kashmir ever since it was made over to Maharajah Golab Singh, after the second Sikh war and this order of the Durbar has been in force for over half a century. Up till now nobody has thought fit to call it in question. Are we then to understand that some agitator has put up Mr. Burgoyne to ask this question? The Kashmir Mahomedans, as a rule, don't eat beef. It is not their diet, natural or otherwise. What hardship would the subjects of His Majesty in British India feel if an "ukase" were issued by the Government prohibiting the eating of camel's flesh? The Mahomedans of Kashmir have long lived side by side with their Hindu fellow-subjects and they have always been on the most friendly and cordial relations.—*The Bengalee.*

The Faridkot Durbar.

The Faridkot Durbar has set a commendable example in connection with the recent marriage of the minor Raja. There were no *nautches*, and no drinking, but instead theatrical performances organised by the Temperance Society exposing the evils of drink were given. Rs. 10,000 were given to various religious and other institutions on the occasion of the marriage. The Durbar has undertaken to establish and maintain the girls' school at Shahzadpur where the Raja was married. A Zenana hospital will be opened at Faridkot in commemoration of the marriage. Granaries with elevators were opened by the Lieutenant-Governor on the same occasion and water works are to be introduced as a permanent boon to the town.

INDUSTRIAL AND COMMERCIAL SECTION.

Abolition of the Department of Industries.

At a meeting of the Madras Legislative Council, held on the 23rd February, the strong feelings produced amongst the Indian community by Lord Morley's despatch, disallowing the continuance of the Department of Industries in the Madras Presidency, were voiced by the Hon. Mr. Seshagiri Iyer in proposing a resolution which urged the Secretary of State to reconsider his decision. He attempted to establish the fact that the pioneering of industries was one of the obligations cast upon the State. Therefore, the action of the Government of Madras in organising the Department of Industries was not opposed to the policy adopted in this matter by progressive civilised countries in the West. Mr. Seshagiri Iyer appealed to European merchants to realise the larger questions involved in the resolution and not to be swayed by mere considerations of dividend-earning, and to throw in their lot with the Government and the people and co-operate in the industrial regeneration of India.

The representatives of commerce, trade and planting were unable to accede to the mover's appeal and voted against the resolution, while members of the Government refrained from voting, though through the President they expressed their complete accord with the resolution, which was carried by a large non-official majority.

The Governor, after a short concluding speech with reference chiefly to the issue of the financial statement and the meeting to discuss it on the 13th March, dissolved the meeting.

Allied Industries.

Mr. Alfred Chatterton, Superintendent of Industrial Education, Madras, in the course of a very interesting article in the *Hindu*, writes:—"A great obstacle to the success and consequently a deterrent of industrial enterprise is the absence of subsidiary or allied industries. Thus, Cotton Spinning in Bombay suffers greatly in comparison with Lancashire from the absence of great engineering works devoted to the cotton trade and the Indian spinner is at a disadvantage from the fact that his base of operations is 7,000 miles away. The gradual growth of enterprise will to some extent remedy matters in this respect, but a country in which manufacturing enterprise must always be of a partial character can never wholly hope to overcome this difficulty."

Indian Art.

In reviewing Dr. Coomaraswamy's "Selected Examples of Indian Art," the *Burlington Magazine* speaks as follows of two sculptures from Ceylon:—"The Statute of Kapila" in Ceylon (seventh century) is not only, as the author says, one of the noblest of all Indian sculptures but would take high rank in the sculptures of any time or country for its superb dignity of gesture and its feeling for scale which may be tested by the fact that although the figure is actually under-life size, the reproduction here given suggests a design of colossal proportion. Another sculpture of consummate beauty is that of the figure of a Tamil saint, probably of the twelfth century, Polonnaruwa, Ceylon. It would be impossible in the European sculpture to find any figure quite so profoundly expressive of the self-contained of the contemplative life."

The Cawnpore Woollen Mills Co.

Among Indian industries the name of the Cawnpore Woollen Mills Co., Ltd., has long been associated with prosperity and success. They have now scored a further triumph with their "Lalimli" pure Wool Materials by gaining the Grand Prix for the best exhibit of Textiles at the U. P. Exhibition, Allahabad, as well as Gold Medals, for Hosiery and for the general excellence of their "Lalimli" pure Wool Manufactures.

A Catalogue of Indian Manufactures.

A press *communique* was issued on the 8th March with reference to the resolution of the Government of India that the Director-General of the Commercial Intelligence Department should be entrusted with the duty of placing the consuming departments of the Government in possession of the information as to the resources of the Indian manufacturers and as to the possibility of obtaining from them an indigenous article in substitution for an imported article. In accordance with these orders, Mr. Noel Paton has prepared a detailed catalogue of the Indian manufactures, the compilation of which has involved a great deal of work and frequent reference both to the consuming departments of the Government and to the firms in India. This is published by the Commercial Intelligence Department and is available at the Office of the Superintendent of Government Printing, India, Hastings Street, Calcutta, at a nominal price and it is the intention of Government to issue revised editions of the catalogue from time to time.

Trade between India and Japan.

Mr. Fujita, who was until recently Japanese Consul in Bombay, was entertained to dinner by the Indo-Japanese Association on his return to Tokyo. In a speech which he made on the occasion he dwelt upon the trade between India and Japan, which, he said, was capable of considerable development. The Japanese were not sufficiently acquainted with India, nor the Indians with Japan, and it was this lack of knowledge, coupled with the inferiority of the articles of Japanese make and absence of unity and enterprise among Japanese merchants, which prevented any great improvement in the trade relations between the two countries. Mr. Fujita suggested that branches of the Indo-Japanese Association might be opened in different parts of India and Japan in order to make the Indians and Japanese better acquainted with each other's circumstances and requirements and to render the relations between them more cordial and more intimate. Mr. Furugori, Manager of the Bombay Branch of Messrs. Mitsui Bussan Kaisha, who had recently returned to Japan on business, being unable to attend the dinner, sent a letter in which he urged that the best way to draw the bonds of union between India and Japan closer would be to form every year Japanese tourist parties to visit India and Indian tourist parties to visit Japan under the auspices of the Indo-Japanese Association.

Commercial Education.

MEMORIAL TO THE UNIVERSITY.

The following has been sent by the Chairman of the Indian Merchants' Chamber and Bureau, Bombay, to the Registrar of the University of Bombay :—I have the honour by direction of the Committee of this Chamber, to make the following representation to the Senate on the desirability of the establishment of a Faculty of Commerce by the University of Bombay which it is to be hoped will meet with the favourable consideration of that learned body. It is superfluous at this time of the day to expatiate on the importance in which commerce is held all over the civilised world, and the vast influence which it exercises on the material and moral prosperity of a people. Modern economists have highly emphasised that importance and influence and attached the greatest value to the recognition of commercial economics by the highest seats of learning. Statesmen and scholars alike have supported the economists and have during the last few years frequently emphasised the importance of the recognition of the scientific study of commerce by Universities. Faculties of Commerce with courses of studies leading to a Bachelor's Degree and a Master's Degree in Commerce have already been instituted in the Universities of London, Birmingham, Manchester, Leeds and elsewhere. Even the orthodox Universities of Cambridge and Oxford have, though late in the day, seen the utility and importance of commercial education, and have made provisions accordingly. If these older but most conservative Universities have made a provision for commercial education there can be no reason for India, specially such a commercial Presidency as that of Bombay, to lag behind.

There is the greater reason for the introduction of a commercial course in Indian Universities seeing how the modern commercial and industrial spirit has been active in this country during the last few years, practical instance of which is to be noticed in the many new commercial and industrial enterprises that have been launched. In order that these ventures may properly succeed and some of our young men may turn their attention from the somewhat overcrowding literary professions to commerce and business, it is essential that commercial education of the highest quality should be introduced in the curriculum of our Universities. That there is a genuine desire among such men to pursue commercial studies may be seen from the large number of commercial schools that have sprung up in Bombay and elsewhere and the number of students attending them. To the knowledge of the Chamber, there are no less than 20 such classes in Bombay alone, and the number of students attending is about 400. But, after all, these commercial classes only teach up to a standard, far below that which a University alone can teach. The high scientific standard is wanting. This want can be met only by the University. Under the circumstances, the Committee of the Chamber earnestly pray that the Senate of the Bombay University will be pleased to consider this representation and see its way at an early date to take all practical steps for the systematic instruction in the Science of Commerce by establishing a Faculty of Commerce.

Coolie Labour.

Mr. King asked if the Government's attention has been drawn to the abuses arising out of the system of paying agents for recruiting coolies for Crown Colonies a commission of so much a head.

Mr. Montagu replied that the question was engaging the Government's attention.

Factory Children's Education.

The Bombay Municipal Commissioner has forwarded to the Corporation the following letter from the Secretary to Government, General Department :—

'I am directed to invite your attention to the subjoined paragraph 90 of the report of the Indian Factory Labour Commission, 1908, and to request that the Municipal Corporation may be moved to consider the question of giving effect in Bombay to the Commission's recommendation and report the result to Government :—We feel strongly, however, that every facility and encouragement should be given to promote the education of children working in factories. The conditions under which these children live are necessarily such as to prevent them from availing themselves of educational facilities to the extent to which other children can ; and in most cases it would be impracticable for the children however willing they or their parents might be, to obtain any opportunity of attending school. We feel sure that in advocating this we shall command the sympathetic support of the employers of labour in India. The problem must, we consider, be attacked by the educational and local authorities acting in concert, and we trust that the various Local Governments will bring all the influence which they can to bear in order to secure that the matter is adequately dealt with. The only solution of a practicable character appears to us to be an arrangement under which special schools for factory children would be opened at suitable centres close to the factories ; the course of instruction would have to be repeated twice each day, for the benefit of each set of half-timers, and the school hours would have to be fixed solely with reference to the working-hours of the children in the factories. Arrangements could doubtless be made under which it would be possible for the children to attend school for a maximum of two hours each day. We do not consider that a longer period would be advisable, in view of the facts that the children must necessarily be tired after their work in the factory and that it is desirable to get them away from the factory and the factory neighbourhood at the earliest possible moment. These special schools would probably have to be financed by the local authorities concerned, but we feel confident that the factory owners for the education of whose workers these schools would be maintained, would gladly assist in this matter by substantial voluntary contributions.'

AGRICULTURAL SECTION.

Indian Sugar Industry.

Mr. Madan Mohan Malaviya moved the following resolution :—" That this Council recommends to the Governor-General in Council that the duty on imported sugar be so raised as to make it possible for the indigenous sugar industry to survive the competition to which it is at present exposed." He said that for a long time sugar was an important industry in this country. It was important not only to the cultivators and manufacturers but also the Government. Up to 1877-78, there was very little import of sugar from foreign countries, but after 1890, sugar has begun to come here from Austria and other countries. Then came the sugar duties which were abolished in 1903 and since then foreign sugar was largely imported as would be found in the quoted figures of Mr. Noel Paton's pamphlet showing the quantity and prices of imported sugar during the last ten years. He next pointed out that about 500 acres under cultivation or 20 per cent. had diminished during the past ten years or, in other words, there was a decline of 408,000 tons of indigenous sugar. The position was this that the import of foreign sugar was increasing and the cultivated area of Indian sugarcane was declining and unless something was done the indigenous sugar was bound to go to the wall. He fervently hoped that the Government would take some steps to avert this calamity. He then compared the position of the Indian and foreign sugar manufacturers and said that the latter had the advantage of a scientific method and unlimited resources at their back in this unequal competition. If the Indian industry was not protected by the State it was bound to be extinguished. He hoped that the Government would be pleased to consider the methods to be employed to protect the sugar industry. The Indian manufacturer would not be able to stand in this hard competition if left unprotected. In asking for a protection his object was to give the Indian cultivators temporary respite. He asked for a protective duty only for such time as would enable the Indian cultivator and manufacturer to hold his ground against his formidable competitor. Protection to trade was not good in all the times, but it was necessary on some occasions.

The Hon'ble Mr. Gokhale moved that this Council recommends that the Government should

order an inquiry by a Committee of competent persons into the present condition of the sugar industry in India with a view to ascertaining what action can and should be taken by the State to save the industry from threatened ruin. He explained at the outset that his was a friendly amendment. If his friend's proposal was accepted, the duty of not less than 40 per cent. would have to be imposed on factory-manufactured sugar and 70 to 80 per cent. on indigenous sugar. There was no doubt whatever that the sugar industry was in a very bad way and that the decline was also progressive.

The Hon'ble Pundit Madan Mohan Malaviya accepted the amendment.

Mr. Mudholkar regretted Mr. Clark's attitude and supported Mr. Gokhale's amendment.

Mr. Dadabhoy and Malik Tiwana supported the necessity for an enquiry.

Mr. Clark replying announced that the question of the appointment of a sugar expert was under consideration.

The resolution along with the amendment was negatived by 33 against 13.

Tobacco Experiment at Pusa.

The Pusa farm is experimenting with the tobacco leaf in order to get, by hybridization or otherwise, a quality of tobacco suitable for the making of cigarettes which are now largely imported and are ousting the old-time *bidi* and the *hookah*. Various farms, besides Pusa, are interested in this question, for there is a good business in prospective. So far experience has shown that several well-known foreign varieties of tobacco grow well at Rangpur, but owing either to defects in curing or to the unsuitability of the soil and climate, the leaf produced has been pronounced to be more or less deficient in the qualities which characterise tobacco used for superior classes of cigars and cigarettes. It is intended to continue the experiments in order to see whether these defects can be remedied. Some years ago, seed of the famous wrapper producing tobacco was obtained from Sumatra and elsewhere for experimental purposes. They all seemed to suit the locality from an agricultural point of view; but they did not produce the necessary thin leaves nor was there that mild flavour about them; in fact, they gradually acquired the character of *deshi* tobacco, a tobacco having thick resinous leaves. It was supposed that this might be due to a very strong sun during the latter part of the growing season when the air becomes very dry; experiments were accordingly instituted to grow the Florida and Sumatra varieties under shade, in the same way as is done in some parts of America. The shade-grown leaf, however, was found to be extremely thin and papery to the feel, while the yield was considerably lessened. Further trials have shown that the conditions prevailing at Nadiad are not favourable for producing leaf of very thin texture and mild flavour. There is reason to believe that varieties suitable for cigarette or pipe purposes would be more suitable to Nadiad conditions. Steps have accordingly been taken to obtain seed of the best American varieties for this purpose.

Wax from Cane Sugar.

When a section of sugar cane is examined under the microscope, it is seen that from the epidermis exude little protuberances, straight or curved and disposed perpendicularly to the surface. These are made of wax, which, with other waxy substances, contained in oth. parts of the plant, pass into the juice in the process of its extraction. The lime used in almost all refineries carries them away in the refuse of the precipitation process, from which the idea of rescuing them has recently been broached.

"For this purpose, the slimy residue is placed in a receptacle where it undergoes a fermentation which destroys the fatty matters without attacking the wax; the substance is then dried in the sun and afterwards in a current of warm air or in a furnace. The dry product is crushed and treated with benzine or carbon bisulphide. The wax thus obtained is then refined by being extracted anew with petroleum essence and then by filtration through clay or animal black. The residue of this extraction may be utilized as a lubricant or treated to obtain the sugar which it still contains. "Cane wax thus obtained, is white or pale yellow; it much resembles in appearance Carnauba wax, as also in its hardness and high melting point. The dried slimy residues contain 10 or 12 per cent. of it, a sufficiently large proportion to justify the industrial treatments of these residues.

There is no doubt but this subject is worthy of further research. Every dollar saved goes to enhance the wealth of the sugar territories and encourages industry and thrift. The Government would at least do well to look into the matter.—*The Tropical Agriculturist.*

Departmental Reviews and Notes.

LITERARY.

ORIENTAL LANGUAGES SCHOOL.

Some progress has been made in the negotiations for the utilisation of the spacious building of the London Institution, Finsbury Circus, for the establishment of a School of Oriental Languages. It was stated by a special Treasury Committee in 1907 that London lies under a serious disadvantage as compared with Paris, Berlin and St. Petersburg, by the lack of a centre for teaching those languages, and that, having regard to her relations with the East, it is peculiarly desirable that England should supply this want speedily. But slow advance has yet been made in discovering the means to meet the expenditure, which is estimated at about £13,000 per annum. The Treasury has agreed to grant £4,000, but the India Office is indisposed to make a fresh grant, since the requirements of the Indian Government in respect of Oriental studies in this country are, in its opinion, already adequately met at the cost of the Indian revenues. It is now believed, according to the *Times*, that there has been some relaxation in this sternly economical attitude, and it is hoped that London University, the London County Council, the City Corporation, the City Companies, the London Chamber of Commerce and London merchants connected with the East will support the movement.

LORD RIPON'S BIOGRAPHY.

Mr. Lucien Wolf has undertaken to prepare a life of the late Marquis of Ripon, which Mr. Murray will publish. It will be based chiefly on the private and official papers of the late Marquis bequeathed by him to his executors, and which form a singularly complete record of home, colonial, and foreign affairs covering the whole period of Lord Ripon's public life from 1849 down to his retirement from the present Government in 1908. Together with this material the executors have placed at Mr. Wolf's disposal the papers of the first Marquis, who, as Lord Goderich, succeeded Mr. Canning in the Premiership in 1827. These papers have not hitherto been examined for historical or biographical purposes, and they contain much valuable and interesting information concerning domestic and foreign politics at the end of the eighteenth and beginning of the nineteenth centuries. Both sets of documents are rich in material for Indian history.

MR. TILAK'S NEW WORK.

It will interest our readers as well as Oriental Scholars and students of Sanskrit literature to learn that Mr. Tilak has just completed his new work on the Bhagavad Gita. In his last letter from Mandalay, he writes about its plan as follows:—"About the Gita I have finished what I call *Gita-Rahasya*, an independent and original book investigating the purpose of Gita and showing how our religious philosophy is applied therein to the solution of the ethical problem. For, my view of the Gita is that it is a work on Ethics—not utilitarian, nor intuitional, but transcendental, somewhat on the lines followed in Green's 'Prologomena to Ethics.' I have compared throughout the Gita-philosophy with the Western, both religious and ethical, and have tried to show that our system is, to say the least, not inferior to any of the Western methods. This *Rahasya* is made up of 15 chapters, with an appendix devoted to a critical examination of the Gita, as part of the Mahabharata, and discussing its age, etc. It is impossible to give you any further idea of the book in this letter. As it is, it will, I think, fill about 300 or 350 pages, demy octavo (pica type). To this a translation of the Gita, according to my view of it, is yet to be appended, and I am now engaged on this translation which by the bye is a light task. The *Rahasya* was the main part and that I have completed. I believe it will be found to be an entirely original work like "Orion"; for so far as I am aware, no one has ventured on such a path before in translating or commenting on the Gita, though I have had this view of the Gita in mind for the last 20 years or more. I have used all the books that I have here with me; but there are references to works not with me here, and as these are quoted from memory, they will have to be verified before publishing the book, which can therefore take place only after my release. This *Rahasya* together with the Marathi translation of the Gita and explanatory notes will make up a good volume of about 500 pages in print. I think I shall finish the translation in about two months more. Finally, I may tell you that Kant's 'Critique of Pure Reason' and Green's 'Prologomena to Ethics' are the main English authorities for my book, which is based on the Brahma-Sutras (Shankaracharya's Bhashya), the Mahabharata and Gita, and it treats in brief the Hindu philosophy of active life."—*Mahratta.*

EDUCATIONAL.

LORD MORLEY ON LANGUAGE AND LITERATURE.

As President of the English Association Lord Morley of Blackburn delivered an address at the annual meeting on Friday, January 27, on 'Language and Literature.'

Lord Morley, who was received with cheers, said, in part :—

I find in Sir James Murray's Dictionary—a splendid triumph for any age—that I am responsible for having once called literature the most seductive, deceiving, and dangerous of professions. (Laughter.) That text demands a longer sermon than your time allows. (Laughter.) If any of you reject my warning, impatient as I confess myself of overdoing precepts about style, let me urge you, besides, the fundamental commonplaces about being above all things simple and direct, lucid and terse, not using two words where one will do—about keeping the standard of proof high, and so forth—let me commend two qualities—for one of which I must, against my will, use a French word—Sanity and *Justesse*. Sanity you know well, at least by name. *Justesse* is no synonym for justice; it is more like equity, balance, a fair mind, measure, reserve. Voltaire, who, whatever else we may think of him, knew how to write, said of some great lady : 'I am charmed with her just and delicate mind ; without *Justesse* of mind there is nothing.' You must curb your ambition of glory, of writing like Carlyle, Macaulay, Ruskin. You must take your chance of being called dry, flat, tame. But one advantage of these two qualities is that they are within reach, and grandeur for most of us is not. And with this temper it is easier to see the truth what things really are and how they actually come to pass. (Cheers.)

A graceful French description of what literature means in certain of its types is worth hearing. 'The man of letters is a singular being, he does not look at things exactly with his own eyes, he is not the creature of his own impressions, he is a tree on whom you have grafted Horace, Virgil, Dante, Milton, Shakespeare, and the rest, and hence grow flowers not natural, yet not artificial. Of all the mixed colours he makes for himself a colour of his own ; from all the glasses through which his eyes pass to the next world, there is fused a peculiar tint, and that in the imagination of the man of letters. If he has genius, all these memories are dissipated by the energy of his personal gift.'

You will think this too fastidious, too enervating, too dilettante ; so it is, if it were taken for the whole story. We must add the saving counsel of Cicero—who has himself been called the greatest of all men of letters. You must always take care to end by exposing yourself to contact with men, and trying your strength in the struggles of life. Yes, that is the end of books and everything. You remember the jest in one of Goethe's verses : how a stubbornly secluded student was once induced to go to a grand evening party. They asked him how he had enjoyed himself. 'If they had been books,' he answered, 'I would not have read one of them.' (Laughter.) Without being sworn devotees of evening parties, we are sure the gruff sage, if he ever existed, must have been so out of touch with his fellow-creatures and their action, *votum, timor, ira, voluptas*, that he had read his books to little purpose after all. (Cheers and laughter.)

After what has been said of its spread over the globe, we cannot be indifferent to the fate of our language across the Atlantic. Emerson, that most lovable of our teachers, once said : 'We have listened too long to the courtly muses of Europe.' But I remember an afternoon long ago at Washington with Walt Whitman, when he made particularly light of Emerson, and was all for packing off the courtly muses, European or Bostonian, bag and baggage. America has not followed this felonious purpose—George Meredith used to say that the high-watermark of English prose in our days was to be found in some pages of Charlotte Bronte, and some of Hawthorne's 'Marble Faun.' It will be no hard labour to seek out such pages for yourselves. I need not mention Lowell, and a dozen more Americans grave and gay, who are the living delight of English readers. American novelties in the way of picturesque and unexpected diction, so piquant and effective in colloquial use, have not yet lowered the standard of writing or oratory.

Nobody can tell how the wonders of language are performed, nor how a book comes into the world. Genius is genius. The lamp that to-day some may think burns low will be replenished. New orbs will bring light. Literature may be trusted to take care of itself, for it is the transcript of the drama of life, with all its actors, moods, and strange flashing fortunes. The curiosity that it meets is perpetual and insatiable, and the impulses that inspire it can never be extinguished. (Loud cheers.)—*The Times*.

LEGAL.

SECURITY UNDER THE INDIAN PRESS ACT.

The following is the reply of the Hon'ble Mr. Jenkins to the Hon'ble the Rajah of Dighapatia's question regarding the furnishing of security under the Indian Press Act, 1910 :—

A similar question was put by the Hon'ble Mr. Bhupendranath Basu in the Council Meeting of the 5th August, 1910, and the Hon'ble Member's attention is invited to the answer then given. The Government of India have already issued full instructions to Local Governments in regard to the administration of the Press Act, and advised them that security should not be demanded from the keepers of existing presses and the publishers of existing newspapers which are well conducted, and they have no reason to think that the instructions issued are not being loyally observed. If the Hon'ble Member will bring any specific case of failure to observe the instructions to notice, it will receive the attention of Government.

HINTS TO LAWYERS.

An Address entitled "Hints to Young Lawyers" was delivered by the Hon. Mr. Justice D. D. Davar, at the Elphinstone College, Bombay. Justice Davar said :—

The first care of a young pleader should be to select the district for his practice and my advice to you is to select the district, the language of which is your mother tongue. It may be that you may have a long time to wait before work comes to you, but take my word for it, if you are worth your salt, work will come to you. Every young man has sooner or later his opportunities and your eventual success or failure will depend on what use you make of those opportunities. Make the very best use of your time while you are waiting for work to come. Do not discontinue your studies because you have passed your examination. Attend Courts with regularity and follow the conduct of cases by capable counsel or pleaders. When conducting your cases my advice to you is, do not, under any circumstances, be ambitious and try to distinguish yourself. Don't resort to efforts at eloquence or wild declamation. The profession of law is highly a matter-of-fact one, and does not give much scope for high-flown eloquence or heavy declamation, more especially in the case of young practitioners. Try and do your work with modesty, but at the same time with thoroughness and care.

Next, you must know how to treat your opponents at the Bar. Let me assure you that it is the worst mistake you could possibly make to treat your professional brethren on the other side with rudeness, or discourtesy. You must remember that while you are doing your duty towards your client, your opponent is also doing his duty towards his client. The next thing to study with great care and much attention is your conduct in Court towards the Bench.

Learn always to take your success as well as your failure with equanimity. One side must lose a case and it must in the ordinary course be often your lot to lose cases. Do not lose your temper and go out and abuse the Judge. If you think the Judge is wrong, it is your duty to advise your client to take his case to a higher Court, but do not give vent to your spite on the Judge and call him names. You must know that there are possibilities of your appreciation of your case being after all wrong.

THE SPECIAL MARRIAGE BILL.

The Hon. Mr. Bhupendranath Basu introduced the following Bill in the Council of the Governor-General of India for the purpose of making Laws and Regulations on the 1st March, 1911 :—

Whereas it is expedient to amend the special Marriage Act, 1872 : It is hereby enacted as follows :—

1. This Act may be called the Special Marriage (Amendment) Act, 1911.

2. That the words commencing with "who do not profess" and ending with "Jaina religion" occurring in the preamble to the Special Marriage Act, 1872, be omitted, and in lieu thereof the following words be substituted, namely, "intend marriage under the provisions of this Act."

3. That in section 2 of the said Act the words commencing with "neither of whom", and ending with "Jaina religion" be omitted, and the following words be substituted, namely, "who intend marriage under the provisions of this Act."

4. That in the Declarations to be made by the bridegroom and the bride in the Second Schedule to the said Act, the words in clause 2 be omitted, and in lieu thereof the following words and figures be substituted, namely, "I intend marriage under the provisions of the Special Marriage Act, 1872, as amended by the Special Marriage (Amendment) Act, 1911."

MEDICAL.

BACK-TO-BACK HOUSES.

Statistics carefully collected have unmistakably shown of what extreme value ventilation is in the healthiness or otherwise, of a dwelling. The through house is the healthiest, houses built back to back in groups of four stand next in healthiness, houses built back to back in long rows are the unhealthiest. In the last class of houses, except for those at the ends of the row, there is neither through nor cross ventilation; in the second class each house, though without through ventilation, has some cross ventilation, while of course in the first class the house has the advantage of both through and cross ventilation. The diseases which mount up and add to mortality rates with imperfect ventilation are throat and chest affections generally, and diseases of a wasting or lowering type. For these reasons old persons and children are chiefly affected, the latter suffering from arrested growth and development. The mean annual death rates from all causes, corrected for differences in sex and age constitution, taken over a number of areas and for 10 years, has been found to be: (1) in through 18·15 per 1,000, (2) in back-to-back houses 18·60 per 1,000. In this case the back-to-back houses had some cross ventilation, and yet the difference of mortality was found to be 15 per cent. When the back-to-back houses are in a continuous row, and there is no cross ventilation, the difference in mortality is 20 per cent. These mortality rates are of course for every class of disease reckoned together; but if only the class of disease is considered which is especially engendered by bad ventilation, *i. e*, (1) pneumonia, bronchitis and other pulmonary diseases (exclusive of phthisis), and (2) diseases of defective development and of malnutrition in children, then the excess is 40 per cent. The British public have recognised in a general way the benefits of a house with through ventilation by paying 25 per cent. more rent for it; but it must be startled to find, now that statistics are available, how much it was really getting for a small enhancement in rent. Besides escaping 20 per cent. of its mortality, it must be also escaping a vast amount of ill-health and suffering not terminating in death; and it is only the poor man who can realise what this means in doctor's bills and lost wages.—*The Indian Engineering.*

WATER AND THE PREVENTION OF DISEASES.

It is quite possible to prevent many diseases and cure others by drinking large quantities of water. An eminent physician says that typhoid fever can be washed out of the system by water. He gives what would amount to eight or ten ounces of sterilised water. Experiments have been made with diseases caused by bacteria which demonstrated the curative value of water. In cases of cholera, where the system secretes a large amount of fluid, enormous quantities of hot water are of great benefit, and will cure many cases without other medicines. One doctor says that perfect, sweet, fresh cider, taken in large quantities, has been known to cure cases of bowel complaint, the acid kills the bacteria, which are speedily thrown out of the system. Hot water in fevers is of great use, and an ordinary tumblerful of water, as hot as can be taken, once an hour, is one of the best remedies. The important thing is to get into the system and out of it a sufficient amount of water to prevent the accumulation of ptomaines and toxins within the body.

FRESH AIR AND CONSUMPTION.

Everything points to the early and final disappearance of consumption in civilised countries, according to Dr. R. W. Philip, who in an address before the British Medical Association, has given his reason therefor. The diminution of consumption, he says, can be accomplished within a generation or two by a concerted movement towards educating the public. Recent investigations, Dr. Philip says, point to one fact of supreme significance not hitherto recognised—namely, that consumption is commonly contracted in childhood. Therefore, it must be prevented from attacking young children. Milk, he says, is not the usual cause notwithstanding the popular notion to the contrary. The real agent is the relatively airless condition of home and school life. Thus, consumption is not only to be credited with a much greater proportion of mortality in childhood than is generally supposed, but is largely responsible for the aggravated manifestations of otherwise simple complaints. Fresh-air measures of prevention must be adopted. Air creates appetite. Appetite creates or restores health. Health resists disease.

SCIENCE.

WILL THE RACE CEASE TO BE WHITE?

In the February number of the *Contemporary Review*, Professor L. W. Lyde discusses the really alarming question, 'Will the race cease to be white'? The relation between climate and racial skin colour is considered. Next comes the important industrial question of white labour. With improved sanitary precautions it has been shown, as in Queensland, that white labour actually pays. The white man can do hard outdoor labour in the tropics. If he abstains from drink and other excesses his labour may be peculiarly effective. But—and here is the rub—acclimatisation in the tropics will involve changes of colour. The colour zone is decided by the sun, and natural skin colour is a protective adaptation against the dangerous rays of sunlight. Pigment is developed according to need and the coloured skin affords a greater natural protection than a white skin. The untanned white man, according to the calculation of the Professor, cannot come further south than 55 degrees N., the latitude of Copenhagen. It is only the tanned white man, with the alternate patches of copper and white skin, who can settle in the tropics. The conclusion of the Professor is not very hopeful for the white man:—

If any white man can settle in the tropics it is this tanned white man; but probably only the Yellow man can settle there, and the bland White is probably doomed to disappear off the face of the earth. Pigment is no danger, though unnecessary, in high latitudes, while the absence of it is fatal in low latitudes without precautions which no ordinary White man will systematically adopt; and therefore the Dark can intrude permanently into the domain of the Fair with more success than the Fair can intrude into the domain of the Dark.

THE AVERAGE LENGTH OF LIFE OF ANIMALS.

According to a well-known British naturalist, the average length of life of animals is as follows:—

The rabbit lives from six to seven years.
The cat from fifteen to seventeen years.
The dog from sixteen to eighteen years.
The bear eighteen to twenty years.
The rhinoceros from twenty to twenty-two years.
The horse from twenty-two to twenty-five years.
The camel and cow sixty years.
The tortoise one hundred and ten years.
The eagle one hundred and twenty years.
The elephant four hundred years.
The whale one thousand years.

ARTIFICIAL CAMPHOR.

There is now in operation in New York State an artificial camphor factory, the product of which is intended to compete in the market with the natural substance. It is maintained that it does not differ, except in the manner of its origin, from that extracted from the camphor trees of Formosa. Artificial camphor is made from essential oils derived from turpentine. Chemically, the only difference between turpentine and camphor is the possession by each molecule of the latter of one atom of oxygen which is lacking in the former. By chemical process the needed oxygen is supplied. Three-fourths of the entire supply of camphor is used in the arts, and one-fourth in medicine.

FRUIT CURES.

Dr. Linossier who advocated the use of various fruits as a valuable form of medical treatment, points out that there is no evidence that the grape loses its efficacy by transmission, or that any change takes place in its medicinal value until it comes to be cooked; so that any doctor, in any country, may prescribe this simple and agreeable remedy. Not only the grape but all the fruits may be used—strawberry, lemon, orange, apple, pear, raspberry, etc. Fruits, we are told, even when acid in themselves, render the blood alkaline. It differs from the taking of sodium carbonate, because carbonate of soda excites the secretion of hydrochloric acid in the stomach, by means of the decomposition of chloride of sodium in the blood, so that the resulting alkalinisation is that of subtraction. In the case of the fruits their salts penetrate to the blood, and, being there changed into carbonate, cause alkalinisation by addition.

THE BLUE OF THE SEA: ITS CAUSE.

In the course of a lecture at the Royal Institution, Lord Rayleigh pointed out some interesting facts concerning the colour of the sea. For the colour of a liquid to be seen properly, the light must go through it; hence a deep-coloured liquid does not readily show its colour. The application of this fact to the colour of the sea is obviously direct. The colour of the sea is often supposed to be of a beautiful blue; that, no doubt, is what is seen in certain circumstances; but it is due, not to the intrinsic colour of water, but to the reflection of the sky.

PERSONAL.

MR. L. W. RITCH.

Mr. L. W. Ritch needs no introduction to our countrymen. His services to Indians in South Africa as Secretary of the South Africa British Committee, have been continuous and disinterested, and have deserved grateful recognition. We are glad, therefore, that at a *meeting held* at the Criterion Restaurant on February 16, an address and a purse were presented to him, the occasion being Mr. Ritch's return to South Africa ' to co-operate with those who are fighting the Indian cause on the spot.' It was intended to make a monetary gift to Mr. Ritch, but he declined to accept it. The purse actually presented will be used by him to further the cause he has laboured so hard to promote. The address made a handsome acknowledgement of the value of Mr. Ritch's work. Lord Ampthill, who as President of the Committee, has done work for which Indians are truly grateful to him, paid a high tribute to Mr. Ritch. From almost daily contact with him Lord Ampthill had come to the conclusion that it would be difficult, if indeed possible, to find any Secretary for an organisation of the kind 'more efficient, more courteous and more painstaking,' or one more absolutely devoted to truth. The labour of love undertaken by Mr. Ritch on behalf of an oppressed people, was costing him ' great sacrifice of his personal interests.' On the prospects of a settlement, Lord Ampthill said that he had met various members of the Government recently and they informed him that there was hope of settlement which would be satisfactory to all concerned. Mr. Ritch said that there was a considerable body of white opinion in South Africa which did not differ materially from their own on this question ; and one purpose he had in view in going out again, was ' to rally and use as a nucleus this growing sentiment in the dominion.'

SRI SANKARACHARYA AND THE MUSSULMANS.

It is gratifying to hear that during the recent visit of Sri Sankaracharya to Kolar, the leading Mussulmans of the place waited upon His Holiness with an address of welcome testifying to the goodwill and cordiality of feelings between the Hindus and Mussulmans of Kolar. His Holiness reciprocated the sentiments of the Moslem deputation, and presented the spokesman with a valuable shawl. When we turn from the turmoil of present-day politics to an exchange of such amenities, we must say it is a relief to us, and many well-wishers of the two great communities of India would wish to see the same relations established between them that existed in the pre-Mutiny days. The response of the High Priest of the Hindus is as commendable as the spontaneity of the Moslem welcome.—*The Comrade.*

AN INDIAN DOCTOR OF PHILOSOPHY.

Pundit Prabhu Dutt Shastri, of Lahore, was successful in passing his examination for the Doctorate in Philosophy at Kiel University (Germany) on January 21st. He was declared successful with a very high predicate, corresponding to Class 1. No Indian has previously taken the Ph. D. in Philosophy, but others have been successful in Sanskrit or Arabic, taking Philosophy as a secondary subject.

Dr. Prabhu Dutt's achievement is all the more noteworthy as Kiel is one of the most conservative and exacting Universities on the Continent. From his experience there, he strongly advises his Indian fellow-countrymen who may be contemplating a similar course, not to proceed to Kiel, but to one of the Universities of Southern Germany, where the scholastic demands are not so strict and a well-qualified graduate can regraduate in a short time.

Dr. Prabhu Dutt had the advantage of studying at Kiel with such well-known masters as Professor Deussen and Professor Martins. His dissertation was previously examined and approved by all the members of the Philosophical Faculty. His knowledge of German stood him in good stead, as without proficiency in that language it would be impossible to understand the many complicated questions of the examiners. The Pundit says it is essential that students who are thinking of going to Germany for study would do well to acquire a general working knowledge of the language beforehand.

During the Easter vacation Dr. Prabhu Dutt Shastri intends studying Greek and Comparative Philology in the University of Athens. He will also spend a few weeks at the University of Paris. With all these intellectual advantages we shall be disappointed if the Pundit does not become one of the most accomplished Indians of his time. India will expect great things of him when he gets home again.—The London Correspondent of the *Leader*.

POLITICAL.

C. I. D. EXPENSES.

The public will certainly await with interest the information promised by Mr. Jenkins in reply to Mr. Dadabhoy's question regarding the strength and the cost of the Criminal Investigation Department. It is apprehended, says the *Tribune* of Lahore, that the expenses on this score have been quite considerable and have not been without their share in swelling the growth of public expenditure. An interesting and amusing side-light on the expenses of this department has just been thrown during the examination of the informer in the Midnapur Damage Case, now going on in the Calcutta High Court. The informer, Abdul Rahman Haji, who is said to have been a confidant of Satyendranath Bose, one of the two men who were hanged for the murder of the approver in the Alipur conspiracy case, admitted that he received a reward of Rs. 5,000 and a revolver from Government after he had given evidence at the Sessions. Then addressing the presiding Judge, Mr. Justice Fletcher, the man asked for some reward from His Lordship. This naturally caused considerable merriment in court and it was finally explained to the informer that the High Court was not the proper place for giving such rewards. The incident has no doubt a very humorous aspect, but it shows that a large sum of money is lavishly spent by the C. I. Department in remunerating informers and approvers. Whether the payment is necessary or not, it is not for us to judge at present. But some detailed information on the subject, when furnished, will no doubt prove very interesting.

TEACHERS AND POLITICAL AGITATION.

The following notification appears in a recent isssue of the *Fort St. George*. Rule (6) in Chapter VIII-A of the Madras Educational Rules has been amended as follows:—"If a College professor or lecturer abuses his position by inculcating opinions tending to excite feelings of political disloyalty or disaffection or discontent or by diverting the minds of his students to political agitation or by encouraging them to attend political meetings or if he personally conducts them to such meetings or adopts a line of action which is likely to disturb or disorganize the life and work of the College at which he is employed, his proceedings may be held to constitute a dereliction of duty and may be visited with disciplinary action.

ENGLISH RULE IN INDIA.

"The English rule in India is surely one of the most extraordinary accidents that has ever happened in history," writes Mr. H. G. Wells in his story, "The New Machiavelli," in the *English Review*. "We are there like a man who has fallen off a ladder on to the neck of an elephant, and doesn't know what to do or how to get down. Until something happens he remains. Our functions in India are absurd. We English do not own that country, do not even rule it. We make nothing to happen; at the most we prevent things happening. We suppress our own literature there. Most English people cannot even go to this land they possess; the authorities would prevent it. If Messrs. Perowne or Cook organised a cheap tour of Manchester operatives it would be stopped. No one dare bring the average English voter face to face with the reality of India."

THE PRESS IN THE UNITED PROVINCES.

The Government of the United Provinces of Agra and Oudh is of opinion that the general tone of the Press in that Province " during the year 1909-10 showed a marked improvement on that which prevailed in the preceding year." This in the opinion of the Government "was due in a large measure to the salutary effect of the Indian Press Act, 1910, and the warning issued to the offending editors." There was only one prosecution during the year. The number of periodicals and newspapers in the whole Province rose during the year from 114 to 123. Of these 67 were printed in Urdu, 42 in Hindi, 9 in English and the remainder in Arabic-Urdu, Anglo-Urdu, Anglo-Hindi and Roman. So many as 31 papers made their first appearance during the year but only 5 survived. As to the topics under discussion, it is a pleasure to find that "all sections of the Press devoted a great deal of attention to educational matters."

INDIANS IN THE FINANCE DEPARTMENT.

It was notified in a recent issue of the *Gazette of India* that so long as the number of appointments in the list of Accountants-General of the Indian Finance Department to fill which members of the Indian Civil Service should ordinarily be recruited is nine, five appointments shall be appointments to which officers of the General List of that department not belonging to the Indian Civil Service can properly be appointed, subject in the case of natives of India to the rules for the time being in force under 33 Vict, c.3, s.6, and in the case of others to the provision of sections 3 and 4 of 24 and 25, Vict., c.54.

GENERAL.

COST OF THE DURBAR.

The Rev. Silvester Horne asked whether part of the cost of the Durbar would be borne by the British Exchequer, and whether provision would be made so that it should not involve extra taxation of the poorer classes in India.

Mr. Montagu :—"Against the million provided in estimates in connection with the King's visit there will be a considerable set-off, the amount of which cannot be accurately estimated, in the shape of increased Railway, Post Office, and Telegraph Revenue. About one-third of the gross expenditure is debited to the Military Budget, the amount of which, however, does not exceed that of 1910-11. There will be no extra taxation. The Secretary of State is unable to say what part of the expenditure, if any, will be borne by the British Exchequer.

MR. STEAD'S RETROSPECT.

In the "Review of Reviews" for January, Mr. W. T. Stead writes an interesting retrospect "after twenty-one years" of his Review's life. "I can now look back," say Mr. Stead, "over more than forty years, during which, day by day and month by month, it has been my duty to chronicle and criticise the contemporary events of our time." Very few of the statesmen and editors who lived when Mr. Stead first became editor, now remain. He recounts the great events in which his "Review" played an important part, towards the progress of the world. But "the most outstanding fact, and one with which the "Review of Reviews" was privileged to have some considerable part, has been the Hague Conference, to which Mr. Carnegie contributed two millions though Mr. Stead "modestly suggested a million." A short paragraph is devoted to India. "In other parts of the British Empire the principles advocated by the "Review" has made steady progress. Australia has been federated and in British India some progress has been made towards associating our Indian fellow-subjects in the responsible government of their own country. It is a matter of some consolation to feel that in turning over the pages of the "Review" no Indian will find any editorial remark that has not been consistently and earnestly in favour of every practical effort to realise their natural aspirations."

NEWSPAPER READING.

A telegram from Seattle, Washington, states that Professor Mac-Mahon, of the University of Washington, read his class in history a severe lecture because he found that not one of them was in the habit of reading the daily newspapers. He declared that every man ought to be 'plucked' who did not keep abreast of the times, and know what was going on in the world.

'There is nothing,' said he, 'which is so certain an index to show whether a man is alive or dead as his newspaper reading. Intellectually, he is a corpse who does not keep up with the papers. To be good citizens we must know what is going on about us, and that information must be acquired from the "dailies."

This exhortation was provoked by the ignorance of his students regarding the recent elections that took place in Great Britain.

THE DEPRESSED CLASSES.

Hinduism has sometimes drawn its Rishis and Munis, prophets and seers, philosophers and commentators, from the most despicable classes. Sankaracharya obtained true spiritual insight from a Chandala and bowed his head to him. Sukdev, the Brahmin, was sent to Janaka, the Kshatriya king, to make sure if he had real spiritual illumination. There is the "Bhagvad-Gita" in which we have been told that a butcher taught an ascetic by his very life how work can be pursued without any attachment to its fruits. Satyakam Javala, the great commentator of the Veda, was the son of a woman who fell from the path of honor in her youthful days, and was admitted by Vasishta as his chief disciple for his courage and truthfulness in admitting the baseness of his origin. Drona refused to give Ekalavya lessons in archery because of his low caste and the Mahabharata recounts the story how the despised disciple set up a stone image of Drona and became the greatest marksman by practising at its feet. The father of Sanskrit poetry, the great Valmiki of the Ramayana, was an untouchable. Admitting these mixture ficts and faction, we would like to know how the recital will help the depressed classes. A Hindu gentleman enumerating these and other stories is like a *lazy* beggar consoling himself with the thought of the huge wealth of his ancestor of one hundred years ago.—*The Punjabee.*

vinced by our experience of late years that both owners of mills and work-people are so much wrapped up in their greed for immediate gain that they are absolutely blind to the evils in store for them in future years, and the only sure way of preventing inevitable mischief is limitation of working hours by law." That is the opinion of the foremost firm of Indian manufacturers. And yet we have heard a good deal about the Indian industries being ruined to please Lancashire. The men who have talked most about the injury that will be done to the Indian industries by a statutory restriction of the hours of labour of the mill-operatives are the men who have least studied the economic aspect of the question. The experience of other countries is that reduction of the number of working hours does not necessarily mean decreased production. And Indian mill-owners who have tried the experiment of working their factories for varying hours have also come to the same conclusion. On this point the Factory Commission has recorded the evidence of 3 jute mills and 4 cotton mills. In the 3 jute mills it was found by experiment that a decrease in the working hours of the mills did not lead to a proportionate decrease in production. The actual figures are :—

	Decrease in working time.	Decrease in Production.
Mill A. ..	17·24 per cent.	10·80 per cent.
Mill B. ..	17·24 ,,	5·95 ,,
Mill C. ..	17·24 ,,	13·90 ,,
Average ..	17·24 ,,	10·44 ,,

And as to the 4 cotton mills which had tried experiments and were in a position to offer evidence on the point of relation between the length of the working day and production :

(1) Mr. Simpson of Messrs. Binny and Co., stated in his written evidence that when the Buckingham Mills were worked for a short period for 10 hours a day only there was an increase of production from 2 to 4 per cent. per hour. Before the hours were reduced to 10 the average production per hour was 1116 lbs. of yarn, and 1114 lbs. of cloth. But during the time when the 10-hour day was worked the production per hour was 1122 lbs. of yarn and 1116 lbs. of cloth. In other words, with 17 per cent. reduction in the working hours there was not only no reduction in the production, but there was a slight increase.

(2) The Cawnpore Cotton Mills stated that as the result of their experiments they found that they could get in a twelve-hours day the same production as they got in a thirteen-hours day and consequently they adopted a 12-hours day from February 1907 as they found that the most suitable working hours from an economic point of view.

(3) In the case of the Elgin Mills, Cawnpore, the management found that a 15-hour day led to bad work, great waste, and uneconomical working. They reduced the hours gradually to 12, and have been working 12 hours a day for the last eight years. Their experience is that the outturn and the piece-work wages are practically the same now as they were when long hours were worked. The piece-work rates have not been increased; but the earnings of the workers have remained practically stationary.

(4) The Manager of the Empress Mills, Nagpur, has also stated in his written evidence that from the experience of over 10 years he has found that the production per spindle per hour is on the average higher, the shorter the working day. The above-described seven textile mills are the only ones which have tendered evidence on this point. Their evidence all points the same way, that production does not suffer by the reduction of the number of working hours and that wages do not go down. As time goes on and the Indian factory labourer gets more efficient, with improved machinery to attend to, the maximum production may be obtained at something less than 12-hours a day. Under existing conditions in India it has been found from actual experiments that the best production is obtained in a 12-hour working day. The following figures given by a Calcutta jute mill will illustrate the point. The production per hour was noted with varying working days and this is the result :—

No. of hours worked per day. Production per hour.

Hours.	Tons.
$11\frac{1}{2}$	5·14
12	5·17
$12\frac{1}{4}$	5·15
13	4·79
$13\frac{1}{4}$	4·72
$13\frac{1}{2}$	4·75

Thus we see that the maximum production is obtained at about 12 hours work, and with 13 hours or more the production per hour goes down showing that the working of long hours is not economical. It may be asked if all the available evidence goes to prove that the shorter working day is the more economical, then why don't the mill-owners adopt a shorter working day. One of the reasons why the Indian Textile Mills have not adopted a more reasonable and economic system of arranging the working hours has been pointed out by Sir John Hewett, Lieut-Governor of the U. P., in his note to the Factory Commission. His Honour wrote thus :—

"I believe that the long hours which are followed, or at all events have been followed, at times in the jute factories in Calcutta and the cotton factories in Bombay have been to some extent brought about by what seems to me to be a pernicious system, namely, that under which in the former the agents of a mill are remunerated upon the gross outturn and not upon profits, while in the latter those who financed the mill in its early days receive a rate of remuneration fixed at so much per pound of cotton cloth produced. These two factors point to outturn, and not profits, as the object to be aimed at, and are productive of wasteful and uneconomical management."

It has been stated repeatedly by the opponents of the Factory Bill that the labourers did not want any legal restriction of their hours of labour. As far as the investigations of the Factory Commission go that statement is not correct. In the report of the Factory Commission it is clearly stated that "we also believe that the great mass of the workers in textile mills would welcome any measure calculated to prevent their being worked excessive hours in future. In the absence of any direct representation from the workers themselves we took every opportunity in the course of our tour, of questioning the operatives and personally ascertaining their views, and we found them with few exceptions, strongly opposed to the practice of working excessive hours, and in favour of interference by Government to prevent it". That is the opinion of the Factory Commission. And from what I know of the thorough manner in which the investigation on this point was conducted by that body, I don't think it possible, under existing circumstances, to get a more reliable expression of the opinions of the working classes in India.

It has been said that the Government of India in their Legislative proposals went directly against the proposals of the Factory Commission which they themselves had appointed. But if any one will take the trouble of studying the report of the Factory Commission and the evidence collected by that body it will be quite evident that the Factory Commission after laying their premises, ran away from their own conclusions in framing their proposals. Here are the conclusions arrived at by the Factory Commission as to the hours of labour in Indian factories :—

In the latter portion of the year 1905, the Bombay mills worked for $14\frac{1}{2}$ hours daily with one set of hands. That state of affairs happily did not continue long in Bombay; but there is no guarantee that it will not recur, and we find it prevailing permanently in the mills at Agra and other industrial centres in Northern India. We consider that it is the duty of Government, on both economic and humanitarian grounds, to prevent the continuance or the recurrence of that system. We are convinced that it is impossible to work men regularly for

14½ hours a day—even in the manner in which Indian operatives admittedly work without serious permanent injury to their health; and also that any system under which they are required to work for such excessive hours must necessarily be prejudicial not only to them, but also to the industry with which they are connected. Apart altogether from economic grounds however, it appears to us indisputable that the Government cannot permit a large section of the industrial population to be regularly worked for 14½ hours a day. The evidence which has been recorded shows that in many cases the workers have to walk two or three miles before arriving at the mill in the morning or after leaving it at night; they are unable to ascertain the time exactly; and in consequence a 15-hour day from start to finish may —and in many cases does mean that the operative is absent from his home for 18 or 17 hours each day. In other words, when working a 15-hour day many operatives can, as a maximum, obtain only seven or eight hours at their homes. In our opinion no further argument is necessary to prove that such a condition of affairs must inevitably lead to the deterioration of the workers; it must also render factory work so unpopular that the labour supply necessary for the adequate development of the industrial resources of the country will not be forthcoming; and the abuse is of so grave a character, so opposed to all humanitarian considerations, and so fraught with serious consequences both to the industrial population and to Indian industries, that the Government would, in our opinion, be justified in taking any steps which experience might show to be necessary in order to prevent it from continuing or recurring.

After coming to these conclusions how could the Factory Commission have objected to the restriction of hours of adult male labourers by law. Their proposal to create a young persons' class with restricted hours and thus indirectly through the young persons, women and children restrict the working hours of mills, went directly against the evidence they had collected and what they had actually seen in their tour throughout India. They knew perfectly well that there were no children, practically no women, and very very few young persons in the weaving departments of Indian mills. And therefore the weaving departments could not be indirectly influenced by the restricted hours of the children, women and young persons. When the Factory Commission went against their own facts the Government went against the conclusions of the Commission but accepted their facts.

If you analyse the evidence given before the Factory Commission you will find that there were

	Mill Owners.	Mill Managers.	Others.
In favour of direct restriction of the hours of adult labourers ..	14	42	39
For the creation of a young persons' class with restricted hours..	7	9	6

Just compare these figures for a moment and you will be able to realise on what slender foundation the proposal for the young persons' class was based. But the chief argument against the Legislative proposals of the Government embodied in the Factory Bill that was heard a good deal both in the Imperial Legislative Council and in the columns of the Indian press was the objection *on principle* to the interference of the State with adult labour. That is the old antiquated *laissez faire* doctrine of the Manchester school of political economists. Who laid down the principle that the State under no conditions should interfere with adult labour conditions? Even Adam Smith admits the right of every man to pursue his own interests in his own way only as long as he does not violate the laws of justice. And where is the justice of sweating the poor Indian labourers who are without education, combination or franchise, in the blessed name of freedom of contract? For all practical purposes the Indian mill operatives are without effective combination among themselves to call together in an emergency to secure a common end. And unless workers are protected either by combination among themselves or by the interference of the State, acting merely as individual unit they are placed at a considerable disadvantage in bargaining with their employers. With little self confidence and less education, the theoretical "freedom" of the Indian mill operative is very delusive. Through his weakness of will, ignorance, and his habit of submission to his social superiors, the Indian operative in his bargaining with his employer, loses all the advantages of free competition, and suffers deep and permanent economic injury. The Indian mill operatives supply apt illustrations of what Mr. Walker has so clearly described in his work on Political Economy that "the working classes, unless protected in an unusual degree by political franchises, by the influence of public education, and by self respect and social ambition, show a fatal facility in submitting to Industrial injuries."

I do not want to discuss this point at any length now. I have already done so in my dissenting report of the Factory Commission. I then felt the necessity for going into the question thoroughly, especially standing alone as I did with all my colleagues on the Commission opposed to the view I had taken on the question of direct legal restriction of the hours of male adult labourers. I was perfectly confident then, and subsequent events have justified my confidence, that if the existing conditions of the labourers were clearly pointed out, the Government would step in and protect them from a position from which they themselves were unable to extricate themselves, even though the majority of the Commission may report against direct State interference. The Lethbridge Commission of 1890 mainly considered the question of the hours of labour of women and children. The majority of the members of that Commission reported that no restriction as to the hours of employment of women was necessary. One member of the Lethbridge Commission, Mr. Shorabjee Shaperjee Bengalee, dissented from that view and strongly advocated the restriction of the hours of employment of women to eleven per day. The Government accepted the view of Mr. Bengalee and the Factory Act of 1891 enacted a 11-hours day for Indian factory women. Fancy the majority of a Government Commission expressing the opinion that no restriction of the hours of employment of women is required in a country where poor, half-starved, illiterate women are worked in factories for 17½ hours a day for the magnificent daily wage of 3½ annas! Both the Lethbridge Commission of 1890 and the Indian Factory Labour Commission of 1907 08 attempted to fly in the face of stern facts. Even Government Commissions are helpless against facts. The cry of Lancashire interference was raised by the capitalists and the press in India. It was a sort of red herring drawn across the trail of the Factory Commissions. But *if* there was real pressure from Lancashire then all that I can say is I wish more power to Lancashire's elbow. Some one must come to the rescue of the poor Indian labourer. If there was one thing more than another which was clearly brought out by the debate in the Imperial Legislative Council on the Factory Bill, it was that the Indian labourers could expect little or no sort of sympathy or help from the newly-enfranchised educated middle class Indian politicians. They are more with the capitalists than with the labourers in the great industrial movement that is just awakening in this country. When the non-official Honorable Members of the various Legislative Councils press their Governments for encouragement of indigenous industries, they practically plead the cause of Indian capitalists. The labourers in their opinion form part of the machinery of production. The fact that every non-official Indian member of the Select Committee of the Imperial Legislative Council on the Factory Bill dissented from the proposal for the direct restriction of the hours of adult labour is very significant. The great popular constitutional movement which commenced in 1884 and which completed the first stage in its journey of progress with the passing of the Morley-Minto reform scheme must hereafter go forward as a movement of the educated middle classes. The mass of the people will always have the protection of the British Government. But at the same time in the light of the lessons taught by the Factory Bill controversy it is just as well for the Factory labourers to organise themselves. It is true that the Factory labourers in this country are not educated. But they have sufficient intelligence to follow capable leaders. The educated Indian people after all owe their Congress organisation to European leaders. Mr. A. O. Hume is the father of the Indian National Congress. When Europeans showed the way Indians followed readily. Why should not the same be done in the case of the Indian labourers? What Mr. Hume did for the educated classes, why should not Mr. Ramsay MacDonald, or Mr. David Shackleton, or Mr. Arthur Henderson accomplish for the labouring population in this country? I welcomed the anouncement that was made in some of the newspapers that the English Trade Unionists contemplated making a move in the direction of organising trade unionism in India. I sincerely hope that they will. The educated Indian may sneer at the idea. So did the Anglo-Indian at the Congress organisation. That is always the case in every country. Those who have obtained political privileges always sneer at the attempts of those below them at securing those privileges. We see the middle class movement at the present time at its zenith. We can also at the same time see the dawn of the great industrial movement with its acute conflict between the forces of capital and labour. The progress of the labour movement in India even with all the help of the English Trades unionists, will be very slow. But when it does begin, although its velocity may be slow on account of its enormous mass, the momentum will be great.

AT THE ENTERTAINMENT GIVEN TO THE HON. MR. V. KRISHNASWAMI AIYAR AT TAWKER'S GARDENS ON FRIDAY THE 31ST MARCH 1911.



SITTING :—Miss Allen ; The Maharajah of Bobbili ; H. E. Lady Lawley ; H. E. Sir Arthur Lawley ; The Hon. Mr. V. Krishnaswami Aiyer ; The Hon. The Prince of Arcot, The Lord Bishop of Madras ; Mrs. Whitehead.

STANDING :—Mr. V.V. Srinivasan ; Mr. Justice Ayling ; Hon. Mr. Lionel Davidson ; Khan Bahadur Walji Lalji ; Mr A. E. Lawson ; Mrs. Ayling Capt. Atkinson ; Mr. G. A. Natesan ; The Hon. Mr. T. V. Seshagiri Aiyer ; Mr. C. P. Ramaswami Aiyer ; Mr. P. Sambandam ; The Hon. Mr. Justice P. R. Sundara Aiyer.

The Universal Races Congress.

BY

MR. S. K. RATCLIFFE.

(Late Editor of "The Statesman," Calcutta.)

THE first Universal Races Congress, to be held at the University of London at the end of July this year, should be of greater interest to the educated Indian public than perhaps any international gathering for many years past. Its programme, now being circulated among sympathizers throughout the world, is remarkably comprehensive, and the promoters of the Congress have been able to command an amount of active co-operation from representative persons in all the principal countries of the globe which would seem to prove their initial assumption to be fully justified. The assumption is that the interchange of material and immaterial wealth between the different races of mankind has of late years grown to such dimensions "that the old attitude of distrust and aloofness is giving way to a general desire for closer acquaintanceship." The chief object of the Congress is thus defined: "To discuss, in the light of modern knowledge and the modern conscience, the general relations subsisting between the peoples of the West and those of the East, between so-called white and so-called coloured peoples, with a view to encouraging between them a fuller understanding, the most friendly feelings, and a heartier co-operation. Political issues of the hour will be subordinated to this comprehensive end, in the firm belief that when once mutual respect is established, difficulties of every type will be sympathetically approached and readily solved." In order that this general aim may be kept in view, the Congress will not discuss purely European questions or questions touching the relations existing between the Western Powers; nor will it be purely scientific in the sense of keeping strictly to the statement of facts and refraining from the passing of definite judgments. Debate on the controversial issues of politics will, of course, be avoided, since the Congress will be representative of innumerable parties and schools of thought; but it is understood that the writers of papers will have full liberty to express their own political views, provided only that needless provocation is avoided and fairness is maintained towards all sides.

The active work of organisation has fallen to Mr. Gustav Spiller, who three years ago carried through with notable success the immense labour incidental to the International Moral Education Congress held in London during the autumn of 1908. Mr. Spiller is assisted by a strong Executive Committee, of which Mr. Pember Reeves, Principal of the London School of Economics, is Chairman; and there is a very large General Committee and an imposing list of Vice-Presidents containing the names of prominent statesmen and administrators, jurists and ecclesiastics, economists, anthropologists, and sociologists, who may be taken to represent in an exceptionally complete sense the intelligence and authority of the civilised world.

In all its essential features the programme of the Congress was settled some months ago. It has been divided in the following manner:—

I. Fundamental Considerations—Meaning of Race and Nation. II. General conditions of Progress. III. Peaceful contact between civilisations. IV. Special problems in inter-racial Economics. V. The modern Conscience in relation to racial questions. VI. Positive suggestions for promoting inter-racial friendliness.

In order to economise the time at the disposal of the Congress, all the papers will be taken as read. Brief abstracts will be available, and a month before the assembly opens every qualified member should receive a full set of the papers, printed either in English or in French.

In the first division there are to be four papers, and readers in India will be interested to see that an Indian name stands at the head of the list—Professor Brajendra Nath Seal, of Cooch Behar College, has been chosen to lead off with a paper on "Definition of Race, Tribe, and Nation." Then come the "Anthropological View of Race," by Professor Felix Von Luschan of Berlin University; the "Sociological View of Race," by Professor Alfred Fouillee of Paris; and "The Problem of Race Equality" by Mr. Spiller, organiser of the Congress.

Under the heading of 'General Conditions of Progress,' Mr. J. M. Robertson, M.P., will deal with "National Autonomy and Civic Responsibility"; Dr. D. S. Margoliouth with "Language as a Consolidating and Separating Influence"; Dr T. W. Rhys Davids with Religion in the same connection, and Sister Nivedita with "The Present Position of Women." Other papers in this section are:—

Professor Reinsch (Univ. of Wisconsin)—"Influence of Geographical, Economic, and Political conditions."

Dr. Giuseppe Sergi (Univ. of Rome)—"Differences to Customs and Morals and their resistance to Rapid Change."

Dr. C. S. Myers (Cambridge) and Mr. John Gray (London)—"Intellectual Standing of Different Races and their respective opportunities for Culture."

Dr. Franz Boas (Columbia University)—"The Instability of Physical Types."

Dr. J. Deniker (Paris)—"Inter-racial Marriage."

The second part of this general division will be given up to the politicians and administrators. The opening paper, on "Tendencies towards Parliamentary Rule," will be written by Dr. Christian Lange, of Brussels, and contributions will be made on behalf of various nationalities mainly Eastern, as follows: China—His Excellency Wu Ting-Fang; Japan—His Excellency Sumitaka Haseba; Turkey—Said Bey; Persia—Hadji Mirza Yahya; India—The Hon. G. K. Gokhale; Egypt—Moh. Sourour Bey; Haith—General Legitime. Sir Sydney Olivier, Governor of Jamaica, will consider "The Government of Colonies and Dependencies," and Dr. Alexander Yastchenko (University of Dorpat) "The Rôle of Russia in bringing together the White and Yellow Races."

The influences coming under the head of "Peaceful Contract between Civilisations" are commerce, banking, and means of transport; science, art, and literature; international conferences and exhibitions; international law, treaties and courts of arbitration. To the section devoted to Inter-racial Economics, Mr. J. A. Hobson will contribute a paper on "The Opening of Markets and Countries." Other questions to be dealt with are "Investments and Loans" and "Wages and Emigration."

The division under which are grouped the papers dealing with the modern conscience in relation to racial questions is perhaps the most important of all. Dr. Felix Adler (New York) will write on "The Fundamental Principle of Inter-Racial Ethics"; Mr. Zangwill on the Jewish people; Dr. A. Caldecott on Missions; Sir Charles Bruce on the treatment of tribes and dependent peoples; and Dr. J. H. Abendanon (The Hague) on the traffic in intoxicants and opium.

The list of "positive suggestions" in the final division is not, perhaps, so comprehensive as might have been expected. Sir John Macdonell will discuss the question of an International Tribunal; M. Leon Bourgeois, late Prime Minister of France, will make suggestions for the extension of the Conferences at the Hague; Baron d' Estournelles de Constant, a leading member of the French Colonial party, will write on "The Respect due by the White Races to other Races." Finally, Herr Alfred H. Fried, a Vienna Editor, will deal with the power of the Press in promoting inter-racial friendliness; Dr. Zamenhof, the inventor of Esperanto, with the prospects of an international language; Professor J. S. Mackenzie (Cardiff) with the possibility of using the schools for ethical teaching in regard to races; Mr. Edwin D. Mead (Boston), a veteran peace-worker, with "The Organisation of a World Association for Encouraging Inter-Racial Good Will."

In connection with the Congress there will be an exhibition of books, photographs, charts, skulls, etc., illustrating the highest human types. This collection is being got together under the direction of Dr. A. C. Haddon, the eminent Cambridge anthropologist, to whom sympathisers are asked to send specimens and photographs coming within the scope of the Exhibition.

It may possibly be thought that the programme summarized above is markedly incomplete in many departments, and doubtless the promoters themselves are fully conscious of its incompleteness. But the Universal Races Congress, it should be remembered, is the first of its kind to be held on anything like so comprehensive a scale and the difficulties in the way of finding a place for every important problem of race without overloading an inevitably crowded programme are insuperable. The great thing is to have succeeded in gaining so large a body of influential support to the scheme and in covering so considerable a position of the ground by means of papers to be discussed within the very limited space of four days. The immediate question of race, one need hardly point out, are questions of policy, to be handled by Governments and diplomatists in consultation or conflict with the peoples affected. Such, for example, are the problems of India, of Turkey, of Persia, of the Russian Empire in Asia; of the Pacific slope or the Australian Commonwealth in relation to yellow and brown immigration; of indentured Indian labour in Natal and the British Crown Colonies, or the obstinate struggle between the Transvaal and the Indian artizans and traders who knock so persistently at its doors. There are some among us who are convinced that the future of the Western Powers will be determined more by the policy they adopt towards the coloured races than by any other factor, and possibly it is too much to hope that any conclusion can be reached until the nations have passed through a searching period of conflict and calamity. But, however that be, there can be no doubt at all that the welfare of the world demands the fullest and farthest endeavour to reach an understanding between the peoples who now are kept apart by the barriers of race and colour and that for this reason alone, if for no other, the Universal Races Congress ought to receive the approval of intelligent and humane persons in every quarter of the world.

All those who are interested in the programme or aims of the Congress are advised to communicate with the honorary organiser and secretary: Mr. G. Spiller, 63, South Hill Park, Hampstead, London.

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THE DRINK TRAFFIC IN INDIA.

BY

MR. FREDERICK GRUBB.

(Secretary, Anglo-Indian Temperance Association, London.)

—:o:—

IN the February issue of the *Review*, Mr. J. B. Pennington makes an attempt to state the facts about the increased consumption of intoxicants in India in what he calls a "simple fashion." With all his simplicity, however, he does not controvert any of the plain figures which were given in my article published in the December number; he only quarrels with some of the conclusions arrived at.

Well, what are the facts? The outstanding fact is that the revenue derived from this source has more than quadrupled since 1875, and is still increasing. I took care not to draw the inference that intemperance has actually increased during that period in the same proportion; but I did say—and the statement was based upon the evidence of competent observers in many parts of the country as well as upon the figures themselves—that there has been in recent years a serious spread of the drinking habit amongst a naturally abstemious population. Will Mr. Pennington produce a single witness, official or unofficial, to disprove that statement?

I will refer him for evidence in support of my case to the provincial Excise Reports, to the employers of labour on the tea gardens and cotton mills, to the published views of men like Sir Frederick Lely and Mr. Gokhale, to the recent speeches of Sir Louis Dane and Sir Lancelot Hare, and to many others who have closely observed the trend of social customs and the inroad of Western habits during recent years.

Mr. Pennington's very "simple" calculation that the increased expenditure on drink amounts to less than a farthing a head per annum is based upon the assumption that all the inhabitants of India have taken to drinking, the fact being, as I distinctly stated, that the great majority of the people are still uncontaminated by the vice. By spreading the consumption of liquor over the whole population, drinking and abstemious alike, Mr. Pennington makes it appear that the increase per head is ridiculously small. Let him confine his calculations to the drinking classes and to those who have gone to swell the drinking classes since 1875 and he will find that the increase is as serious as I represented it to be.

I have not denied that the working classes are better paid now than they were 35 years ago; but are we to look on with unconcern while they are being tempted to waste the added gains of their industry in Government liquor shops? The wages of the working classes in England have also improved during this period, but their consumption of intoxicants has gone down very considerably. There would have been alarm indeed in Great Britain if its Excise revenue had increased in anything like the same ratio as it has done in India.

In this connection I may quote a statement which was made a little while ago by the President of the Bombay Mill-Owners' Association to a meeting of that body. He said:—

> During the recent inquiry of the 'Liquor Committee,' which held its sittings in Bombay, it was brought out in evidence that the mill hands spent more money in liquor than on food or clothes. It is possible that if liquor shops in the mill districts were reduced, it might have effect on the sales and consumption of liquor. . . . If the mill hands are cured of the vice of drinking, they would naturally spend their money on the education of their children.

Mr. Pennington admits that certain classes in India, including many of the highly educated, have taken too freely to the consumption of European liquors, and he agrees that the revenue has consequently been increased in a very unwholesome manner. Exactly one of the things I said! I thank him for the corroboration.

But it is not only these who are suffering from the undue facilities provided by the Government. The Rev. C. F. Andrews has shown in the paper from which you quote that in nearly every province there has been a serious increase in the consumption of country liquors, and, as he points out, this means that the evil is growing among the poorer classes of the community. The simple fact is, as Lord Morley told us three years ago, that in regard to the Drink Traffic, India is face to face with a "new, dire, and additional plague."

———:o:———

THE SHAKA ERA OF 78 A. D.

BY

RAO BAHADUR C. V. VAIDYA.

—:o:—

THE founding of the Shaka era of 78 A. D. is a subject of as much controversy between Eastern and Western scholars as the founding of the Vikrama era of 57 B. C. The subject is still shrouded in mystery and we are thrown still on conjecture for its elucidation. Western scholars generally maintain that the era was founded by the Shaka kings of Kathiawar and Ujjain though there are some who would ascribe it to Kanishka. Dr. Fleet in July, 1910, number of the "Royal Asiatic Society's Journal" ascribes it distinctly to the well-known Shaka-satrap Nahapan who, he says, ruled from 78 to 125 A.D. Eastern scholars, on the other hand, ascribe it to the Shatavahana rulers of the Deccan, and believe, in accordance with the current tradition by which the era is named Shalivahana Shaka, that the era was founded by some Shatavahana king in commemoration of his defeating the Shakas. Mr. Rajwade, the latest supporter of this theory, maintains in the preface to his newly published Dnyaneshvari that the era was very probably founded by one Saku whose name appears under one of the figures in the Nasik caves, and adds that the word Shaka need not mean a foreigner as it may be derived in the Maharashtri from the word Shakta. We shall try to see how far facts and arguments support the one or the other theory.

Let us examine Mr. Rajwade's theory first. The objection which naturally rises against the tradition now current is how can an era be called the Shaka era if it was founded to commemorate the *defeat* of the Shakas. Mr. Rajwade has, indeed, ingeniously got over this objection by showing that there was a prince by name सकु or Shaka among the Shatavahana rulers of the Deccan and the era was probably founded by him. Mr. Rajwade has not given the date of this prince nor of the inscription in the Nasik cave in which this name appears; nor has he given any reference to any Puranic story or tradition in which the name of the Shatavahana king who defeated the Shakas is given as Saku or Shaka. On referring to the list of Shatavahana kings we do indeed find a name Shakasena. Mr. Vincent Smith has given in his now almost standard history of Early India a list of the Andhra Shatavahana kings from the Vayu and the Matsya Puranas with their approximate dates of accession. In this list (see page 190, 1st Edition) appears the name of Shivalakura Madhariputra Shakasena No. 22. His date of accession is given as 85 A. D. His predecessors are shown to have reigned only 1½ years while he is shown to have reigned 28 years. His successor and probably son was the well-known Vilivayakura II, Gautamiputra Shrishatakarni, who defeated and expelled Nahapan from the Deccan in the year 126 A. D. (Mr. Vincent Smith's Early History, page 188.) His son again was Pulumayi II, the Siro Polemaios of Ptolemy. The date of Shakasena therefore is tolerably correct from contemporaneous and later evidence, as also from coins and inscriptions. If his name and figure appear in the Nasik cave inscriptions as that of a prince, it is possible that he may have as heir-apparent inflicted a defeat on the Shakas in 78 A. D., seven years before his accession. Or, it may even be possible that he began his reign a few years earlier as dates in Ancient Indian History are usually approximate unless fixed from contemporaneous foreign chronology. There is therefore a great probability in favour of the theory advanced by Mr. Rajwade that Madhariputra Shakasena founded the Shaka era of A. D. 78. Mr. Rajwade strengthens his position further by arguing that unless the era had been founded by a Hindu and Aryan king, the era would not have been used by orthodox Hindus in religious formulæ as it undoubtedly is used since several centuries back up to the present time.

But there are many and strong reasons why we would not be justified in accepting this theory. In the first place, the Shaka era is frequently mentioned in Sanskrit works and inscriptions as the era of the Shaka *kings*. The word Shaka therein is not a proper name as Mr. Rajwade would have it. Even if we take the name as the era of the Shaka *king*, the word Shaka is still not a proper noun. The two eras which have survived till this day in India, *viz.*, the Malava and Shaka eras, are usually referred to in Sanskrit writings as the eras of the Malava and Shaka kings. In either case the name of the king who founded the era is not mentioned. The eras, are also spoken of as current with certain dynasties of kings and the name of the founder is not mentioned probably because the persons who used these eras were so familiar with the names of the founders that

they did not think it necessary to mention them. The dynasties of the kings who used them were more important in their eyes and hence the eras were named as eras of Malava kings or of Shaka kings. This appears to have been the custom from the beginning down to about 800 or 900 A. D. when there appears to have been a change in the name of the eras which we shall presently speak about. What we are concerned with here is that the earliest documents mention this era as that of the Shaka kings and Shaka is undoubtedly not a proper noun herein. This is the first strong objection against Mr. Rajwade's theory.

Secondly, the Shatavahana kings of the Deccan do not appear to have used this era in any of their inscriptions and coins, a fact which is admitted by Mr. Rajwade himself. Had the era been founded by Madhariputra Shakasena his successors would undoubtedly have used the era in their writings. Moreover, the defeat of the Shakas by Shakasena is not mentioned in any of the Shatavahana inscriptions. The memorable defeat of Nahapan by Gautamiputra Vilivayakura II, is mentioned in the inscriptions in the Nasik caves and this event historians have placed in 126 A. D. The glory of Vilivayakura II, as the "destroyer of Shakas and the preventer of the mixing of castes" is spoken of by his mother Balashri in eulogistic terms. Supposing Shakasena was his father it is strange that the mother does not mention the notable exploit of her husband in defeating the Shakas and his founding an era to commemorate the event. These two reasons to my mind militate strongly against the theory propounded by Mr. Rajwade.

On the other hand, the probabilities are in favour of the opposite theory maintained by many Western and Eastern scholars that the era was founded by some one of the line of Shaka kings who ruled in Kathiawar and Ujjain. This era was used by those kings in their inscriptions and these date from very ancient times. The famous inscription of Rudradaman recording the repair of a great tank built in the time of Ashoka near Girnar in Kathiawar shows that the Kathiawar and Malwa Shaka satraps used the Shaka era. In later Sanskrit works again, especially of the early Indian astronomers, the Shaka era is referred to as the era of the Shaka kings and we are naturally led to infer that the era was founded by the Shaka kings of Kathiawar and Malwa who ruled that part of the country from the first century A. D. down to their downfall in about 395 A. D. (Vincent Smith's Early History, page 255.) The name of the era therefore and its use by Shaka satraps are strong arguments in favour of the theory that the Western Shakas founded the era of A. D. 78. Who founded the era and what event it commemorates, however, remains an unsolved mystery. Dr. Fleet does not give any authority for making the statement that the era was founded by Nahapan whose date is given by Mr. Vincent Smith as falling in the second century A. D. His predecessor Bhumaka is also said to have attained power at about the beginning of the second century A. D. (Early History, page 188.) Chastana, the Tiastenes of Ptolemy, comes later and Rudradaman, the repairer of the Sudarshana lake, is probably still later. We therefore do not know what Shaka king was in power in 78 A. D. and what event he commemorates by the founding of the era. It would not be an untenable surmise, however, to suppose that the Shakas then destroyed the power of the successors of Vikramaditya I of Ujjain, who had founded the era of 57 B. C. The course of Indian history does not conflict with such a surmise. The empire of Pushpamitra who preceded Vikramaditya did not last long. The successors of Yashodharman of Malwa of the sixth century and of Shriharsha of the seventh century were equally weak and the empires which they founded survived for a few years only. The Maurya and Gupta empires were of course longer lived but even they did not extend beyond two centuries. It would not therefore be improper to surmise that the empire founded by Vikramaditya of 57 B. C. declined under his successors and that it was overthrown by some Shaka king in 78 A. D. after having lasted for about 135 years, a sufficiently long period even in itself. But this is after all a surmise and we cannot definitely state from recorded evidence who the Shaka king was who founded this era and what event it commemorates. The subject is still a mystery and will probably remain so for ever.

But it needs no stretch of the imagination to see that it was not a mystery to those who used the era in its early years. To them it was a matter of common knowledge, a thing which needed no mention. To take a modern instance, those Marathi Bakhars who use the Rajyarohana Shaka know that the word Rajyarohana means Rajyarohana or coronation ceremony of Shivaji but they never think it necessary to mention it,

and use the word Shivarajya-Rohana Shaka. By the same analogy we can conceive that the early users of the Shaka era knew the name of the Shaka king who founded it or the event which commemorated it, but did not care to mention it. As centuries rolled on and the Shaka kingdom was forgotten, the knowledge was gradually lost and the matter was involved in mystery. The Shaka era being taken up by astronomers for reasons which we shall presently explain, lived on while eras which were subsequently started like the Gupta era or the Valabhi era or the era of Shriharsa died with the dynasties which had founded them. The era thus began to be used in later centuries without the knowledge which its early users had, and consequently new theories and ideas began to be started about its origin. The orthodox people who used the era were naturally averse to believe or suppose that it was founded by foreigners and the theory had also gained ground from the example of many noted eras that the conqueror of the Shakas was entitled to assume the title of Vikramaditya and to found a new era. It was therefore surmised that the Shaka era too was founded to commemorate the destruction of the Shakas. This theory gradually gained credence and the astronomers of the 9th and 10th centuries accordingly used the word Shakanripanta Kala. As mentioned by Shankar Balakrishna Dikshita, Bhattolpala uses this expression. The theory current in the days of Albiruni accordingly was that the same Vikramaditya who had founded the era of 57 B. C., also founded the era of 78 A. D. It was the theory of Kashmir astronomers and Albiruni naturally got it from them. Of course he recorded it along with his own surmise that this could not be correct and it must have been some other Vikramaditya who founded the era of 78 A. D. This obvious objection to the new theory was corrected by still later astronomers who flourished in the Deccan and the modern theory was started, *viz.*, that the Shaka era was founded by a Deccan king of the Shatavahana family, also named Shalivahana who in popular belief is supposed to have defeated Vikrama of Ujjain by means of clay horses miraculously changed into live ones. Of course, there is a jumbling of traditions here and a chronological perversity again appearing as the Vikrama of 57 B. C., could not have lived to 78 A. D. As I have explained in my paper on the Vikrama era published in December 1909, in the *Indian Review*, there may have lived a tradition in the Deccan that Vikramaditya was defeated by some Shatavahana king who was his contemporary; and this tradition may have been added to the new theory about the founding of the Shaka era. The memory of the defeat of Nahapan may also have been jumbled up with this older event. Whatever that may be we find in the latest astronomers of the 11th and 12th centuries A. D., coming from the Deccan, the naturally patriotic and orthodox theory that the Shaka era was founded by Shalivahana or Shatavahana. This theory is sufficient to explain why in later times still, down to the present day we use the Shaka era even in religious formulæ. Mr. Rajwade tries to derive support from this to his theory about the founding of the Shaka era. But the real explanation of its use lies in the fact that the new theory has changed the foreign origin of the era and hence it is that we have no objection to use it in religious formulæ. Had Mr. Rajwade proved that we used the era in religious formulæ in ancient times, it may have been something in support of his views. Historical facts, however, arranged in order of sequence tell, us 1st, that the era was originally used by the Shaka satraps of Kathiawar and Ujjain, 2nd, that it was not used by the Shatavahana kings of the Deccan, 3rd, that early inscriptions and early astronomers ranging roughly from 400 A. D., to 800 A. D., used the expression Shakanripa Kala or the era of the Shaka kings, 4th, that later astronomers from 800 A.D., to 1000 A. D., used the expression Shakanripantakala and believed, as stated by Albiruni, in the theory that Vikrama founded both the eras of 57 B. C. and 78 A. D., and lastly that astronomers later still of the Deccan attribute the era to Shalivahana, lead us to conclude that the era was founded by foreigners, that its origin was gradually lost in mystery by their disappearance, that the era lived on owing to its use by astronomers, and that they naturally enough gradually gave the era an orthodox origin, the real origin having been long forgotten. This seems to me to be the probable course of that change in tradition about the Shaka era.

Dr. Fleet is correct in attributing the general use of the Shaka era, even though founded by foreigners and notwithstanding the subversion of their rule, to the fact that astronomers selected it for their calculation. It may be stated that I pointed this out long before Dr. Fleet did it, in my lecture on the eras of the world delivered at Poona in Marathi in May 1909 and reproduced in the "Vividhadnyanavistara," a noted

monthly magazine of Bombay, in the same year. I also quoted therein two similar instances of the survival of eras owing to their use by astronomers, *viz.*, the era of Nabo Nasar and the era of Yezdgird. The former era was founded by the last Babylonian dynasty and continued to be used for centuries after the destruction of that dynasty by Cyrus, the founder of the first Persian Empire; the era was in use down to the days of Ptolemy in the Alexandrian schools of astronomy. The latter era was founded by Yezdgird, the last king of the last Persian empire, and continued in use in spite of the subversion of that empire by the Arabs. The un-orthodox era of Yezdgird was in use down to the days of Albiruni who himself always used that era in preference to the Mahomedan orthodox era. These examples show that an era founded by foreigners may still live on owing to its use by astronomers. The general theory of Dr. Fleet is thus correct, but his explanation is notably incorrect and insufficient in several respects. "At some time about 400 A. D.," observes Dr. Fleet in the July number of the last year's Journal of the Royal Asiatic Society, London, "the Hindus received the Greek astronomy. They then devised for their computation the Kaliyuga era, the commencement of which they placed in February, B.C. 3102. Subsequently, retaining the Kaliyuga for the higher astronomical work they looked about for another reckoning to be used for certain more practical purposes dealt with particularly in works called Karana. The selection was plainly made in Western India, perhaps at Ujjain, but with equal probability at Bharukachha. The choice fell on the era beginning with 78 A. D. [illegible]vas the official reckoning in Kathiawar; and, secondly, it began with Chaitra Shuddha 1, or some day near the vernal equinox. Yavanas, Pallavas and Shakas are frequently associated together in India. Panini 2-2-84 requires Shaka to be placed before Yavana. Again, Patanjali under Panini 2-4-10 instances Shaka-Yavanam. Thus, under the effect of a grammatical rule, the Shakas obtained a special prominence in the traditions of the Hindus and thus when a name was wanted by the astronomers for the era of 78 A. D., the name of the Shakas presented itself and was given to it."

One may be pardoned for observing that the above strikes one as a curious jumble of unhistorical, illogical, and even self-contradictory inferences and surmises. Coming from such an eminent scholar as Dr. Fleet it is all the more surprising. The last sentence especially is inexplicable. Why should the Indian astronomers be in a funk about naming the era of 78 A. D., which they selected for astronomical calculations? Did they not know that the era was used by the Shaka kings of Kathiawar and Ujjain? The Shaka kingdom of Ujjain was subverted by the Guptas, as we have seen above, so late as 398 A. D. Could the astronomers of Ujjain who lived between 400 and 500 A. D., and who, according to Dr. Fleet, made this choice of the era of 78 A.D., not have known that it was the era of the Shaka kings? Dr. Fleet himself says that the era was founded by Nahapan, a Shaka, and was current in Kathiawar. It is simply inexplicable why Dr. Fleet goes to the Sutras of Panini and the Bhashya of Patanjali for accounting for the name of the era and why he thinks that the Indian astronomers wanted a name for the era and gave it one under a grammatical bias in favour of the word Shaka. But the whole detail of Dr. Fleet's explanation is questionable. No doubt, the subject is one in which we have to rely on conjecture only, but we think that the explanation of why the astronomers of India chose this era of 78 A. D. can be based on a more historical and logical conjecture. The rise and origin of modern Indian astronomy is shrouded in mystery. We know nothing of the history of its development till it stands before us full-fledged in the theory of Aryabhatta. The stupendous system of the astronomy of modern or Post-Greek India with its calculations from the beginning of the enormous Kalpa, the revolutions or Bhaganas of planets in the whole Kalpa and so on stands before us complete in the work of Aryabhatta like the perfect grammar of Panini, a wonder and a mystery. But two things are clear. First, the system is plainly influenced by Greek astronomy. Secondly, it had had a development extending over centuries before we come upon the perfected system of Aryabhatta. Astronomy must have been cultivated zealously with the help of Greek knowledge for centuries before it could be put into the present perfect system, in the same way as grammar must have been studied for centuries before Panini could put it in the unassailable form he has given it. Dr. Fleet says "some time about 400 A.D., the Indians received Greek Astronomy." This seems plainly incorrect both logically and historically. Greek connection with India dates from

Alexander and ceases with Menander. Real intimate connection lasted between 200 and 100 B. C. It seems therefore impossible that Greek astronomy could have been received in India so late as 400 A. D. Shaka invasions of India also ranged from 150 B. C. to the end of the first century A. D., and the Shaka rule in India ended in 398 A. D. It is perfectly inexplicable how India could have received Greek astronomy about 400 A. D. Dr. Fleet perhaps thinks that Aryabhatta and Varahamihira who flourished about 500 A. D., in their system show marks of influence of Greek astronomy and hence Greek astronomy might have been received a century earlier. But as we have stated above one century cannot suffice to explain this clever amalgamation of Western and Eastern sciences. It must have taken many centuries of close study. Varahamihira's Pancha Sidhantha also shows that long before Aryabhatta wrote his work, the system had been perfect. Shankar Balkrishna Dixit assigns to some of the old Sidhanthas a date as early as the first century B. C. In short, the knowledge of Greek astronomy by Indians evidently dates from a period much anterior to 400 A. D.

It seems to me that Greek and Indian astronomies were amalgamated together by Indian savants at Ujjain under the rule of the Shaka kings. Their kingdom lasted as we have seen between 78 A. D. and 398 A. D., a sufficiently long period for the cultivation and development of astronomy. That Ujjain is taken as on the zero meridian by all Indian astronomers whether of the Deccan or of Magadha or of Kashmir without demur clearly shows that the place was looked up to with reverence as the chief school of modern astronomy. The Shakas though foreigners were not rude and illiterate. In fact, they had entered into the shoes of the Greeks in Bactria and came to India with all the advantages of Greek knowledge and science. The engineering achievement of Rudradaman in rebuilding the Sudarshana lake testifies to the great civilization of the Shaka kings. It is not therefore absurd to assume that under the long and undisturbed sway of the Shakas, astronomy was zealously cultivated at Ujjain and amalgamated with Greek knowledge. Observations were probably taken and recorded over a number of years. These observations would naturally be recorded in terms of the Shaka era. Rules for the new astronomical calculations would also naturally be laid down in terms of the Shaka era. And it is these observations and these rules based on the Shaka era which must have naturally induced, nay almost compelled, later Indian astronomers to adopt that era for all astronomical calculations. To take an analogy from other eras, the era of Nabonasar was used by later and even Greek astronomers of Alexandria simply because they found a long series of astronomical observations recorded in that era and convenience and brevity favoured the adoption of that era for astronomical calculations. We can easily conceive how Ujjain was the seat of astronomical study in the days of the Shaka kings and how that study laid the foundation of the modern astronomical system of India. The Shaka kings were gradually Hinduised and their foreign habits and garb must have also changed along with the change of religion. The famous astronomers of the sixth century therefore must have had very little scruples to adopt the era of the Shakas already used during three or four centuries for the same purposes and must also in a manner have been compelled by the tradition and the state of knowledge of astronomy. It is thus we believe that the Shaka era obtained prominence over other eras and has lived on while other eras have dropped out of existence. The Indian astronomers divided time from the beginning of Kalpa into several Yugas and Kaliyuga again into several eras including the Shaka era which later tradition changed into an era founded by a Shatavahana or Shalivahana king and thus this era has crept even into the religious formula used by the people in reciting the exact time of their religious acts. But this fact cannot shake the historical considerations which compel us to conclude that the era was founded by the Shaka kings of Kathiawar and Ujjain.

A Supplement to Elementary Education.

BY MR. B. N. BHAJEKAR, B.A.

THE Hon'ble Mr. Gokhale is to be congratulated on his excellent speech in the Viceregal Council, when he introduced his Bill for elementary education. Various countries are compared, their varying methods both for free and compulsory elementary education and the relative expenditures are concisely and clearly stated. Even little Baroda has beaten British India hollow. In Baroda, in 1909, 79·6 per cent. boys of school-going age were at

school, while the figure for similar boys in British India is 21·5 per cent. Again, Baroda girls were 47·6 per cent. in schools, while the girls in British India who attended schools were only 4 per cent. The contrast is humiliating enough, but it will, it is hoped, stimulate Government to rise equal to the occasion. If Lord Hardinge and his official and non-official advisers turn over old history in England itself, they will derive a great deal of encouragement in reading Hansard. Those who have followed the Parliamentary debates in 1870 when the English Compulsory Education Act was passed, do not need to be convinced of the immense influence for good which such an Act was expected to secure in England. Indeed, in the whole debate there was little difference as to the principle of compulsion or as regards the necessity of the money that was required to be spent amongst the English parties. It was agreed that schools should be sufficiently efficient and suitable. It was freely recognised that upon the provision of elementary education depended the industrial prosperity of England. Perhaps, the most informing and conclusive speech in the whole debate was of Mr. Mundella. He briefly traced the history of compulsory education in Central Europe. He said: "At the commencement of the present century when North Germany lay dismembered and prostrate at the feet of Napolean, a few philosophers of Berlin raised the standard of compulsory education and Fichte in words which now read like prophesies described its probable results." Compulsory education would not, he said, extend beyond the existing generation, for, it was sure to become voluntary in the next, that 'its influence would be felt in the lessening of national expenditure and that industry would flourish and wealth increase. His maxim was that the discipline of the child was the discipline of the man and in a well-educated state abject poverty would be a thing unknown.'"

Mr. Mundella compared the educational standards in North Germany, Prussia, Switzerland and England and stated that the contrast made an Englishman blush for his country. Both quantitatively and qualitatively considered, he declared that education in England was comparatively a farce.

An Asiatic country like Japan, has adopted the same principle of compulsory education with far more decisive and prominent results. The immediate necessity of introducing the same principle into British India if we do not want to be lost in the competition of Asiatic and European nations, is too plain.

But the immediate purpose of this note is not to dilate on the necessity and utility of compulsory primary education, but to deal with the question of the ignorance of the adult male and female population of India. In the race of nations, in the interests of Indians, of the British Empire and of humanity itself, it will be unwise to let things drift and do nothing to remove the ignorance of the vast adult population of the land. Considering that the population of India is over 80 per cent. agricultural, it is not very pleasant to note that the Emperor of India is only an Emperor of peasants. Considering that not 6 per cent. are able to read and write in all India it ought to be equally galling to rulers and ruled alike to virtually continue to make our august Emperor, the Emperor of the ignorant. Lord Hardinge has blown the superstition of a Russian invasion sky high. Russia and Japan are our best allies. Hence, there is vast room for internal solid progress.

But the question will be asked, what is going to be proposed for removing the ignorance of the vast adult population, which is far greater than the number of children of school-going age? It is at once conceded that the adult population cannot be forced into schools. But that ought not to make us resourceless. To make the proposal more clear, it will be made in relation to British India, leaving the Native States to adjust the programme to their conditions. It will be better even to make the vision more limited and definite and apply it to the Bombay Presidency, so that it may serve as a type to all.

Let us note at the start that *the soul of education is really information.* Take an illiterate labourer of Bombay and another one in a far off village in the Deccan. It can be readily seen that the labourer who has lived long in the capital is a far more intelligent man, a far more informed or educated man than the village labourer. The town-man though equally innocent of the alphabets, has seen so many new things in the capital, watched them, struggled through them, compared them in such a variety of ways that he is necessarily more informed, more resourceful and self-reliant. That being so, we have to hit upon some scheme which will give general information to the vast adult population of India to make them something better than hewers of wood, drawers

of water and breakers of stone. A Committee of experts can easily fix upon a number of subjects, a general knowledge of which would be deemed sufficient to bring the adult population of India on a level with the average population of civilised countries.

Such a Committee will have to include rudimentary Astronomy in its course of teaching. The tides, the eclipses, the shooting stars are sufficiently attractive. Magic lantern slides, charts, diagrams, can make them doubly so. Those who have heard Professor Naigamwalla and seen his plates know full well the absorbing interest of such views and the great audiences he secured. Take Elementary Chemistry again as another interesting and informing subject. The analysis of water into oxygen and hydrogen works like a miracle on the minds of the audience. Those who have seen such experiments in Poona, Kolhapur, and other places know full well how easy it is to secure and fascinate big crowds. Take again Hygiene, domestic and public. How necessary and pleasant and attractive such knowledge is. Specialists like Dr. Turner can easily testify to it. His illustrated lectures on plague to the most illiterate classes in Bombay always drew big crowds. Indeed, the complaint was often the want of room. Malaria and other prominent ills of Bombay and India can be equally well explained, provided you secure qualified men to do so. The terrible infant mortality of India, its causes and remedies ought to be equally dealt with. Take again the mechanical and agricultural appliances in various countries. How few know the simple mechanism of the cablegram that reaches India from the far off countries every day! Even educated men are most often ignorant of these things. Take Sociology again. With charts, diagrams, slides, cinematographs, what a superabundance of resources we have at hand, which lie unused without any systematic plan! Well, it is a public misfortune that Gujrathi and Marathi educated men do not get those slides and explain them in the vernacular to the illiterate audiences in our various cities and towns. People who have watched the phenomenal success of the Excelsior and the cheap America-India cinematographs can easily understand what a powerful educative instrument we have in a cinematograph. Maharaja Scindia and Maharaja Gaekwar have travelled far and wide. The latter is incessantly never too weary of dilating on the informing and liberalising advantages of travel. But surely he can take all his subjects through all the countries he has travelled and show the things that influenced him by magic lantern slides and the cinematograph. The cost will be insignificant compared to the vast strides in general information that his subjects will make. The Maharaja has led in the cause of education of children. Let him be more original and solve the problem of adult education. How few Indians know India itself! Sociological slides on Sikh, Gurkha, Rajput and Burmese life would be of absorbing interest. A Gurkhaman, woman, girl, and boy can be shown in their own various phases from birth to old age. Social-religious scenes and peculiarities can be best shown and learnt through slides. It is the pictures that appeal most to all. Pen is available only to a very few in India. How few Indians know still less the world outside India! Japan and the Japanese, China and the Chinese, the Russo-Japanese war, the Russo-Turkish, the Franco-German, the Americo-Spanish wars will stimulate public interest and create a love of knowledge. Newton and Co. and other English firms can easily supply slides. How few Indians know the vast extent and power of the British Empire itself! Surely we ought to know more of our empire to understand its responsibilities and its vast potentialities for good. One feels certain that if slides and films of the main Hindu temples in India were secured, as also of Masjids, Agyaries, etc., the general public knowledge of these matters will be materially increased. The religious minded population of India will feel pleased. Take again the zoology of the world and India's fauna and flora. What infinity of knowledge can be secured from these and other subjects? It is little use solely confining our attention to the comparatively small number of school-going children, leaving the vaster adult population to live and die in utter ignorance of elementary things.

Well, it will be said, it is not difficult for a Committee of experts to fix upon eight or nine subjects and to secure slides, charts, cinematograph films, diagrams, etc. But it will be asked, where the machinery that will impart this general knowledge to the adult population lies? The answer is not difficult to give, provided there is a strong desire to impart such general knowledge to the adult population. We can trust Government who have to maintain the high and noble traditions of the early British pioneers of education, to find the machinery for imparting such general knowledge in such generally agreed subjects to the adult population. Two graduates, knowing the subjects above mentioned and sup-

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THE NEW INDIAN FACTORY ACT.

BY DR. T. M. NAIR, M. D.

(A Member of the Indian Factory Commission.)

THE Factory Bill has at last been passed, and I hope that the new Act will drive the first nail in the coffin of 'sweating' in Indian Textile Factories. Probably, it will do more than abolish sweating. Curtailment and fixation of hours of labour may give better production and would, certainly, eventually tend to more uniform output, and to some extent, assist in modifying the serious fluctuations of business which are baneful alike to master and man. For a measure of such far-reaching usefulness, alike to the capitalist and labourer, we are in the first instance indebted, if I mistake not, to Mr. Proctor (now Sir Henry Proctor) of Messrs. Killick Nixon and Co., of Bombay, and to Mr. Fraser who was Editor of the *Times of India* in 1905. The exposure in the columns of the *Times of India* of the inordinately long hours during which the Bombay mills were worked in 1905 first opened the eyes of the Government of India and of the British public. It was only then that Lancashire came on the scene. But even before the Lancashire deputation urged the Secretary of State to take action in the matter, investigation by the Government of India had been started. Foremost among those who were convinced of the necessity for shortening the hours of labour in Bombay mills were the Bombay mill-owners themselves. The Mill-Owners' Association of Bombay passed resolutions both in April and August 1905 to restrict the working of their mills to 12 hours a day. But they were not able to keep to their resolution beyond a few months. The fact that the Bombay Mill-Owners' Association twice passed resolutions expressing their desire to keep the working of their mills to 12 hours a day at once disposes of the theory of the Lancashire origin of the present factory legislation, and justifies the action of the Government of India in having undertaken legislation to restrict the working of Indian Textile Factories to 12 hours a day.

And before the Indian Factory Commission a number of leading mill-owners came forward to give evidence advocating a legal restriction of the hours of male adult labourers in Indian factories. In the space of a short article like this I cannot go into the details of the evidence given by the various well-known manufacturers in India. But I will quote the opening sentences from the evidence given by Messrs. Tata & Sons of Bombay before the Factory Commission. I don't think that there will be any reader of the *Indian Review* who has not heard of Messrs. Tata & Sons of Bombay and of the commanding position which that firm occupies in the Indian industrial world. And Messrs. Tata & Sons began their evidence before the Factory Commission thus:—"We are strongly of opinion that the working hours of adult males should be restricted by legislation. However much we may deplore interference by Government in private enterprise, we are con-

plied with the materials referred to, can be appointed in each division headquarters like Poona, Ahmedabad, Belgaum, etc., and one in each district town to impart knowledge of the subjects to the illiterate population. These graduates must have no duties connected with any high school teaching. The pay, rank and promotion of such graduates should be in line with the other graduates employed by the Educational Department. Special stipendiary students in the Training Colleges of the division should be also required to have a knowledge of the subjects mentioned above.

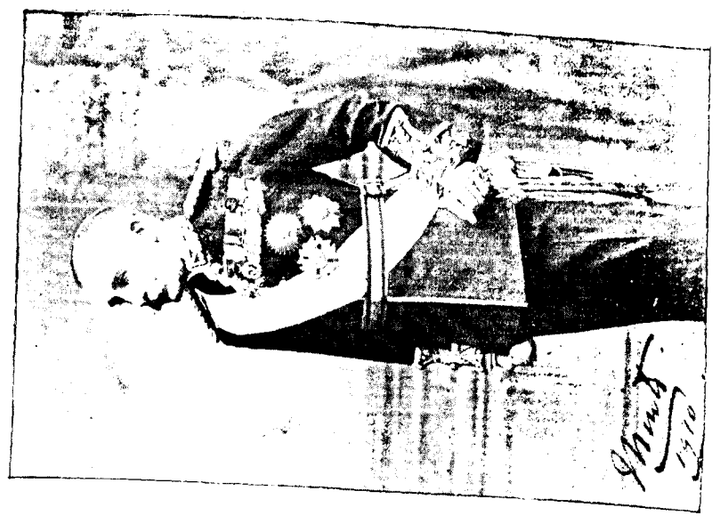
In course of time each Government High School in each district ought to have a graduate attached to it who will be told off to impart general knowledge to the illiterate classes. The training college successful special students can do similar educative work for taluka towns and villages. These graduates in the districts and training college masters in the talukas with their pays and ranks equally recognised by the Educational Department will be the most efficient machinery for the object in view. The cost of the initial materials will be not at all exorbitant. The Educational Department can send round the slides and cinematograph by turns to save expense. There is the further advantage that we can extend or attenuate such a teaching machinery as experience warrants us.

But a further question will be asked and it will be said that it is easy to take the horse to the pond but is not so easy to make him drink the water in it. It will be asked in what way we are going to secure a fair number of illiterate audience of at least the male sex, if not of either sex in each district. Now let us remember that Indians yield to no nation in their love of music, vocal and instrumental ; one has simply to mark what a cluster of men gather round any odd singer in a street at any time of the day, and many even throw down coin to the singer. Well, Government employs a music-master in every Training College of each division in the Bombay Presidency. Let such a Government singer be given additional pay or another employed in connection with this new arrangement. Take Ahmedabad or Poona for instance. Certain halls or compounds near the quarters of the illiterate classes should be secured by Government. A specified number of lectures on particular days and hours in the week should be given by the teachers, with the help of their slides, charts and films. The music master must begin so that a number of people are attracted to the place ; of course, no fees are to be levied from the public. Spaces should be reserved apart for women. The music and the pictures are sure to attract audiences and the teachers can easily ascertain who are more regular in attendance. The regular ones can be easily subsequently requested to begin to learn the three R's. Everybody likes to write his own name. Let each one learn to write his name, then his child's or brother's, etc., so that he may be led on to learn the alphabets. If the slides of the renowned Hindu temples be secured like Rameshwar, Puri, Dwaraka, etc., one feels certain that even old ladies will raise up their hands in reverence and bless the teachers. Knowledge must be made attractive and can be made attractive in the above way. When once the prejudices of the adult illiterates against book-study vanish, and knowledge appears cheerful and useful, what a Himalaya of difficulties will be removed! Adult illiterates will then urge their children to go to school very willingly and Fichte's prophesy will be realised, all India over. The reward of the British Government will be in the grateful remembrance of an illiterate people who form nearly 1/5 of the population of the whole globe. No effort ought to be untried by a Christian Government to remove the dense darkness in the land. Will the Directors of Public Instruction of each Presidency make a move in this direction ? Will the Maharaja of Baroda lead in this attempt also ?

To sum up, it is necessary to supplement the extention of elementary primary education to children, by not neglecting the far vaster number of ignorant adults, it is necessary to appoint a Committee for selecting a number of subjects; a general knowledge of which will make the adult population more informed, such subjects should be taught by graduates in district towns and by Training College qualified masters in taluka towns and villages, with their pay and promotion guaranteed by the Educational Department, slides, charts, diagrams, lanterns, films should be supplied to each district for itself or by a rotation ; a music master should be employed in each place, a course of lectures should be given, and then the three R's should be taught to adults. Money, masters and materials being thus permanently secured, permanent results are bound to follow. Prizes should be, later on, offered to the best candidates in the audience.

TO FACE PAGE 273.

A FRIEND OF INDIA.



LORD MINTO.

SUPPLEMENT TO "THE INDIAN REVIEW."

TO THE RESCUE!



MR. RATAN J. TATA.

LORD MINTO'S INDIAN POLICY.

FOR a proper understanding of the merits of the Viceroyalty that has drawn to a close, it is necessary to glance back at the events of the stressful lustrum that preceded it—in other words, to define the situation as Lord Minto found it. It was a situation such as no Viceroy had inherited, whether regard is had to the depth and intensity of the popular discontent that then prevailed, or the circumstances in which that discontent originated. It was an India in painfully angry mood that Lord Minto found. Bengal had just been set aflame. The educated classes, and not alone in Bengal, had again and again been told that their interests and sentiments counted for very little.

SHOWY "REFORMS."

A series of "reforms" of a showy character had followed in rapid succession, which, in their origin as in their later development, reflected less the considered opinion of the Imperial Government than the hustling methods of a too masterful Viceroy, who indeed came to India with a ready-made programme of "reforms" which he was clever enough to force on others. In spite of Lord Curzon's boast, his famous Commissions have solved nothing in particular, and satisfied nobody. One recalls with amusement the Irrigation Commission, which toured the country in breathless hurry taking what was called "evidence" on projects which would have required decades to work out and generations of careful husbanding of resources to finance. Lord Curzon's action with regard to Indian Irrigation was typical of much that he did by way of enquiry by Commission "to set the standard of British administration." And, then, it would take years for the Police to be really reformed. The officialisation of the Universities is complete, but to-day they are as far from being capable of realising the ideals of Lord Curzon himself as they were in 1903. We might, had space permitted, have dwelt upon the obvious differences in the mode of financing Police and University reforms. Nor can we pause to dwell upon that wonderful make-believe, the Industrial Committee, whose recommendations Lord Curzon promptly buried after the delivery of a funeral oration of becoming gravity!

LORD CURZON AND THE EDUCATED CLASSES.

So far we have dwelt upon the more showy acts of Lord Curzon's administration. The spirit which informed his every act is plain for all men to see. As we have said, never were the educated classes made to feel so poignantly how little they counted. Lord Curzon began by loudly proclaiming that "official wisdom is not so transcendent as to be superior to the stimulus and guidance of public opinion" and that "the opinion of the educated classes.....it is not statesmanship to ignore or to despise." The sequel shows that Lord Curzon had exalted notions of the superiority of official—or at any rate his own—wisdom, and that the opinion of the educated classes was only worth ignoring or despising if it did not fall into line with official opinion. A recent writer in the London *Morning Post* states the case for the educated classes in this way:—

> It is worse than folly to dismiss the educated classes with a sneer at their numbers. We cannot afford to do that. The educated classes, growing larger and more representative, stand, politically, for the people of India. The rest are in the cradle; however brave, however loyal, however long-descended, the rest are in the cradle.

How far Lord Curzon was from realising the profound truth of these observations may be judged from the fact that while at Madras, he administered what was meant to be a severe rebuke to the Mahajana Sabha by telling a deputation from that body that waited upon him at Government House, how small their membership was and how large (and, of course, totally untenable) their claims to represent the Mahajans of Madras were!

CENTRALISATION "IN EXCELSIS."

The fact is, Lord Curzon never believed in the educated classes and missed no opportunity of telling them what his opinion was of their aspirations. It was his fixed belief that it was not wisdom or statesmanship, in the interests of India itself, to be led into making political concessions to Indians. Nay, he held—and justified the Partition of Bengal on the ground—that "it cannot be to the lasting good of any country or any people that public opinion, or what passes for it, should be manufactured by a comparatively small number of people, at a single centre, and should be disseminated thence for universal adoption, all other views being discouraged or suppressed." That is a fine text for a dissertation on the evils of the centralising tendencies of Lord Curzon's rule, whereby a comparatively small number of officials crowded into a Secretariat on a remote hill station disseminated for universal adoption their views on administrative matters, all other views being

discouraged or suppressed. It was characteristic of Lord Curzon that he should deprecate that in the tendencies of public opinion—assuming for argument's sake such tendencies did exist—which he systematised and standardised in Imperial administration. To quote a memorable *obiter dictum*: "From every point of view, it appears to us desirable to encourage the growth of independent opinion, local aspirations, and local ideals, and to preserve the growing intelligence and enterprise of Bengal from being cramped and stunted by the process of forcing it into a mould of rigid and sterile uniformity." That, in Lord Curzon's opinion, was a good case for destroying the racial, political solidarity of the Bengalee race; but, of course, he never dreamed of applying these principles to the system of centralised administration he perfected. Lord Curzon was obsessed with the notion that he was setting the standard of British administration for all time. Certainly, he did things cleverly. Having satisfied himself that what he did not undertake to reform was not worth reforming, he considered himself free to hypothecate in advance the future financial resources of the Government to the Police and other reforms. The cost of the Partition of Bengal was seriously under-estimated. Then there were the pressing needs of military re-organisation, which absorbed practically all the available surpluses of his regime.

AN EMBARRASSING LEGACY.

Thus it was that the Viceroy who professed the greatest anxiety lest he should leave an embarrassing legacy to his successors ended ingloriously by leaving an India unreconciled to his reforms, in revolt against the declared object of his policy (which was to exclude Indians from the higher branches of the administration and to deny them political rights), in open hostility with him for opinions and sentiments expressive of contempt for the Indian character, and for little unremembered acts of unkindnesses which we need not pause to chronicle. To sum up, administrative efficiency had been carried to such limit that it blistered everything it touched, and exaggerated every known fault of the administration—*e. g.*, its excessive centralisation and aloofness from and indifference to the people's opinions. On the political side, Lord Curzon's whole aim was to make the people understand, as clearly as he could make them understand, that they had no hope of political advancement in the future. This policy had to be thorough, if Lord Curzon meant it to succeed, and in his imperiousness, the great Proconsul made no distinction between Indian Chiefs and what are called middle-class British subjects. The aristocracy and the Mahomedans whom he *now* patronises were *then* laid in an equality as of death with the rest. Lastly, it was a pitiful exhibition this "strong" Viceroy *par excellence* now and then made of his desire to catch the popular imagination by methods that would have appealed to Barnum, but which only moved Indians to mournful resentment.

Lord Minto succeeded to a most difficult task; but it was a task which by his previous training in public life and admirable qualities of head and heart, he was well fitted to discharge. Lord Minto was the third Viceroy of India who had previously held the Governor-Generalship of Canada. He was also the second Viceroy of India to succeed an ancestor at the headship of the Government of India. He was the first soldier Viceroy of India, the only soldier Governor-General before him having been Lord Hardinge, whose grandson has now succeeded Lord Minto in the Viceroyalty.

LORD MINTO.

Gilbert John Elliot (-Murray-Kynynmound), Earl of Minto, is the fourth Earl (United Kingdom), a Baronet of Scotland, Privy Councillor (1902), G. M. S. I. and G. M. I. E. (1905) G. C. M. G. (1898), V. D., B. A., LL. D., Vice-President of the Royal Colonial Institute, a Knight of Grace, St. John of Jerusalem, a Colonel in the Volunteer Force, Son of the third Earl, he was born on July 9th, 1845; and succeeded to the title on the death of his father in 1891. He married in 1883, Mary Caroline, a lady of Grace, St. John of Jerusalem, and daughter of the late General Grey, son of the second Earl Grey. Lady Minto is thus the sister of Earl Grey, who has won great distinction for himself as Viceroy of Canada. The issues of the Earl of Minto are:—

Lady Eilleen Nina Evelyn Sibell Elliot, born 1884.

Lady Ruby Florence Mary Elliot, now Viscountess Errington, born 1886, m. Viscount Errington, son and heir of the Earl of Cromer.

Lady Violet Mary Elliot, born 1889, now Lady Charles Fitzmaurice, m. Lord Charles Fitzmaurice, second son of the Marquis of Lansdowne.

Viscount Melgund, heir to the Earldom, born 1891.

Hon. Gavin William Esmond Elliot, 2nd heir, born 1895.

Lord Minto was gazetted an Ensign in the Scots Guards in 1867 and retired three years later from the Regular Army. He volunteered and saw service with the Turks in 1877, in the Russo-Turkish War, taking part in the brilliant campaign which culminated at Plevna.

In 1879, he was in the Afghan War, and in 1881 as Private Secretary to Lord Roberts he played some part in the conclusion of the armistice which followed Majuba. Then he went to Egypt, taking part in the fight against Arabi and was wounded. His active military career had apparently ended, when he went to Canada as Military Secretary to Lord Lansdowne (1883-85), but in point of fact, the rebellion in North-Western Canada in 1885, gave him the chance of taking part in the operations against the rebels, who were finally crushed at the battle of Batouche. That was the last Lord Minto saw of war, but his reputation as an authority on military subjects endures. He has occasionally contributed articles to the *Edinburgh Review*, the *Nineteenth Century* and the *United Service Magazine* on military topics. Of his fame as a sportsman there is little need to speak. In his younger days he was in the front rank of cross-country G. R'S and out hunting he was well-known with the Grafton, Lord Yarborough's and the Bicester. A keen fisherman and a good shot, he was also a very promising oar at Eton and Cambridge. In this hurried sketch, we can only make a passing reference to his admirable work in Canada as Governor-General (1889-1904), work to which he went with special knowledge gained during the time he was on Lord Lansdowne's staff. In Lady Minto, he had a helpmate whose charming hospitality in the Dominion as in India and work for the alleviation of suffering has endeared her to all hearts.

INDIAN ARMY ADMINISTRATION.

Difficult as was the task he was called upon to discharge in India, Lord Minto soon showed himself to be possessed of exceptional qualifications for it. One of the first things that engaged his attention on his arrival in India was the system of dual advice to the Viceroy on all army matters, which Lord Kitchener maintained was inimical to economical efficiency and continuity of policy. It is not necessary to go over the forgotten controversy raised by Lord Curzon in his memorable fight with Kitchener. Suffice it to say that the policy inaugurated by Lord Curzon has become totally obsolete, and the transition to the new system, now complete, has been attended with the most gratifying results. Lord Kitchener was the first Commander-in-Chief of the Indian Army to unite entirely in himself the command of the Army and the administration of the Army Department. Emphatic testimony to the success of that system was given by Lord Minto at the meeting of the Legislative Council on 29th March, 1909:

I have no intention of going over the weary arguments, for or against a system which has now become obsolete but it may not be out of place for me to say a few words on the one really vital question affecting a prolonged dispute. Will the new system of Army administration ensure for the Government of India the necessary constitutional control over the Commander-in-Chief? I unhesitatingly assert, after an experience of some years of the results of the transfer to the Commander-in-Chief of the powers and much of the work of the Military Member, that the change of system whilst giving him wider administrative authority has materially detracted from his independence of action. I can understand the apprehensions of my predecessors as to their want of control over him, for though the proposals of a Commander-in-Chief may often have been checked by the interference of the Military Member, the former was in many matters free to act on his own initiative; there was no direct channel of communication whatever between him and the Viceroy, there was no Secretary to Government answerable to the Viceroy for a clear explanation of the Commander-in-Chief's views. The post of Secretary to the Army Department will now always be held by a distinguished General Officer, on the same footing as a Secretary to Government in every other Department—fully entitled to differ with the head of his Department, and with free access to the Viceroy.

Again as to military finance,—for the careful supervision of which we have to thank Lord Kitchener,—a full acquaintance with any extravagant expenditure proposed by a Commander-in-Chief is much more directly and promptly available to the Viceroy and the Government of India than in the days of the Military Member, for the Secretary to the Military branch of the Finance Department is Joint-Secretary to the Finance Department itself, with the same access to the Viceroy and the same powers as any other Secretary to Government. I believe therefore that the higher administration of the Army has now been placed on a constitutionally safe and thoroughly sound footing, and that the Government of India will do wisely in following Lord Kitchener's advice to safeguard the continuity of that military policy which he has done so much to inaugurate.

It was characteristic of Lord Minto that he should leave out the part he played in inducing calm where there was storm and in contributing to the peaceful evolution of the policy Lord Kitchener had inaugurated.

THE PARTITION OF BENGAL.

The muddle over Army Administration was not Lord Minto's only bad legacy. He had another, worse still, in the Partition of Bengal. Now, the Partition may or may not be reversed or modified; it may or may not be judicious to

revive the controversy over this most ill-fated of Lord Curzon's measures. But the fact remains that the Indian domestic situation as Lord Minto found it, was permeated through and through by the ill-feeling caused by that measure. Before Lord Minto had been many days in India, the Indian National Congress, at its twenty-first Session at Benares, recorded its emphatic protest against the Partition and appealed to the Government to reverse or modify the arrangements made in such a manner as to conciliate public opinion and allay the excitement and unrest prevailing among all classes of the people. One of the greatest—if not the greatest—of Indian statesmen, who presided over the Session of the Congress, devoted a considerable portion of his masterly opening address to this subject. Now, the present hurried and necessarily imperfect sketch is concerned with a great Viceroyalty and not with an isolated grievance. It is not necessary, therefore, to go over the whole ground, to trace the origin of the administrative change—"the determination to dismember Bengal at all costs", as Mr. Gokhale has well said, and the determination, at all costs, to suit every thing to the interests and convenience of the Civil Service. The thing was done, anyhow. The author of the mischief had gone, amidst a blaze of glory or a pall of gloom,—it does not matter which.

LORD MINTO'S TASK.

In judging of the part played by Lord Minto, attention is necessarily drawn to the presence at the head of affairs in England of a Liberal Secretary of State,—one of the greatest names in British Liberalism of the present generation. We can well imagine Lord Morley and Lord Minto anxiously canvassing the situation during 1906. We can imagine them arguing, that while there were circumstances connected with the official operation resulting in the Partition which called for severe reprobation, there were others of which they were equally bound to take note. First, the operation of Partition in an administrative and legal sense was complete. The new boundaries had been marked and the new servants were at work. Indeed, the Imperial and Bengal Secretariats had been at work for months perfecting a scheme of administration for the new Province to be set a-going at a moment's notice. As the popular outcry against the measure grew louder, the quicker the Secretariat machinery worked, so as to make the fact of the Partition "settled" on a large and impregnable basis. The present writer is in full agreement with those who hold that the dismemberment of Bengal is repugnant alike to sentiment and common sense; that it is opposed by every community and by every section of each community; and that the storm of passionate protest it provoked five years ago, should have stayed the hand of Government. But we are concerned here primarily with the situation that Lord Minto found, and the manner in which according to the measure of his opportunities, he dealt with it.

A PLEA FOR LORD MINTO'S POLICY.

Administrative things are difficult to unmake in India. A change so vast and diversified as that Lord Curzon was in the greatest hurry to complete and set working on the 16th October, 1905, did not easily lend itself to change of a fundamental character in January, 1906. Many things had happened in the interval, of a character to stagger bureaucratic humanity. The inauguration of the boycott and the series of anti-Partition demonstrations that followed, certainly alienated a certain amount of sympathy which would otherwise have told in favour of the Bengalees. The new Lieutenant-Governor of Eastern Bengal did not hesitate to impress the predominant Mahomedan community with the thought that the Partition was effected for their especial benefit. Lord Minto found diverse forces arrayed against the Bengalees: the whole current of bureaucratic sympathy flowed on the side of the "settled fact"; Mahomedan feeling was unduly inflamed and found expression in terms of varying degrees of impressive absurdity; European commercial opinion was decidedly pro-Curzon and tinged with contempt for the Bengalee agitation. This agitation steadily grew in volume, as it lost in reason, first, by the association of a certain amount of lawlessness (picketing, &c.) and, second, by the notorious adhesion of schoolboys. It must, in fairness to the Bengalees, also be remembered that Lord (then Mr.) Morley gave a direct and unequivocal encouragement to agitation towards the end of February, 1906, in the debate on the Address. The fashion then was to denounce the anti-Partition agitation as "machine made." Lord Curzon was responsible for that opinion. Mr. Morley dealt with this particular allegation with his accustomed 2nd heir force.

It has been said, and unfortunately [illegible] important person in India (Lord Curzon) that the demonstration of opposition in Bengal was 'machine-made' opinion,

that it was the work of political wire-pullers and political agitators. I have often heard that kind of allegation made before. Governments are apt when an inconvenient storm of public opinion arises to lay it at the door of political wire-pullers and agitators. (Hear, hear.) There are, however, Indian officials of great weight and authority who entirely put aside that insinuation, and who argue that these Calcutta agitators would have had no response from the people they were appealing to, if there had not been in the minds of the people a distinct feeling that they were going to suffer a great wrong and inconvenience; and, although no doubt the agitators could form and disseminate these views, yet these sentiments and views existed quite independently of any wire-pulling or agitation. That is my own conclusion from reading the papers.

It is not too much to say that this expression of opinion gave an immense fillip to agitation in Bengal. "Agitate", "Educate" were the cries then. As the agitation and education progressed, they assumed undesirable forms.

ANTI-PARTITION AGITATION.

In a reasonable view of the then state of affairs, it is impossible not to realise that both Lord Minto in India and Lord Morley in England were giving the matter the most serious and anxious consideration. The late Sir Henry Campbell-Bannerman and Lord Morley himself were quite willing to reconsider the whole question afresh. But things were developing with startling rapidity in the two Bengals, and in the resulting turmoil and confusion, the Partition grievance became obscured. It was impossible in view of the sinister aims of the agitators, the wide hold the agitation had taken and the innumerable undesirable forms which it had assumed, for responsible statesmen to tackle the Partition question on its merits, apart from the purposes of the agitation it had engendered. It is all very well to say that responsible statesmen should have paid due heed to the agitation: yes, they might have, in a sense different from that the critics imply—they might have stamped upon the agitation in the early months of 1906. The struggle would perhaps have been sharp, but short. The Viceroy who forbore to take extreme measures against the agitators has been blamed for his weakness. On the other hand, he showed uncommon courage in letting the agitators go the full length (and as some say even beyond the length) permissible, from a constitutional point of view. It is in judging of this branch of Lord Minto's regime, that it is necessary to guard ourselves against error.

WAR AGAINST CRIME.

The present writer is unable to trace any single reference in Lord Minto's speeches to the Partition. From his Executive Council he could not possibly have received the slightest support, had he made any suggestion towards re-considering the question. In any case the Secretary of State had accepted responsibility for confirming the action of his predecessor: the new Viceroy's position was necessarily a neutral one. It is only due to Lord Minto to say that those who criticised him for looking on as if he were an uninterested spectator, while the anti-Partition agitation grew and developed, forgot Lord Morley's words already quoted, by which he practically started the agitation afresh, with a blessing and a hope. When the inner history of this period of Lord Minto's Viceroyalty comes to be told, it will perhaps be seen with what consummate tact, courage and provident statesmanship the new Viceroy presided over the march of events. Meanwhile, the Extremist movement had come to a-head. The break-up of the Provincial Conference at Barisal and the long-drawn out legal proceedings in connection with the arrest of Mr. Surendranath Banerjea; the myriad forms in which the boycott movement and the intellectual inspiration behind it manifested themselves; the visit of Mr. B. G. Tilak to Calcutta in the middle of 1906; the circumstances attending the resignation of Sir Bampfylde Fuller; the subsequent civil war in Eastern Bengal, and the climax of the series of crises, the coming of the bomb—it is an interesting, if in many of its details, a melancholy story. By this time the movement had passed beyond the bounds of Bengal. Then ensued the sharp and decisive struggle with the forces of anarchism, marked by the deportations, and the enactment of the so-called repressive legislation. This came in quick succession. *Lord Minto was master in his own household.* By the end of 1908, the forces of disorder were fairly under control.

In the presence of the anarchist danger and the measures rendered necessary to put it down, the anti-Partition agitation lost ground: irretrievably so. The agitation in Bengal was bound to be kept up; but it is and has long been a spent force.

REPRESSIVE LEGISLATION.

It was Lord Minto's misfortune, not his fault, that he found an India seething with discontent. It was the cruelty of the irony of things that drove one of the most peace-loving of men—and the most tender-hearted of rulers—to provide himself with an armoury of weapons to fight the anarchic forces that had grown up around him, and that indeed threatened him, as it did one or two other high officials, with personal

outrage. The Prevention of Seditious Meetings Act, the Press Act, the Newspaper Incitement to Offences Act, and the Criminal Jurisdiction Act—this is a list of repressive measures which we have all deplored but it would be positively unfair to ourselves and to Lord Minto to pass judgment on his Viceroyalty on these alone. Nor would it be fair to say that there was no necessity for some sort of legislation to put down anarchy and sedition.

THE DEPORTATIONS.

There is another branch of Lord Minto's policy in dealing with the Unrest that has come in for a great deal of severe criticism, and that is his resort to the obsolete weapon of Deportation. The present writer is content to quote Lord Morley:

Quite early after coming to the India Office I had pressure put upon me to repeal the regulations of 1818, under which natives are now being deported without trial, without charge, or without intention to try or charge. That, of course, is a tremendous power to place in the hands of an Executive Government, but I declined to take out of the hands of the Government of India any weapon they possessed in circumstances so obscure, so formidable, and so impenetrable as the circumstances surrounding British Government in India. There are two paths of folly. One is to regard Indian matters as if they had to do with Great Britain or Ireland and to insist that all powers must necessarily suit India; and the other is that all we have to do is, as to my amazement I have seen suggested in print, to blow a certain number of men from guns.

I do not ignore the frightful risks involved in transferring what ought to be power under the law into the power of arbitrary personal discretion. I do not forget the tremendous price we pay for all operations of this sort in the reaction and excitement which they provoke. But these are situations in which a responsible Government is bound to run these risks and pay this possible price. It is like war—a hateful thing. The only question for us is whether there is such a situation in India to-day as to justify the passing of this Act of the other day, and to justify a resort to 1818. I cannot imagine that any one reading the list of crimes given the other day, and remembering all that they stand for, can have any doubt that summary procedure is justified and called for.

After all, it is not our fault that India is like this. We must protect the peaceful inhabitants, both Indian and European, from bloodshed. Believe me, it is no matter of form when I say—and I believe everybody in this House would say the same thing—that I deplore this necessity; but we are bound to face the fact, and I, myself, recognise the necessity with infinite regret, and something much deeper than regret. But it is not the Government here or in India who are the authors of this necessity.

The right to deport is a "tremendous power," but the circumstances in which they were used were undoubtedly formidable. At the time the deportations were made, the facts were obscure and involved in impenetrable mystery; perhaps those who have paid close attention to certain phases of anarchic conspiracy and crime in Bengal might (although the full story is not before the public) obtain an insight into the motives of Government. Judgment upon individual cases there can be none; it is perfectly possible the Government struck blindly and at innocent persons. By the conditions of the case, a too meticulous nicety of judgment was out of the question.

It is a fair conclusion from our general survey of the "repressive" measures of Lord Minto's regime that those measures were meant honestly to meet an extraordinary situation. That they have proved successful is equally undeniable. The critics who blame Lord Minto for the failure to modify the scheme of Partition forget that in the turmoils of 1906 and 1907, the Partition grievance lost its importance altogether. From the point of view of the Extremist School, it was no longer a question of applying a remedy to one grievance; they concentrated on the removal of the greatest grievance of all. From the point of view of the Government, the supreme issue was whether law and order were to be maintained and the people protected from the consequences of reckless and criminal conspiracies.

LORD MINTO AT HIS BEST.

We now pass from the controversial to the constructive aspect of Lord Minto's regime. Never was braver, more fruitful work in the field of reform begun and carried through. Never were the essentials so firmly grasped. Here we see Lord Minto at his best. He had been through a storm: the end of it left him with no malaise: the passage had improved his outlook. A less resourceful statesman would have sought glory in mere repression of anarchy. After-ages will perhaps do full justice to the statesman who saw clearly and saw courageously, and realised that after all, the Viceroy of India is not a mere glorified wire-puller who is expected to call upon people to "sit down in awe-struck admiration of his astonishing efficiency," but the representative of British Rule, its beneficence equally with its strength. No Viceroy since Lord Ripon who left these shores showed himself possessed of a more discerning vision and breadth of view of the essential purposes of British Rule than did Lord Minto. Quite apart from individual grievances however great, or isolated measures of administrative reform however

desirable, there was one great work to be done, which, and which alone, could have obliterated the bitter memories—the desolating record—of the Curzonian regime. Mr. Gokhale took an early opportunity in the new Viceroyalty to impress this on Lord Minto. Speaking on the debate on the Budget in March, 1906, Mr. Gokhale said:—

The question of the conciliation of the educated classes is vastly more difficult, and raises issues which will tax all the resources of British statesmanship. There is but one way in which this conciliation can be secured, and that is by associating these classes more and more with the government of their own country. This is the policy to which England stands committed by solemn pledges given in the past. This is also the policy which is rendered imperative by the growth of new ideas in the land. Moreover, my Lord, the whole East is to-day throbbing with a new impulse—vibrating with a new passion—and it is not to be expected that India alone should continue unaffected by changes that are in the very air around us. We could not remain outside this influence even if we would. We would not so remain if we could. I trust the Government will read aright the significance of the profound and far-reaching change which is taking place in the public opinion of the country. A volume of new feeling is gathering, which requires to be treated with care. New generations are rising up, whose notions of the character and ideals of the British rule are derived only from their experience of the last few years, and whose minds are not restrained by the thought of the great work which England has, on the whole, accomplished in the past in this land. I fully believe that it is in the power of the Government to give a turn to this feeling, which will make it a source of strength and not of weakness to the Empire. One thing, however, is clear. Such a result will not be achieved by any methods of repression. What the country needs at this moment above everything else is a Government, national in spirit, even though it may be foreign in personnel,—a Government that will enable us to feel that our interests are the first consideration with it, and that our wishes and opinions are to it a matter of some account.

THE TWO COURSES.

This passage is a masterpiece of lucid statement of what all India was thinking and longing for. That Lord Minto paid due heed to what Mr. Gokhale said, the history of these five years amply attests. The machinery of Government was in majestic working order: but its old spirit had latterly been perverted, so as to convey the impression that the machine mattered everything in administration and that in India, at all events, deference to public opinion was a sure sign of weakness.

The problem, then, was how to change the spirit of British administration. Lord Minto saw at once that a new chapter of constitutional reform must be opened. The "intrepid coolness"—the phrase is Lord Morley's—with which he pushed on with his reform enquiries, while at the same time he grappled with the growing forces of anarchism, has not always been rightly understood. The Anglo-Indian critic saw in his perseverance in the path of reform a new menace to British Rule: the Indian, while free to acknowledge the sincerity of the effort for reform, could not make up his mind that reform and repression could go hand in hand. There were sundry other causes of misunderstanding which ignorant would-be partisans have sedulously propagated down to the very end of the chapter.

LORDS MORLEY AND MINTO.

It seems appropriate that this fruitful source of misjudgment should be dealt with here. It was an article of faith with a large section of the Anglo-Indian community that the reforms were originated by Lord Morley and that at every stage they were forced down the throat of the Indian Government. Simultaneously, it was made a matter of complaint that Lord Morley did not "support" the Indian Government in all the measures that were taken to repress anarchy. Both these charges are devoid of foundation. So far as the reforms are concerned, Lord Morley made public confession, in a great speech and on an historical occasion, that he took up the reforms at the "instigation" of the Government of India. This was prior to the passage of the Reform Bill through both Houses of Parliament, and, of course, long prior to the sitting of the reformed Legislative Council which Lord Minto opened with a notable speech to which we shall refer later. As for the repressive measures necessitated by the prevalence of anarchy, we have Lord Minto's explicit assurance made to Lord Morley in December 1908: "In all our dealings with sedition, I could not be more strongly supported than I have been by you." Other circumstances, and diverse other connections have been made the basis of another complaint, namely, that Lord Morley interfered with the Government of India far too much. Probably he did: the circumstances were peculiar: the law allowed it: *and no harm has resulted.* It is really absurd to judge of the intricate relations into which the Government of India is brought with the Secretary of State, by isolated instances of so-called "interference." In this connection, a passage occurring in Lord Minto's message already referred to has been torn from the context, and much lurid comment made upon it. Lord Minto said:—

The question of the control of Indian administration by the Secretary of State, mixed up as it is with the old difficulties of centralisation, we may very possibly look at from different points of view.

"The old difficulties of centralisation"! The critics hold up their hands in horror at Lord Morley interfering with the Indian Government! But when has the Secretary of State *not* interfered with the Indian Government? Opinion may differ as to the wisdom of the interference in any particular case, whether legislative or administrative.

ULTIMATE RESPONSIBILITY.

But the right of control has always been there. Just in the same way as the policy of the Government of India had tended to draw into its own hands all legislative and administrative control over the Provincial Governments, so the policy of successive Secretaries of State had tended to centralisation of power at Whitehall. M. Joseph Chailley puts the case clearly when he points out that a Local Government cannot introduce measures into its own Councils without the cognisance of the Secretary of State and the preliminary approval of the Government of India, not merely of the principle of the proposed Bill but of every clause thereof :

Sometimes the Government of India accepts such a Bill in principle, and holds that the time is not opportune for its introduction; the Local Government must await the result of similar experiments which have been tried, or contemplated, in other Provinces. Again, even when it sanctions a Bill, it very often makes considerable modifications in the details. In short, in legislative matters, and still more in questions relating to ordinary administration, there is a tendency (though it is as yet only a tendency) to despotic concentration of power in the hands of the Government of India. This Government does not content itself with general instructions: it supervises the detailed application of these. When life is too much concentrated in the centre, the extremities get cold, and now-a-days one notes, as a significant and regrettable symptom, that ambitious Civilians long to exchange service with their own Provincial Government for direct employment under the Government of India.

What, again, is the position of the Secretary of State? He is necessarily a "regulating power."

The Secretary of State watches, from a lofty and distant position, the ebb and flow of the Indian tides. Charged by Parliament with the control of the Government of India, his deliberate attitude towards that body is neither hostile nor complacent. He watches; he consults; sometimes he intervenes in what the Government of India consider an irritating manner. In the struggle of races, he has to defend himself against his own prejudices as an Englishman; and he is faced by another power which is ready to open his eyes in this respect, the Parliamentary Opposition.

THE CRITICS CRITICISED.

A fruitful source of misunderstanding is that the Secretary of State is "ignorant" and possibly always mischievously inclined. But as M. Chailley says, "the Secretary of State, on his side, has expert councillors by him. He is duly informed of facts ....." Why should his "interference" with the Government of India be inspired by ignorance any more than the interference of the Viceroy with the Provincial Governments? After all, it is a true remark that M. Chailley makes that it is the peculiar prerogative of the Secretary of State to hold the balance between the exigencies of administration and those of politics. That is a function that is best discharged not by the man on the spot.

So far at any rate as the relations between the Secretary of State and the Government of India during 1906-10 are concerned, we have nothing except surmises and insinuations. No single instance has been brought to light in which the Secretary of State interfered *unconstitutionally* or showed himself to be avid of power he did not possess. It is absolutely idle, moreover, for would-be supporters of Lord Minto to pretend that his Lordship simply effaced himself and consented to an usurpation of powers which would reflect on his own reputation for strength of character and seriously prejudice his successors. Those who urge this view do even greater injustice to Lord Minto than to Lord Morley.

The tendency has always been to fasten upon some isolated instance of alleged "interference" and to declaim against Radical doctrinaires in general, and the greatest Radical doctrinaire of all, "the Grand Moghul in a frock coat" at Whitehall! And yet all this criticism implied that Lord Minto was miserably "weak" and that the Government of India had no backbone! It is difficult to write with restraint in dealing with the pettiness of mind which prompted the critics to judge of the broad results of the Morley-Minto regime in "the language of a lawyer and with the conscience of an attorney." While the Anglo-Indian press in general found no epithet too strong to apply to Lord Morley's handling of affairs, the British press of all shades of political opinion showed themselves capable of taking a broad-minded view, when the Radical doctrinaire quitted his high office. It cannot be too strongly insisted that Lord Minto bore his full share of responsibility for every act of the administration and that it is idle to attempt to divide the responsibility for the initiation or the carrying out of great

projects of reforms. The constitutional reforms were taken up by Lord Morley, as he himself says, at the instigation of the Government of India. In their broad general features, as in many matters of detail, the Government of India's scheme did undergo material changes. Does this justify the blatant critic who would have us believe that all the credit for the reforms belongs to the one side or the other?

A RARE COMBINATION.

The truth, of course, is that if Lord Minto could not have "instigated", if Lord Morley were not agreeable, and, indeed, if both these distinguished statesmen did not enter heartily into the scheme, the whole thing would have ended in smoke. If the Government of India were lukewarm, it might have delayed, objected, obstructed, and finally made the thing impossible. So might the Secretary of State have thrown cold water upon the Government of India's reforming zeal, and suggested unacceptable modifications of principle or detail. It is sufficient that the scheme ran the gauntlet of criticism, and finally emerged in the shape in which it did with the practically unanimous support of both the authorities, not to speak of Parliament and public opinion. That was great work which requires to be judged in a broad-minded spirit, not in the narrow way of personal partisanship. Lord Morley uttered a great truth when, in replying to a deputation that waited on him in January, 1909, he said: "You will never again—I do not care whether the time be long or be short—you will never again have the combination of a Secretary of State and a Viceroy, who are more thoroughly in earnest in their desire to improve Indian Government and to do full justice to every element of the Indian population."

MR. GOKHALE'S TRIBUTE.

That is noble testimony to Lord Minto's worth. Listen again to the glowing eulogy of Mr. Gokhale, in the Viceroy's Legislative Council, on March 29, 1909 :—

I think it is safe to say that when, in later times, the eyes of our countrymen turn back to these days, they will see two figures standing apart from the rest. One will be Your Excellency and the other Lord Morley. My Lord, I am at a disadvantage in speaking of Your Lordship in your presence; but the occasion is exceptional and I trust the Council will forgive me for any apparent breach of propriety. The country owes a deep debt of gratitude to Your Lordship, both personally and as the head of the Government of India, for these reforms. You had not been many months in the land before you recognized frankly and publicly that new aspirations were stirring in the hearts of the people, that they were part of a larger movement common to the whole East, and that it was necessary to satisfy them to a reasonable extent by giving the people a larger share in the administration of affairs. And throughout, your purpose in this matter has never wavered. Your Lordship started the first deliberations in your Council on the subject. The tentative proposals published in 1907, which had caused great dissatisfaction, were revised and recast under your own direction, and nine-tenths of the scheme in its final form is that of the Government of India. But this is not all. The throwing open of your Executive Council to Indians—which in some respects is the most notable part of the reforms—is principally Your Lordship's work. Serene, clear-sighted, supremely modest, Your Lordship has gone on with the work of reform with noble courage amidst extraordinary difficulties, and I am sure your greatest satisfaction will be that when you lay down the reins of office you will leave to your successor a task far less anxious than the one you inherited. My Lord, among the many great men who have held office as Governor-General in this country, there are three names which the people cherish above all others—the names of Bentinck, Canning and Ripon. I venture to predict, both as a student of Indian history and as one who has taken some part, however humble, in the public life of the country for the last twenty years, that it is in the company of these Viceroys that Your Lordship's name will go down to posterity in India. Of Lord Morley I will say only this. It would have been a sad thing for humanity if his tenure of office as Secretary of State for India had produced nothing more than deportations and Press laws. One who has taught so highly and to whose name such great honour attaches even in distant lands cannot afford to be 'as other men are—a slave of routine and a victim of circumstance.' However, his great Liberalism has been amply and strikingly vindicated even in so difficult a position as that of the head of a vast bureaucracy, and the temporary misunderstandings of friends and the unworthy taunts of opponents will not have been borne in vain, when the full results of the present measures of reform show themselves in this country. That passage in his speech in the House of Lords, foreshadowing Mr. Sinha's appointment, with its phrase 'one of the King's equal subjects,' has touched a chord in Indian hearts which will keep vibrating for some time. It is a passage that will live in the history of this country—in any case, it will remain engraved on the hearts of the people. My Lord, I sincerely believe that Your Lordship and Lord Morley have between you saved India from drifting towards what cannot be described by any other name than chaos. For however strong a Government may be, repression never can put down the aspirations of a people and never will.

Nothing need, or could, be added to this weighty and noble appreciation.

THE BEGINNING OF THE REFORMS.

To complete the narrative of this portion of the subject, the story of Lord Minto's exertions in the direction of reform may be briefly told. The pregnant words in which Mr. Gokhale summed up the situation in March, 1906, have already been quoted. It is an instructive commentary on those words that in the August

following, Lord Minto drew up a Note for circulation among his colleagues, in the course of which he said :—

The growth of education which British rule has done so much to encourage is bearing fruit. Important classes of the population are learning to realise their own position, to estimate for themselves their own intellectual capacities and to compare their claims for an equality of citizenship with those of the ruling race, whilst the directing influences of political life at home are simultaneously in full accord with the advance of political thought in India..... But we, the Government of India, cannot shut our eyes to present conditions. The political atmosphere is full of change. Questions are before us which we cannot afford to ignore and which we must attempt to answer, and to me it would appear all important that the initiative should emanate from us ; that the Government of India should not be put in the position of appearing to have its hands forced by agitation in this country or by pressure from home ; that we should be the first to recognise surrounding conditions and to place before His Majesty's Government the opinion which personal experience and a close touch with the every-day life of India entitle us to hold.

That, undoubtedly, marked the genesis of the reforms. Its subsequent developments cannot be minutely traced here, for they form part of the general history of India during an eventful period.

THE PROGRESS OF THE REFORMS.

We are content to recount here the part borne by Lord Minto in the evolution of the policy of beneficence and justice with which his honored name will be inseparably associated. It will be remembered that in consequence of his Note on the Reforms dated August, 1906, the Government of India proceeded to formulate certain proposals, the main features of which were the institution of an Advisory Council of Notables, the enlargement on a popular basis of the Legislative Councils, and the fuller discussion of the Budget. This, known as the Simla scheme, was submitted to public criticism, and elicited very important pronouncements of opinion. It would take us too far afield to trace the subsequent developments of this policy ; and we had better tell the story in Lord Minto's own words, in his simple straightforward manner and soldierlike directness of speech. Speaking on the debate on the Budget of 1908, his Lordship expressed the hope that when the Viceroy's Legislative Council met in the following year, measures would have been adopted by His Majesty's Government, which would go " far to meet the aspirations of those who have the welfare of the Indian people at heart." The exigencies of Parliamentary legislation—and Lord Curzon's pleasure—delayed the fulfilment of Lord Minto's hope. What was the attitude of the Government of India throughout ? Let Lord Minto answer :

Those measures have been fully discussed by the public in India and in England and are now passing through the last stages of Parliamentary criticism – the fulfilment of my hopes, for their success must depend largely on the spirit in which they are finally received by the people of India and upon the honest endeavours of Indian political leaders to further the objects for which they have been framed. But we cannot conceal from ourselves that the origin of those measures, and the conditions which they were intended to meet, have, to a great extent, been lost sight of, or misrepresented. Attractive side-issues have arisen and have eclipsed the main objects the first framers of the reform scheme had in view, and the fact that they were the first framers of that scheme, has either been buried in oblivion, or their action has been attributed to ignoble concession, to unlawful agitation, or to unjustifiable nervousness.

His Lordship goes on :—

A true conception of what has been the attitude of the Government of India throughout the history of these reforms is of such immense public importance in respect to the qualifications of that Government to administer the affairs of India that I will venture to quote to my colleagues the words I made use of in replying to the Hon'ble Mr. Gokhale in the spring of 1907. I said :—

'I recognise with him that politically India is in a transition state ; that new and just aspirations are springing up amongst its 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 initiation 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—that 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. That 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.'

That is what I said two years ago, and I repeat it again to-day all the more strongly. The material from which the Bill now before Parliament has been manufactured, was supplied from the Secretariat of Simla, and emanated entirely from the bureaucracy of the Government of India. The deliberation and correspondence of which the Bill now before Parliament is the result commenced over 2½ years ago. It was in

August 1906, that I drew the attention of my Council in a confidential Minute to the change which was so rapidly affecting the political atmosphere of India, bringing with it questions which we could not afford to ignore, and which we must attempt to answer, pointing out that it was 'all-important that the initiative should emanate from us that the Government of India should not be put in the position of appearing to have its hands forced by agitation in this country or by pressure from home, that we should be the first to recognize surrounding conditions and to place before His Majesty's Government the opinions which personal experience and a close touch with the every-day life of India entitle us to hold.' I consequently appointed the Arundel Committee. That Minute was the first seed of our reforms, sown more than a year before the first anarchist outrage had sent a thrill of shocked surprise throughout India by the attempt to wreck Sir Andrew Fraser's train in December, 1907. The policy of the Government of India in respect to reforms has emanated from a mature consideration of political and social conditions, whilst the administrative changes they have advocated, far from being concessions wrung from them, have been over and over again endangered by the commission of outrages which could not but encourage doubts as to the opportuneness of the introduction of political changes, but which I have steadfastly refused to allow to injure the political welfare of the loyal masses of India. As to the reforms themselves, putting aside points which have from time to time formed part of our proposals but have been in no way vital to them, the original pith of our scheme was the enlargement of the Imperial and Legislative Councils on a basis of wider representation of the most stable elements constituting the populations of India—and in a popular sense, I mean in respect to the effect such enlargement of representation will have on the people of this country, that is still the most imporant point in the changes about to be introduced. I have no intention of embarking this afternoon upon any expression of opinion as to the intricate machinery the creation of such representation may require, but I have listened with pleasure to the broad-minded remarks with which my Hon'ble Colleague, Mr. Gokhale, approached the peculiar necessities of representation in this country. My Hon'ble Colleague also alluded to the Opposition Clause III of the Reforms Bill has met with at home. I need only say that the Government of India fully recognise the effect the enlarged Councils must have in the future position of Lieutenant-Governors and the transaction of the increasingly heavy duties that will be imposed upon them, and are in full accord with the Secretary of State as to the necessity of the powers the Clause confers.

THE COMPLETION OF THE REFORMS.

The story, as Lord Minto has told it, was completed when the new, reformed Council met. His Lordship in welcoming the new members, after pointing out that the India of ten years could continue to be the India of to-day, proceeded :—

Many influences have combined to make it so and we have had to follow in the footsteps of the statesmen who have preceded us and to recognise that British rule must again be re-adapted to novel conditions—far more novel than any with which our predecessors had to deal, in that political forces unknown to them have come into existence in India, which it is no longer possible for British administrators to ignore, whilst the trend of events in the Far East has actuated the ambitions of Eastern populations. When I took up the reins of Government as Viceroy in the late autumn of 1905, all Asia was marvelling at the victories of Japan over a European Power. Their effects were far-reaching. New possibilities seemed to spring into existence. There were indications of popular demands in China, in Persia, in Egypt and in Turkey. There was an awakening of the Eastern world, and though to outward appearance India was quite in the sense that there was at that moment no visible acute political agitation, she had not escaped the general infection. And before I had been in the country a year, I shared the view of my colleagues that beneath a seemingly calm surface there existed a mass of smothered political discontent, much of which was thoroughly justifiable and due to causes which we were called upon to examine. We heartily recognised the loyalty of the masses of the people of India and we were not prepared to suppress the new but not unnatural aspirations without examination. You cannot sit for ever on a safety-valve, no matter how sound the boiler may be. Something had to be done and we decided to increase the powers and expand the scope of the Act of 1892.

These words of wisdom will be recalled when the passions and partisanships of the hour are forgiven and forgotten. It is the absolute truth that no Viceroy, since Lord Ripon's time, laboured more assiduously to promote a real cordiality of feeling between the Government and Indians.

And not alone between officials and non-officials. Lord Minto had the sagacity to perceive that the success of the great reforms he initiated, the progress of which he watched with the loving care of a parent, and which he was long enough at the helm of affairs to set to work under the most favourable auspices (unlike, it may be remarked in passing, some of his predecessors whose good intentions were thwarted by their successors) —we say that Lord Minto had the sagacity to perceive that an even greater factor than the co-operation of officials with non-officials was the co-operation, one with the other, of the communities affected by the reforms. It would have been fatal to the reforms if the Hindu was jubilant, and the Moslem depressed ; if, in short, any one section felt itself favoured at the expense of the rest. Now, the present writer has no inclination to stir up the embers of the political strife that has raged over the grant of special electorates for Moslems. We are only concerned with Lord Minto's conception of his responsibilities in reference to a situation full of difficulties, and apparently irreconcilable antipathies. Mr. Gokhale has defined that situation with his usual candour and statesman-

like moderation. Speaking at the Meeting of the Viceroy's Legislative Council on the 24th of January last, Mr. Gokhale said :—

Under the Indian Councils Act of 1892, there were only general electorates and the actual working of that Act resulted in a great preponderance of Hindu members in Councils throughout the country. There was no question about this fact, and whatever might have been the explanation of this, this was a sore point with the Mahomedan community, and it was no use saying to them that in the interests of that nationality for which they were all striving they should accept such a position. We had to recognise the actual situation and therefore it was necessary to find a way out of the difficulty. What the Government used to do in those days was that, after the general elections had taken place, such inequality as was noticed, was redressed by Government nomination. Therefore, every time in all the provinces the Government used to appoint a certain number of Mahomedan members of the Council by nomination. Now, it was justly objected to this arrangement by the Mahomedan community that it was unfair to them that they should come in only by nomination and they urged that what they wanted was that instead of coming in by nomination, they should come in by election, such election being confined to their community.

It is necessary to add that Mr. Gokhale was here defending his own conduct in advocating separate electorates for Mahomedans; but it might also partly serve as a defence of Lord Minto's policy. His Lordship had to see to it that no great section of the community felt any reasonable grievance in the matter of representation, for the existence of such a grievance would most assuredly have wrecked the reforms, or at any rate rendered their smooth, successful working in the future practically impossible. The essence of the scheme of representation formulated by Lord Minto and his advisers was that, while providing for a reasonable quantum of representation for every important class, it provided also for the eventual coalescence of interests which at present are divergent and seek representation through divergent channels. Lord Minto, as we have said, never missed any opportunity of advocating union and co-operation—union among the most stable and important elements of the population, and co-operation between the official class and non-official Indians generally. There is no need to deal with the controversies that have since arisen over the institution of special electorates: it is sufficient for our present purpose to indicate the principles that underlay the scheme of representation evolved in Lord Minto's time. Practical experience might possibly suggest modifications in detail; but all the present writer is concerned with, is to enter a protest against the tendency to misjudge the great Proconsul. He never intended to divide: much less did *he* intend to accentuate any existing cleavage. If the division becomes more marked in the future, or if the lines of cleavage become deepened, it is not Lord Minto who will be to blame.

There has probably been no Viceroy since Lord Ripon's time who so carefully—we might have said, so religiously—avoided giving offence to any class of the community. He had a kindly word for every Indian who came within the orbit of Government House, or the business of the Council or the administration, or played any part in the public life of the country generally. Nothing, too, could be more charming than the way in which Lady Minto graciously greeted the men of diverse creeds and colours who enjoyed the hospitality of Government House.

This account, of the great Viceroyalty of Lord Minto, brief and perfunctory as it is, would be totally incomplete if it did not contain some reference to the great improvement in the relations between the Paramount Power and the Indian Chiefs. For reasons it is beside our present purpose to recount or dilate upon, that was needed not only for improving these relations but for making the Indian States independent in matters of administration. Lord Minto defined the true policy the Paramount Power ought to pursue, and which he himself pursued, in the following words :—

It is sometimes asked by Ruling Chiefs as well as by the public in India and in Europe, what our policy towards Native States is. I can only tell you that the basis of that policy was laid down in Queen Victoria's Proclamation of 1858, and repeated in the Coronation message of His Majesty the King-Emperor. In 1858, Queen Victoria addressed the Princes of India as follows :—'We hereby announce to the Native Princes of India that all treaties and engagements made with them by or under the authority of the Honourable East India Company are by us accepted and will be scrupulously observed, and we look for the like observance on their part. We desire no extension of our present territorial possessions, and while we will admit no aggression upon our dominions or our rights to be trampled with impunity, we shall sanction no encroachment on those of others. We shall respect the rights, dignity and honour of Native Princes as our own, and we desire that they as well as our own subjects should enjoy that prosperity and that social advancement which can only be secured by internal peace and good Government.' And forty-four years later the King-Emperor wrote, 'To all my feudatories and subjects throughout India I renew the assurance of my regard for their liberties, of respect for their dignities and rights, of interest in their advancement and devotion to their welfare which are the supreme aim and object of my rule and which under the blessing of Almighty God will lead to the increasing prosperity of my Indian Empire and the greater happiness of its people.

In a word the object of my Government has been to interpret the pronouncement of two successive Sovereigns as inculcating in accordance with the eloquent words of His Royal Highness the Prince of Wales in his speech at the Guildhall after his return from India, a more sympathetic and therefore a more elastic policy. The foundation-stone of the whole system is the recognition of identity of interests between the Imperial Government and the Durbars and the minimum of interference with the latter in their own affairs. I have always been opposed to anything like pressure on the Durbars with a view to introducing British methods of administration. I have preferred that reforms should emanate from the Durbars themselves and grow up in harmony with the traditions of the State.

We are at the commencement of a new era of thought in India. We shall have many new problems to face as years go on, problems surrounded with difficulties and anxieties in the solution of which I trust that the Ruling Chiefs of India will ever bear in mind that the interests of themselves and their people are identical with those of the Supreme Government.

These words, uttered at Udaipore, were addressed to Indian Chiefs generally. But they were practically the words in which he habitually addressed every class of the "equal subjects" of His Majesty the King-Emperor. Need it be added that the memory of the great Viceroyalty of Lord Minto will never fade in India?

THE ROMIC ALPHABET FOR INDIA.

BY

MR. P. T. SRINIVASA IYENGAR, M. A.

BY the Romic Alphabet is meant not the symbols as adopted in English writing—the English Alphabet whose defects of omission and commission every school boy knows by heart—but the same as modified for writing Sanskrit and the vernaculars of India. Many such adaptations of the Romic Alphabet have been actually made, (1) by Orientalists, (2) by publicists in one newspaper at least of Upper India, (3) by the Government in the transliteration of place-names and names of books in their publications, and (4) by every man, be he Hindu, Mussulman or European, when he is writing the address on an envelope.

All people that have actually used the Romic Alphabet for Sanskrit or the vernaculars of India are enthusiastic advocates of its adoption in the place of the various alphabets now in vogue in this country and glorying in a sum-total of 19,000 symbols. Of these latter Deva-Nagari is the most important because it is used for Sanskrit by the Hindustanis of Upper India and because some people regard it as in some sense holy, for the word "Deva" occurs in its name. But the question of the advantages and disadvantages of an Alphabet is to be decided by considerations of common-sense, utility and ease, rather than of prejudice and passion. An Alphabet is useful only so far as it subserves writing and printing, and has no mystic virtues of its own. We shall therefore approach the subject from a purely practical point of view, leaving holiness out of account.

First, the Romic script is more easily written than the Deva Nagari. The ultimate elements of these scripts may be taken to be the straight line or the dash and the semicircle. Thus, the Romic "*a*" may be considered to consist of three semicircles, and "*b*" of a straight line and a semicircle and so on. The Nagari "अ" (*a*) consists of two semicircles and three straight lines and "ब्" (*b*) of four straight lines and two semicircles. Counting thus every one can find for himself that most of the Nagari letters require much more expenditure of energy, of paper and of ink than the corresponding Romic letters.

This is not all. The Nagari Alphabet is unnecessarily profuse, because it provides two sets of vowel symbols—one for a vowel when it occurs by itself and another when it occurs combined with a consonant in a syllable. Similarly, the forms of certain consonants too are duplicated, a simpler form when it occurs in a cunjunct consonant and a more complex one when it occurs alone. On account of this useless wealth of symbols the aquisition of the alphabet is a painful process necessitating a great loss of time to pupils of primary and other schools.

It is surprising how this evil of an unnecessary profusion of alphabetical symbols becomes accentuated in printing. If the Romic Alphabet were used, Sanskrit would not require more than 32 separate symbols to mark all the sounds of that language according to the analysis made by the ancient Sanskrit phoneticians and a few less if that of the modern phoneticians be accepted; whereas an ordinary Nagari type-case contains 500 symbols. This one fact alone is enough to condemn the use of any other alphabet than the Romic, unless the users of the Sanskrit language decide to set back the hands of the clock, to give up printing and return to the glories of the Golden Age when printing was unknown.

Another result of the excess of curves and straight lines, and of the existence of what are

called "conjunct consonants", but what ought to be more properly called syllable-letters in the Nagari alphabet is this: a Nagari type has to bear on its face a letter much smaller than a Romic type of the same or even smaller size. A Nagari letter of "English body"—to use the technical language of the printer—is as small as a Romic letter of "small pica body" and so on. Nagari letters, especially the syllable-letters above referred to, extend up and down and minimise the space occupied by the elementary letters. Thus, if a work printed in Romic be printed in Nagari of the same size, it would take up about three times the space of the original.

These two considerations are ample to prove that there cannot possibly be any development of cheap or good printing in this country so long as the Romic Alphabet is not universally adopted and that a wide spread of elementary education cannot hence be possible. Easy and cheap printing is essential if the Indian is not to be left behind in the breathless rush of modern civilization, if the masses are to be allowed to drink at the fountain of knowledge. Hence, all those that feel that this country should not be excluded from the sphere of modern civilization, that the people of this country should not be left perpetually submerged in illiteracy should unhesitatingly adopt the only rational solution of the question of the "Common Script for India."

Other minor considerations may be adduced for the adoption of the Romic Alphabet by us, *e. g.*, that it is the script of Europe, America, and Japan, that its adoption will help the man and the woman who have not learnt English to decipher sign-boards, signatures, telegrams and addresses on letters and post-cards: but these are obvious. But it is not so obvious how this intricacy of the existing Indian alphabets stands in the way of Officials, Indian and non-Indian, from acquiring proficiency in the many vernaculars of this country. Most Officials cannot help picking up a working knowledge of the language of the people among whom they live, but the inability to negotiate intricate alphabets prevents them from extending such knowledge by reading books and even if they succeed in this the variations of the same alphabets in their script forms make it impossible for them to deal with vernacular petitions themselves.

Wholly irrelevent considerations have been brought in by the advocates of the Deva Nagari alphabet. One is that some Sanscrit books published in Europe are printed in the Nagari alphabet. This does not prove that in the opinion of the European scholars responsible for the publication of these works, the Nagari serves the purposes of Sanscrit better than the Romic; it merely proves that the publisher expects people who cannot read Sanscrit except in the Nagari alphabet to buy those books. Another argument has been advanced that the Hindus superstitiously regard the Nagari as a divine alphabet and that prejudice ought to be pressed into service by those that desire all India to adopt one alphabet. Not to raise the question of the dubious morality of this proposal of attempting to serve a great good by doing a little wrong, it might be pointed out that a superstitious faith in an alphabet does not seem to influence people to adopt it. The Lubbay Mahomedans of Southern India use Tamil, the Mahomedans of East Bengal use Bengali, in the Telugu country a considerable number of Mahomedans know the Telugu alphabet and not the Urdu; the Boras of Bombay use Guzerati; yet all these regard the Arabic script as holy. Again, orthodox Brahmins who believe in the sacredness of Deva Nagari yet resort to their Telugu, Tamil or Canarese script even while reading a holy book like the Bhagavat Gita. One may also very well ask, if the name Deva Nagari renders it divine, will the name Balabodha (the name of the same script in the Maharashtra) make it puerile?

Many seem to think that the Deva Nagari is an ancient alphabet, which is not a fact. The Nagari alphabet has, like all other alphabets of India, slowly evolved through the Ages, the chief factor that influenced the form of Nagari letters being nothing proceeding from the Devas, but the necessity of writing on birch-bark; this has caused the predominance of the straight line in the Nagari, as the circle which is the chief feature of the South Indian scripts is due to the palm-leaf and the stylet. The present form of the Nagari script is not even 800 years old. Even during this short period, the script has frequently changed; so much so that the manuscripts of Manorama by Bhattoji Dikshit about 300 years old, is very difficult to decipher. Others believe that it was evolved entirely in India, whereas like most other alphabets known, it is derived from a Semitic ancestry.

There is also a notion that the Nagari is a perfect alphabet in the sense that each symbol has one well-known value attached to it. This is another superstition. The very first letter of the alphabet, "*a*" approximates to "*o*" in Bengal and Orissa: is a vanishing quantity (especially when final) in Upper India: and has a broad sound in Southern India. The vowel "ri", the final nasal of 'ch' series, and 'b' are other symbols having varying values. The first consonant of the word 'Siva' is pronounced in three different ways. Many other examples may be cited, but it is enough to point out that if a South Indian hears a Bengali Pandit recite Sanscrit slokas he will imagine that it is Prakrit and not Sanscrit. The Cashmiri attaches still different values to Nagari letters. It is absurd to contend that one of these ways is right and the rest wrong. If one is right, which is the orthodox, and which heterodox? Where is the Pope who can pronounce judgment on this question? Can the ghost of Panini be raised for this purpose? The old 'shibboleth' of 'sh' and 'kh' has been the cause of the separation of the Hindus into the two great classes of Dravidas and Gaudas and if one symbol has been a bone of contention for not less than two thousand years, who will undertake to solve these other difficulties?

The fact of the matter is that Sanscrit not being a spoken language, no one knows *exactly* what sounds are to be attached to the various symbols. The Telugu man attaches his Telugu sounds to the Nagari symbols, the Uriya his, and so on. Vâta-vriksha becomes boto brikko in Orissa. Krishna, Krushna, Kishen, Kissen are various pronunciations of the God's name, though written all alike.

Another mark of perfection in an alphabet is that there should be separate symbols only for elementary sounds and none for compound ones. Nagari sins grossly against this rule. The conjunct consonants have already been mentioned. Besides, there are the vowels 'ai' 'au' and the consonant 'ch' which are really compounds and yet have separate symbols in Nagari. There are thus many unnecessary symbols in the Nagari.

Further the Nagari alphabet does not contain symbols to represent a great many sounds that occur in the vernaculars of India. The Tamil closed 'u,' the Telugu short 'e' are a few of the numerous sounds that come under this category. In the face of all these difficulties one should think twice before recommending that Deva Nagari should be the common script for India.

As to the vernacular alphabets, they are even more unfit to be universally adopted. The Tamil and the Urdu possess few symbols and are used by a small minority of the people. The Telugu alphabet has as many letters as the Nagari, but a Telugu type case has to contain 1050 different types.

If the Romic Alphabet were adopted most of these difficulties would vanish. Writing would be far easier than now: a great impetus would be given to good and cheap printing: a wide extension of primary education would thereby become possible: and last though not least the work of Government would be greatly facilitated. The only difficulty in our way is sentiment: are we to discard the time-honoured and divine Deva Nagari, the native alphabet that have made us what we are and nursed our knowledge like a kind mother? This sentiment is worth considering.

Is it a sentimental love of Nagari or a sentimental hatred of Romic? There is no evidence to prove that there is a sentimental love of Nagari among such people of India as Mahomedans, non-Brahmins of Southern India, and for the matter of that, even Brahmins who are not familiar with Nagari. On the other hand, there seems to be no sentimental hatred of Romic anywhere. The meaning, then, of this argument from sentiment is this—that a few people who are familiar with Sanscrit books printed in Nagari and who have not seen any one of the numerous Sanscrit books printed in Romic, feel the use of Romic letters for the Sanscrit language a desecration. It is difficult to believe that the people of India are such fools as to refuse a good thing because of sentimental objections. Nothing can be stronger than the Hindu sentiment against beef-eating, but yet beef-juice and ox-gall (*gorochana*) are freely used by people in illness. The Semitic sentiment against pork does not stand in the way of the use of pepsim porci. The Municipal taps from which filtered and clear water is now taken home daily by even the most conservative of Brahmins were once regarded as unholy things unfit for a man who had a soul to be saved. But time has cured all prejudices: The utility consideration has prevailed and, curiously enough, many a learned and orthodox Pandit now prefers the tap water to that of the nearest well and is quite convinced that it is sweeter and healthier. Speaking in English, the mlecchа language, during meals or a holy ceremony was once the most unholy thing a Brahmin could do, but now the priest himself commits this sin at times. Sentiment, therefore, like all things sublunary, is subject to change and decay; and when it stands in the way of a nation's advancement it should be brushed aside without a moment's hesitation.

THE INDIAN SUGAR INDUSTRY.*

BY

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THE importance of Sugar Industry to India cannot be exaggerated. Apart from the attention it deserves at present, it is a very old industry. Sugar has been manufactured in India since very ancient times being mentioned in the Atharva Veda. Various Sanskrit writers and the travellers of the Middle Ages mention sugar as being manufactured in India from sugar cane; and there is sufficient evidence to show that the sugar cane was taken to European countries from South of Asia, at least, if not from India alone. The first official records of this Industry dates from 1609, when the English ships sailing for India were commissioned to bring a "few chests of best Indian sugar for a trial." Gradually, with the expansion of East India Company's trade, the export of Indian sugar increased, the quality being good enough to secure a steady market in Europe, till the beginning of the 19th century when the West Indies Colonies also began to manufacture cane sugar. The competition which began thus between East and West Indian sugar was started a century ago, and has proved disastrous to the cause of the former at present. East Indian sugar could make a stand in England and Europe as long as it was admitted free of duty. But in 1830, an import duty of 38 per cent. *ad valorem* was imposed on East Indian sugar only—which amounted to 120 per cent. on the gross price and 200 per cent. on the prime cost. (Evidence from Common's Committee 1830-32, quoted by the late Mr. R. C. Dutt.) This led to a reduction in the exports of Indian sugar: but a remission of duty in 1836, was again attended with increase in the exports which went on steadily, until checked by West Indian sugar which not only drove it out from Europe, but has made inroads into and established itself in India. At present India is exporting only a little of raw sugar, while her imports of sugar have been rising every year by leaps and bounds. The following figures of exports and imports of sugar, show the state of Indian Sugar Industry during the century, of course, indirectly:—

* Prepared for the Industrial Conference.

Exports.		Imports.	
Year.	Total sugar in Cwts.	Year.	Total sugar in Cwts.
1800	120,471	1871-2	562,559
1821	277,228	1881-2	982,262
1835	101,100	1891-2	2,734,491
1839	519,000	1901-2	5,565,272
1841	1,037,501	1902-2	4,987,195
1851	1,607,508	1904-5	6,549,797
1861	845,961	1905-7	9,730,713
1888	1,180,208	1907-8	10,044,000
1904	192,890	1908-9	10,666,000
1905	230,438	1909-10	...

These figures show the gradual downfall in the exports of sugar and the rapid rise in the imports during the last few years, amounting to about 1030 per cent. in the last twenty-eight years the figures for 1881 and 1909 being respectively ·98 and 11·1 million cwt. It is certain that at last a portion of the imports was due to the sugar being protected by bounties in the manufacturing countries, and admitted into India on free trade policy: this can be seen, in a way in the reduction of the import of bounty-fed beet sugar, after the imposition of an import duty in 1899.

	Percentage of Cane sugar to total imports.	Percentage of Beet sugar to total imports.
1897-8	51·5	48·5
1902-3	73·1	26·9

This import duty was a source of good revenue to the Government, amounting to about 40 lakhs of rupees per year: it was, however, abandoned in 1903, when India was dragged into the Brussels Convention of 1902, as a tail of the free-trade loving British Empire. At present all sugar is admitted free of duty in India except the usual *ad valorem* duty on all foreign imports. Whether due to the free trade policy or not, these imports of cheap sugar have certainly affected the Native Industry: yet, as the darkest cloud has a silver lining, this reduction in prices has increased the consumption of sugar in India, and has thus rendered, indirectly, the possibilities of success of Indian Sugar Industry greater, having expanded the large and near market.

The phenomenal transition of India from a sugar exporting country to a sugar importing country, might be compared also with the rise of certain sugar manufacturing countries of the world. The following figures show the present state of imports of sugar into India and the way in which the supply is met:—

IMPORTS OF SUGAR IN THOUSANDS OF CWTS.

	1904-5	1906-7	1907-8	1908-9	1909-10
Java ...	2,546	3,467	6,593	6,172	7,815
Mauritius ...	1,823	2,310	2,600	2,514	2,435
Total Cane sugar..	4,833	5,926	9,250	8,719	10,276
Austria ...	1,505	2,016	730	1,918	782
Germany ...	151	1,657	51	3	51
Total Beet sugar...	1,716	3,803	794	1,944	859
Grand total including molasses and confectionery ...	6,549	9,730	10,044	10,661	11,136
Total value in crores Rs. ...	6·7	8·1	8·8	10·4	10·7

Analysing the imports, it can be seen that the bounty-fed beet sugar has been replaced by the cheaper cane sugar: and that now the major portion of the imports comes from Java, Mauritius and Austria. The control of the Indian market by these countries is due to the perfection in the methods of cultivation and refining approached by the sugar growers. A comparison between their methods and our methods will show and explain the present depressed condition of Indian Sugar Industry. The inflow of this cane sugar into India was greatly accelerated by the expansion of sugar cane cultivation at the hands of Americans in Hawaii, Philippines, Cuba, and Porto Rico which resulted in the closing of these markets against Java and Mauritius. Japan has also recently taken steps to expand the Sugar cane Industry of Formosa, and is expected in a short time to close her markets also against these countries, and perhaps join them in invading the Indian Sugar markets. It is, therefore, high time for India to make steady and sure attempts to check if not to stop the rapid inflow of foreign sugar which is soon expected to swell enormously and to destroy the indigenous industry just as the Indigo plantations have suffered from the importation of cheap synthetic Indigo.

Besides these large and increasing imports of sugar amounting to 10 million cwts. worth 10 crores of rupees, India consumes a large quantity of sugar of her own manufacture. The total amount of sugar manufactured by India is difficult to calculate accurately, but has been variously estimated to approach 5 million tons of raw and semi-refined sugar including the output from the Native States. India is the largest single producer of sugar cane in the world, with an area of 25 million acres under sugar cane; she produces * about 2,424 per cent. of the total supply of the sugar cane production in the whole world though she does not hold any rank among the manufacturers of refined sugar. Sugar is a valuable and useful article of food suitable for the warm climate of India: and the vast population of India ensures a very good and flourishing market for the commodity. Thus, with a large supply of raw materials, and a good market for the finished product in the neighbourhood, there seems to be no reason, theoretically at least, why Indian sugar should not hold any position against the imported article, which comes over long distances and pays large freight charges.

We will now try to see why this theoretical possibility is not being realised, restricting our attention to cane sugar only.

The details of the consumption of sugar in India will be of great help in our study. India produces about three million tons of sugar cane annually but a good part of it is chewed as such for its nutrient value; a large part of it is crushed by primitive wooden mills and the juice is boiled down to *gul*, while only a portion is treated directly for obtaining crystal sugar. The *gul* or *gur* or jaggery is valued and used by the people more than sugar, for its flavour, cheapness, and also for its larger nutritive value in the form of albuminoids, etc., which are removed in the refining of sugar. Calculation brings the figures for consumption per head to about 20 lbs. of *gul* and 7 lbs. of sugar (out of which 4 lbs. are supplied by foreign sugar). *Gul*, therefore, brings comparatively more price than sugar, though its cost of production is far less. Thus, the price of *gul* is about Rs. 6 per Bengal Maund, and of sugar is about Rs. 7-8. This difference of Rs. 1-8 per B. Maund does not always pay the manufacturer to prepare sugar from Indian *gul*, because the percentage of sugar in it is scarcely above 50, and because much of the

* The production of sugar cane during 1908-09, was 7,644,000 tons in the whole world:—

	Tons.		Tons.
India	1,841,800	Hawaiian Islands	448,000
Cuba	1,513,482	Porto Rico	245,000
Java	1,241,885	Mauritius	195,000
Louisiana	355,000	Formosa	120,000, etc.

The following figures from the Balance-sheet of the Prayag Sugar Co., Ltd., of Allahabad, are interesting:—

Cost of *gul* for sugar manufacture Rs. 6-9 per Maund
Cost of manufactured sugar (average) „ 9-5 „ „
Selling price of the sugar „ „ 11-3 „ „

sugar is inverted, and the colour spoiled. On the other hand, manufacturing sugar directly from the cane juice does not pay so much as preparing *gul* from it. For example, 1000 lbs. of cane juice (worth Rs. 10) would yield 180 lbs. of *gul* worth Rs. 13-8, the same if treated for sugar would yield 80 lbs. of sugar worth Rs. 7-8 and 80 lbs. of molasses worth Rs. 5, making a total of Rs. 12-8 or say 13. This income falls very much short of *gul*-makers' receipts and does not meet the expenses of sugar refining, depreciation of machinery, interest on capital, etc., all of which are not to be paid by the *gul*-maker. This shows that sugar manufacturing will not pay as much as *gul*-making: unless we calculate the price of the sugar as that of the Benares sugar which fetches at present Rs. 11 to 13 per B. Md. (though loaded with impurities); but surely, the high price charged for Swadeshi goods is bound to be an economic failure in the long run and should not be counted upon in all proper considerations of the prospects of any Industry.

As long as *gul* fetches good price in the market, sugar manufacture in India will be always at discount, and we should not expect our sugar cane fields, vast as they are, to be utilised for manufacturing refined sugar directly. Sugar factories will not also get cheap sugar cane, as the *gul*-maker can afford to pay a little more, as the cost of production is so small for him. The competition therefore is, in a way, not between foreign and Indian sugar as between India refined and raw sugar, the manufacture of the latter being conducted in a way most detrimental to the cause of the former. The number of sugar factories is smallar than *gul* factories because of this great difference in profit in spite of wasteful management. The cause of failure of many sugar factories in recent years is the increasing price of the raw produce, sugar cane, the contracts for which are usually broken during the season. At the same time the importation of cheaper sugar from Java and Mauritius has introduced a tendency to reduce the price of the finished product. Thus, a rise in the price of the raw product (both sugar cane and *gul*) and a fall in the price of the refined sugar are among the most serious difficulties in the financial management of factories.

Besides these difficulties, there are more important defects in Indian Sugar Manufacture, on the Technical and Scientific side which is utterly neglected at present, except in a few cases. The whole process has been followed with a hidebound orthodoxy involving a large waste on all sides. The Indian farmer is of course a hard worker and a frugal cultivator, but he is ignorant and poor. Though sugar cane can be grown on almost any soil, if there is a good manure, good irrigation and good drainage, the quality of the crop in India has never been so high (except in some portions of land in the Deccan) as in other cane-growing countries both with respect to the yield of cane per acre and to the percentage of sugar in the cane.

Country	Yield of cane per acre in Tons	Yield of sugar per acre in Tons	Tons of cane to one ton of sugar	Cost of production per Ton
				£
Java ...	42·6	3·6	7·1	8½
Sandwich Islands	33·4	8	10	8¼
Egypt ...	22	2·2	10	9½
Bengal ...	20	2	...	...
Queensland ...	16	1·6	10	18¾
Japan ..	15·2	1·1	14·3	13 to 16
Mauritius ...	...	1·6	...	1
Hawaii ...	...	3·6	...	...
Cuba ...	25	...	9	...
Peru ...	40·60	6	...	5½

These figures though not very complete, give an idea of the relative state of cultivation in these countries.

The soil is exhausted by centuries of continuous cropping; and the poverty and the ignorance of the farmer has prevented him from using the best manures which are necessary in large quantities for the present state of the soil. The system of cultivation in small farms prevents him from taking full advantage of the Western methods of agriculture with costly appliances: it is also detrimental to the interest of the sugar manufacturer as it prevents the concentration of crop round the factory. It is necessary that cane should be crushed soon after being cut and under the present circumstances, the farms being situated in distant parts and the conveyances being not cheaply and readily available, the crop gets spoiled and a large proportion of sugar as much as 10 to 15 per cent. of the sugar becomes inverted before it can be worked up into juice. Again, the irregularities of rainfall makes sugar cultivation a hazardous job for the farmer, who is more willing to cultivate cotton, the price of which also is increasing. Moreover, in those cases where a constant supply of water is available from the Irrigation canals, the farmer shows a tendency to use excessive water without providing for a good drainage. Besides these, there are

many points of agricultural importance, *e. g.*, the best way of keeping away insects and pests, the best rotatory and secondary crops, necessity of keeping the land fallow after three or four years, etc., which must be properly and intelligently attended to by the cultivator.

It is necessary to point out that the central factory system alone can work satisfactorily with sugar cane. This system is the key of the success of cane sugar factories in other countries. For example, Mauritius which is a small island with an area of 800 square miles had 200 factories a few years ago, but now they have been centralised to 80 factories which turn out about 200,000 tons of sugar annually. Similarly, Cuba has 71,000 acres of sugar cane area centralised into 186 factories, each factory dealing with the crop of about 380 acres: the production of sugar in Cuba is fast advancing, being 1,545,000 tons in 1909, 1,765,000 tons in 1910, and the estimate for 1911 being 2,000,000 tons. Besides these results which are convincing in themselves, there are many reasons why India should resort to this or a similar system. The success of a sugar factory depends upon the quality and the quantity of the crop of the cane; the expected improvements in the sugar cane cultivation are not likely to be realised under the present system. As long as the farmer gets a good return by pressing the cane and boiling down the juice to go, he is not likely to spend more money for heavy manuring or better water supply, etc. No theoretical attempts to improve the crops by spreading agricultural knowledge among the farmers will succeed unless the factories themselves take the matter into their own hands directly or indirectly. In the other countries, a factory is located in the midst of an area of sugar cane or its rotatory crops: the sugar cane is sent to the central factory by suitable conveyances to be crushed immediately after being cut. Looking to the facts that contracts for sugar cane have been so often abandoned, it is a necessity for the success of a factory to have its own sugar cane fields or to finance them or at least to manage them; and then it is an easy thing to introduce all possible improvements with expert scientific skill. Certainly, it would require large capital and resources, but the attempt if properly conducted is bound to succeed. It is only a matter of detail to lay down the lines on which such a system can be worked out in different parts of India, dependent upon the climatic and the agricultural conditions, nature of land tenure, water supply, modes of transportation, etc.: but this principle should be acknowledged and brought into practice if the industry is going to be a success. One factory started strictly on such a basis on lines similar to the colossal plans of Tata Iron and Steel Works will do much more good to the Indian Sugar Industry, than 50 of the ordintry ones, dependent as they have to be on the mercy of the cultivators for the quality and quantity of the cane, which cannot be stocked even for a part of the season.

But the defects in Indian Sugar Industry do not stop with cultivation: if the cultivator has done any harm to the Industry, the refiner has done far greater. The methods pursued at present are of very crude type; the cane is crushed generally not soon after being cut, in primitive wooden mills, the juice is clarified by wasteful methods, boiled down to the viscous state allowed to solidify and sold as such under the name of *gul*. Lehman has shown that "more than one-fourth of the total quantity of the juice is left in the refuse by crushing with crude wooden mills, 20 per cent. of the sugar is lost often by fermentation in careless work, and over 13 per cent. of the total juice is lost by underliming." Thus, about one-half of the sugar is lost in the manufacture, and only one-half comes out in the market as output: and even the *gul* that is prepared contains such a large amount of inverted sugar which spoils the colour of the refined product beyond curing. The manufacture of *gul* therefore on a small scale by individual farmer has led to a loss both with respect to the quality and the quantity of the crystal sugar obtained from the cane. It is true that farmers cannot afford to work on a large scale, but improvements in the small scale machinery will surely benefit them. The attention that the industry is being bestowed upon by the different provincial Governments is surely fraught with important consequences; specially the work of Mr. Hadi under the auspices of the U. P. Government is noteworthy. He has devised an economical plant for manufacturing sugar directly from the juice on a small scale. Though the method is said to be a great and ingenious improvement on the older methods in various points, it cannot be expected to do much for the Indian Sugar Industry in the face of foreign competition. The figures worked out above have been taken from the results of actual work by that method in the experimental farm at Manjri, and show that the manufacture does not pay so much as the *gul*-making. Again, the work of Clarke and Tandon

(Agri. Jour. of India, 1910, V.) has shown that 19·2 per cent., of the sucrose entering the factory in the form of juice was lost by inversion, and that 4·7 per cent. was removed with the scums. Production on a small scale in isolated patches is bound to be attended with far greater loss than in a single large factory worked under expert technical advice.

If such a factory were working, the farmers will prefer to sell their cane to it, rather than undergo the trouble of preparing *gul*. A large portion of the *gul* prepared by the small farmer with crude appliances is used for refining to get crystal sugar, though it contains a large proportion of inverted sugar. In manufacturing refined sugar from this *gul*, about 22 per cent. of the *gul* is lost, 45 per cent. is sold as molasses, only 33 per cent. being recovered as yellowish sugar. If the sugar was prepared directly from the juice without stopping at *gul*, the loss would have been obviated, the yield would have been increased, and better quality secured. It should be impressed, therefore, upon the minds of these small farmers or *gul*-makers that it is a great loss to the country to prepare *gul* by such methods: they should know that it is bad and injurious to stop at *gul*: and if they cannot improve their methods, they must co-operate to get better machinery, or send the same to a sugar factory in the neighbourhood. Many of the sugar factories at present refine sugar only from *gul* or the raw sugar which had been prepared by wasteful methods of crushing, boiling and clarifying; the quality of this sugar is always yellow, as it cannot be improved without the use of animal charcoal, against which people seem to have strong objection; but if the cane juice were directly worked up by the factories using best machinery for crushing, etc., the yield would have been increased and the sugar would be white, without using any animal charcoal, sulphurous acid being quite sufficient.

Moreover, there are many improvements in the refining and crushing for which we must take a leaf out of the foreigner's book. The crushing by wooden mills should be abandoned as soon as possible in favour of heavy iron and steel rollers, which ensure more complete extraction. Even where large factories are not possible to be established, similar smaller mills driven by bullocks would be very useful and economical. They would extract at least 70—80 per cent. of the juice, whereas the wooden mills extract only up to 50 or 60 per cent. of the juice present in the cane. In other countries, under central factory system, heavy crushing machinery is used, 9 to 12 rollers being common: the residue in the bagasse is re-extracted after being soaked in water: the cane is crushed as such or sometimes after being cut into thin slices by a shredding machine. This method extracts more than 90 per cent. of the juice and is very economical. Extraction by a diffusion process is also said to work more satisfactorily as no impurities are introduced except crystallisable sugar, the colloids remaining in the fibre, and as maximum amount of sugar can be recovered from the cane. But it requires an ample supply of water and fuel (about ½ ton of wood for one ton of cane) besides the bagasse being utilised for the purpose. However, a detailed study* of the two methods and their suitability to the conditions of India will surely be of considerable importance.

Improvements in the refining after getting the juice require great attention. The clarification is not done well here, sometimes too much or too little of lime being added: the proper liming should be controlled by chemical examination of the test portions from time to time: an inquiry should be made to find out the best agent for neutralising the acidity of the juice and precipitating the albuminoids, *e. g.*, lime, chalk, crude soda, or calcium phosphate, etc. Besides these, there are various other points, *e. g.*, determination of the ripeness of the cane for being cut and crushed, separation of the bye-products from molasses, and the general refining of sugar which require the help of a trained chemist, who is conspicuous by his absence in this field in India.

Machinery for filtration under pressure is necessary for the rapid separation of the solid impurities which accelerate the fermentation while evaporating with double and triple effect. Vacuum pans form a necessary though a costly part of the sugar machinery, but its use will soon repay the cost, as it prevents the sugar from charring or turning yellow and increases the yield. These and similar other costly appliances, *e. g.*, large centrifugals, the machinery for drying the sugar in the centrifugals, etc., which though comparatively small items can be cheaply and profitably used only by large central factories with the least waste of fuel and power.

The utilisation of bye-products has been always a very important factor in the success of all large industries: and is the chief cause of the rapid industrial development in the Western countries. The molasses on the liquid separated in the centrifugals can be more profitably worked and utilised than at present. It is sold generally by the factories to the rum distilleries, instead of which a small distillery might be set up, if the Excise department gives the permission, to get the profits thereof also, by distilling spirits and separating the various important products as is done in Germany with beet sugar molasses. Another better use can be made of the molasses which may be worked for the sugar by the strontia method to get one more crop of sugar, and *then* used for distillation. The strontia method of separating the available sugar will ensure considerable economy, which on a large scale is sure to profit the factory by increasing the yield of sugar, and diminishing the amount of waste material. There is another and perhaps more profitable use that is made of molasses in Louisiana, which should be noticed by all sugar factories. The bagasse or the megasee is soaked in molasses and is then given to the cattle as a very valuable food: thus a large price for a useful fodder can be easily secured from the wastages of the factory. The attempt made at the Manjri farm near Poona to utilise the molasses in this way bids fair to become a good success, in utilising the nutrient elements in bagasse and molasses which were being wasted, and in bringing a good price.

The megasse is used generally as fuel in India: it can be worked up in the manufacture of paper also, but it is found that it requires mixture with bamboo or some other fibrous plant to make good paper out of it. Moreover, it can be easily dried and used as a fuel directly, saving other expenses of fuel in evaporating or refining: therefore, unless any cheaper fuel is available, the bagasse cannot be spared for paper manufacture, for which there are few chances of success as long as the required chemicals are not manufactured cheaply in India. The ash of the megasse, contains a fairly good quantity of potash and other mineral salts, which can be separated and sold in the crude or the purified form to the soap manufacturer, etc. It is used as a manure at present but it can be more profitably utilised for separating the mineral salts present in it. Perhaps, the compounds so prepared may not stand the competition of imported chemicals, but will surely command a good market for immediate consumption in making crude soap, in clarifying cane juice, etc., etc.

It has been pointed out that the preparation of *gul* from cane is very injurious to the industry: but as long as the present conditions prevail, *gul* will have to be made for direct consumption, if not for refining. So, all sugar factories must prepare *gul* also: and as the season for working cane does not exceed 100 days in a year, to get work for the remaining part of the year, the *gul* or the raw sugar is to be made and stocked. This raw sugar can be refined after the cane season is over: so, for the present, it is necessary that the factories must have two plants, one for making *gul* during the season, and the other for preparing raw sugar and refining it after the season. It was shown that the price of *gul* should go down if sugar manufacture is to succeed: this could be done by extensive cultivation; but it may be helped by the factories making cheap and good *gul*, using all the modern improvements, and selling it at a low price, which will soon bring down the market price also. If the price of *gul* is once lowered, its preparation will be abandoned by the farmers, who will be forced to send the cane to the central factory (for the conveyance of which a net work of light truck railway can be laid out): and then the manufacture of sugar directly from the juice may be followed with much facility.

To sum up, the Sugar Industry of India has been a historical fact in the past, and though threatened in the present, is not impossible to be revived in the near future. But there are various difficulties; the relative prices of *gul* and sugar are not very favourable for sugar manufacturer, unless he is a clever hand at finances and quick enough to take advantage of change in the prices: the methods of cane-growing are very backward, so also the methods of sugar refining are very wasteful and needs to be considerably improved, so as to yield a maximum yield of sugar and to utilise to the utmost all the waste products. The future of the Indian Sugar Industry does not depend on

* Since writing this I came across the latest edition of Mr. H. C. Prinsun Geerlig's masterly book on "Cane Sugar and its Manufacture." He seems to be in favour of the milling process. Thus, though the diffusion method gives more regular work, extracts more sugar and gives a purer juice, it requires more fuel, more and also higher skilled workmen, more steam for the heavy slicing machinery, it gives the bagasse in a form less valuable as fuel, it lacks in the adaptibility to a decrease or increase in the quantity of the cane to be worked, it leads to greater losses on sudden stoppages due to irregularity of supply. Moreover, the improvements in the milling machinery have increased its efficiency, and 93 per cent. of the sugar in the cane can be extracted with a dilution of only 14 per cent., whereas the diffusion process can extract 95 per cent. sugar with 25 per cent. dilution.

the farmers or the capitalists, but will be worked out only by a sincere co-operation between the expert agriculturists to take care of the quality and the quantity of the crop, the Chemist and the Engineer to help the most economical management of the Technical processes involved and the able financier to take advantage of the rise and fall in prices of raw and refined sugar. And the failure of the recent sugar factories can be best attributed in a nut shell to the absence of this co-operation. If this co-operation is secured, the wastages in sugar manufacture amounting to 30 or 40 per cent. will be saved, and by the use of modern methods and machinery, with extensive and intensive cultivation, the Sugar Industry of India will be put on a sound basis, and will surely be able to keep at bay the rapid inflow of foreign sugar.

The Co-operative Societies Bill.

BY

A CO-OPERATOR.

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WHEN, during the last stages of the discussion of the Co-operative Credit Societies Act, in March 1904, several non-official Hon'ble Members had spoken heartily supporting the legislation, Lord Curzon expressed pleasure at the unanimity of sentiment and in contemplation that in this measure, the lion laid with the lamb. Subsequent events have shown that, among his Lordship's twelve famous labours, not one has proved to be of such lasting good to the people of India and capable of such infinite possibilities as the Co-operative Societies Act. It is due to his prescience to say that this beneficent piece of legislation was framed so as to allow of the introduction of various 'types'. At the same time, certain important features, such as the encouragement of unlimited liability in the case of purely rural credit societies and the absence of any summary procedure for the recovery of debts, were recognised in the measure, the wisdom of which has been amply borne out by the most successful manner in which the societies have worked during the last seven years.

One can be pretty sure that the same warm reception will be vouchsafed for the new Co-operative Societies Bill, which was introduced on March 1, in the Imperial Legislative Council, by the Hon'ble Mr. Carlyle. Before giving a résumé of the principal changes contemplated in the new Bill and of the necessity that has arisen to modify the present Act, it is necessary that the past work in the field of co-operation in India should be briefly reviewed. We have now in India very nearly 3,500 co-operative societies, with a membership of about 2,30,000 and a working capital of 103 lakhs, of which the State has contributed only about one-fifteenth. The Hon'ble Mr. E. Maclagan has calculated that the movement embraces within its fold about one million people. This astonishing progress was unexpected, especially by those who had not fully realised the significance of organisations, mainly co-operative in nature, which had existed in India for a long time and which had prepared a favourable atmosphere for the development of the movement. For instance, we find the Committee appointed in 1901, with Sir E. Law as President, to consider the question of the establishment of agricultural banks in India, reported in most cautious language about the future prospects of the movement. "Any opinion", they wrote, "as to the ultimate success or failure of the co-operative system in India as a means of encouraging thrift and alleviating the burden of agricultural debt can be little more than a matter of conjecture. Lengthened experience alone can show whether the natives of India are prepared to follow the example of their Western brethren in their appreciation of the advantages of co-operation." The principle of unlimited liability and the absence of summary procedure for recovery of debts due to societies seemed to some of our countrymen, at the time of the passing of the Act, as defects which detracted from the excellence of the measure. But the success of the movement has demonstrated that the ryots are able to appreciate the value of the essentially co-operative nature of the principle of unlimited liability, and so far, the repayment of loans has, on the whole, been remarkably regular, as is seen from the very few cases in which societies have had to resort to courts of law. "Of all countries in the old world and the new," says Wolff in the latest edition of his splendid work on 'People's Banks,' "there seems none so specially marked out for the practice of co-operative credit as our great Asiatic dependency of India." And the development of the movement here has made him declare: "Certainly to India co-operative credit promises to be a boon."

The work that has so far been done is, however, a mere flea-bite when the problem of Indian agricultural indebtedness is taken into consideration. The one million people whom the movement has touched form only a most insignificant fraction of over 230 millions directly dependent on agriculture of whom the greater portion stand in need of cheap money. Again, the amount of agricultural indebtedness is enormous and the relief so far afforded by the co-operative societies is nothing when compared to it. It is said, for instance, that the estimated debt in the Punjab is from 25 to 30 millions sterling. The total amount for all India is many times this amount. The fringe of the problem has not yet been touched, and several years must elapse before even this is done. It has also to be remembered that, unless other conditions such as mass education, and a diminution in the State's demand from the ryot, considerably improve, co-operative credit by itself cannot satisfactorily solve the problem. Still, the movement has shown to possess vast potentialities and it is certainly pleasing to be told as an example of what these co-operative societies could do even now, that, in the Punjab 12½ to 15 million sterling of agricultural debt will be liquidated within a few years.

The movement was barely five years old when its phenomenal success brought into prominence certain new problems for the solution of which no provision had been made in the Act of 1904, though the latter was intended to be very elastic and to give the utmost latitude to Local Governments in the matter of encouraging various types to be experimented upon, by permitting, for instance, the registration of societies started for purposes other than affording credit. The large increase in the number of societies and the considerable development of their transactions have given rise to important questions of finance and supervision which were not considered as of immediate importance in 1904. The Conference of Registrars of Co-operative Credit Societies which met at Simla in October 1908, had suggested considerable modifications in the Act, and the Conference of the next year drafted a new Bill embodying several important changes. This Bill went through the usual course of re-drafting by the Government of India and reference to Local Governments after which it was again modified in the light of suggestions and introduced in the Imperial Legislative Council this year. It may be stated at once that this Bill is essentially the Registrars' Bill in so far as the principal modifications embodied in it are concerned, though the form in which it has been clothed may be different. It is a pleasure to acknowledge the essential soundness of the Bill the more important provisions of which are beyond criticism.

The first considerable change is the deletion of the word 'credit' from the title of the measure so as to make it clear that societies established for purposes other than credit carried on according to co-operative principles ought legitimately to come under the Act. The Act of 1904, chiefly dealt with 'credit'; but it has now been recognised—and this is a very important matter—that the formation of co-operative distributive and productive societies which had till now to be registered with the sanction of Local Governments, should be encouraged. This has been adopted in Section 4 of the Bill which lays down that "a society which has as its object the encouragement and development of the economic interests of its members by means of operations in common, may be registered under this Act." There is a very wide field for the development of the movement in India, especially in the distributive side. One's enthusiasm is roused as one reads of the remarkable success of this side of the movement in Europe, especially in England. The latest reports tell us that there are nearly 1800 distributive societies in England with an associated capital of £50 millions sterling, doing business to the extent of £110 millions sterling every year, deriving a profit of £12 millions yearly and operating with wholesale co-operative societies which possess a capital of £3 millions, doing wholesale transactions of over £25 millions sterling annually. In an agricultural country like India, there may not be, at any rate at present, much scope for 'stores' in all villages. But it is undeniable that in towns which roughly number 1,500 in the whole of India there is the greatest guarantee of the success of distributive societies, with their strictly cash transactions. So far, however, such societies have been formed only in Madras and Mysore and there are only about two dozen societies in the whole of India. The success of the Triplicane Co-operative Society, which was started in 1904, and which has been described as "the premier Co-operative Stores in India," should afford a striking example of what a combination of consumers could do. This Society has now 1,530 members, a paid-up capital of nearly Rs. 15,000, a reserve fund of over Rs. 10,500, and a common good fund, intended for such common purposes

as the general body of members may decide, amounting to nearly Rs. 9,000. It has nine branches distributed over different parts of this city of distances and sold articles to its members last year (1910) to the extent of nearly Rs. 4½ lakhs. It is discouraging, however, to learn that productive societies have not shown to be successful. The Conjeevaram Weavers' Union is slowly making headway and the only other considerable co-operative productive society in India, the Benares Silk-Weavers' Association, is sinking. The only way to help these industrial classes is, as one Registrar has pointed out, by way of affording cheap money.

The second important modification, which has been agitated for from the beginning, is the classification of co-operative societies into those whose liability is limited or unlimited as the case may be—the only scientific division that is possible. The distinction made in the Act of 1904 between 'rural' and 'urban' societies was criticised at the time as being both artificial and faulty. The provision that in every 'rural' society four-fifths of the members at least should be agriculturists and in every 'urban' society four-fifths should be non-agriculturists has been found to give room for disputes and to hamper the starting of societies. Originally it was borrowed, as Mr. Wolffe says, from the practice followed in one little district of France where it has not been successful. In the new Bill this unscientific distinction has been done away with.

The third most important change, proposed as a result of the multiplication of societies, is the enabling of co-operative societies to be members of other co-operative societies, allowing of the formation of unions of societies for the purpose of financing and controlling the affiliated societies. These unions have already been started, chiefly in Bengal, the United Provinces, the Punjab and Madras, but largely in Bengal where there are now four. It seems necessary, in view of the importance of the subject, to give an outline of these unions. The Bengal scheme is thus described, and this is being followed in other parts of India :—

> The sound societies of a particular neighbourhood combine to form a union, the aims of which are four :—(1) To develop co-operative societies within its area ; (2) to carry on a banking business with such societies, particularly with the object of balancing excess and dificiency of funds ; (3) to control its affiliated societies by careful and regular inspection ; and (4) to settle all matters of joint importance and to further the interests of its members in every way. The union has a share basis, and only affiliated societies can be shareholders.

Of the future prospects of these unions, the Registrar of Co-operative Credit Societies in Bengal says in his latest report : "If co-operation is to be an economic force in India as it is in Europe, and if it is to be developed from a quasi-official into a national movement, our societies must organise themselves in such a way as to be able to stand alone and be independent of Government help....The experience of these two years' working has shown that although here and there the scheme requires adjustment of details, it is on the whole suited to Indian conditions."

The above are the principal changes that are proposed to be carried out in the new Bill; but this opportunity has been availed of to have a few other modifications made which are worthy of mention. Clause 29 of the new Bill empowers societies to set apart, after one-fourth of the profits in any year are carried to the reserve fund, an amount not exceeding ten per cent. of the balance to any charitable purpose, as defined in Section 2 of the Charitable Endowments Act of 1890. Clearing of brambles and other growth in village communal sites, the digging of wells, the establishment of elementary schools, improvement of village sanitation and scores of other useful purposes may be mentioned as coming within this definition. We are told how the Shahpur Society in the Benares district supported eight village paupers during the famine and carried out certain agricultural experiments. A society in the Coimbatore district has passed a bye-law that a certain percentage of the profits should be set apart for the spread of primary education and sanitation. It has already started a primary school in which, with the aid of the State grant, it proposes to give education free to the pupils.

Certain other minor alterations have been embodied in the Bill. The term of lien on agricultural products is proposed to be extended from 12 months to 18 months and a lien is to be permitted on manufactured articles from raw materials supplied by, or with the help of, a registered society. Clause 31, permitting a creditor of a registered society to inspect the accounts of the society is new.

There are, however, a few points in the new Bill which need examination. The provision in the Act of 1904, which laid down that no charge should be made for audit of societies has been omitted. It is believed that the withholding of this privilege will check the progress of societies, at this stage of the development of the movement. No doubt, as unions are formed in large numbers and the societies have laid by a decent reserve fund, the latter may be asked to bear the cost of audit. But that stage has not been reached anywhere in India. The total reserve fund of all societies in India at the end of June 1909, was a little less than 2 lakhs of rupees and the slow growth of the reserve has been a source of some anxiety. In Madras, it is only about half a lakh. The reason why it has not been possible to build up the reserve fund as fast as may be desired has been clearly pointed out by Dewan Bahadur R. Ramachandra Rao in his latest report of the working the co-operative societies in the Madras Presidency. "Most Societies," he says, "borrow at 7½ per cent. and lend at 9⅜ per cent.; the margin of profit is only 1⅞ per cent. which is only one-fifth of the gross interest earned. Out of the gross interest earned, the necessary expenses of management have to be met, the items being chiefly cost of account books and stationery and heavy postal and remittance charges." Such being the case, compelling the societies to pay for their audit at this stage would offer an effective check on their progress. When it is remembered that the cost to Government in Madras is only 0·611 per cent. of the total transactions of the year, and that free audit is most essential for some years at least, the unwisdom of deleting the provision for free audit from the new Bill will become apparent. It is earnestly to be hoped that the Government of India would postpone this matter to some future time and not burden the societies with the cost of audit at present.

One other matter may be mentioned in this connection. The new Bill does not provide for the registration of Nidhis in the Madras Presidency—a provision which was recommended to be adopted by the Registrars' Conference in 1909. There are about 190 of these institutions at present in the Madras Presidency with a paid-up capital of over 150 lakhs. They are, in spite of certain serious defects, mainly co-operative in character and promote thrift and lend only to members. Though not suitable for agriculturists, they have proved to be of immense good to artisans of small means in towns and to the middle classes. It is eminently desirable that such of these Nidhis as want to reform themselves and desire to come within the Co-operative Societies Act, should be encouraged to do so.

On the whole, the new Bill is entirely beneficent in its character and forms a welcome advance over the old Act.

CURRENT EVENTS.

BY RAJDUARI.

ECONOMIC WAR IN THE COUNTRY OF CHAMPAGNE.

THE most striking event during the month was the enormous loss sustained in the Champagne province of France by her vine-growers and wine-sellers. It was the direct result of the economic war which commenced in consequence of the legislation recently passed in the French Chamber. It had its genesis in the loud grievance of the vine-growers in Marne on the dumping of foreign wines in the district which keenly competed with the indigenous vintage. So protective legislation, dear to the heart of the average Frenchman, had to be introduced; but the Chamber seemed to have taken no cognisance of the feeling of resentment aroused by its action among the fiery men of Aube—a district which was excluded from the protective legislation. It has been alleged by those in the trade that that district was left out of the operation of the protective law for the good reason that it was not so materially affected as the adjoining arrondissement. Anyhow Aube considered itself aggrieved and in its resentment began a series of devastation of vineries and wines with the net result that an enormous economic loss has been inflicted on growers and merchants alike amounting to many million francs, apart from the temporary cessation of the industry and the consequent unemployment of thousands of the fieldworkers. French temper seems to have been sorely tried. And the attempt by the Government to put down the bloody economic struggle by the military has vastly added fuel to the fire. The fiercest resistance known of an organised strike, cleverly manœuvred and successfully engineered, was offered. Barricades were raised, the gendarmerie roughly handled and maltreated, while the military themselves did not escape the wrath of the strikers. They too were badly routed in the first instance till reinforcements in battalions and squadrons eventually arrived and quelled this riotous economic war. It was every way most suicidal. Utterly blind to the fact that they were completely impoverishing themselves and crippling the industry and the trade for at least five years, they went recklessly devastating and destroying everything that they can lay their hands on. In India, we have

known of lawless looting of grain shops and bloody-rioting during a severe famine. But it was in a way excusable—this rebellion of the belly. Such a reckless, bloody, and criminal economic waste however, as that committed by the fiery spirits of Aube is somewhat unprecedented in recent continental annals. No doubt quietude has been restored and the delinquents have been brought to book. Also the work of recuperation will commence, though, unlike other industries, restoration of vine-growing and the making of the final products is not so easy. Much depends on the season and much more upon the wasted fields. But the troubles would seem to point the moral, that in these days orderly and peaceful governments have to be vigilant to protect life and property generally against the sudden ebullition of an infuriated mobocracy, chafing, fretting and foaming at the mouth and otherwise incensed with a spirit of retaliation to wreak its own vengeance for imaginary or real grievances. Another lesson to be learnt is that even when economic injustice is sought to be adjusted and redressed, interested class legislation is most dangerous. The consequences of such a legislation have to be carefully calculated and weighed beforehand. Thirdly, that economic wars are likely to be more bloody and furious in the future and in a way more costly than an ordinary arbitrament to arms. The loss inflicted by an ordinary war is nothing compared to that inflicted in a few hours by economic strikes. Fourthly, there is the baneful influence on the course of ordinary business, let alone special trades and industries. It must be ruefully acknowledged that organised strikes in the future are likely to be greater precursors of misfortunes than an occasional war. The war of international tariffs is one thing but the economic civil war waged by a disaffected or aggrieved class of workers is infinitely more portentous and dreadful in its ultimate consequences. Great nations engaged in peaceful industries will have in the future to count more and more with strikes, leading to enormous national disasters, than hitherto. Let them conjure the potentialities of such contingencies as they choose. There can be no two opinions that the twentieth century is bound to take serious cognisance of economic disturbances of which the vine-workers of Aube have given us such a disagreeable foretaste. The social fabric will have to be searchingly examined and the unstable or obsolete parts immediately replaced by new ones, in every way fitted to the new order and conditions of things. Otherwise this economic evolution now going on is certain to land the civilised world into a new revolution the final consequences of which none can foresee. It is, indeed, a tough problem, tougher than that of a double standard or trible standard navy. Let us hope modern statesmen will be found equal to avert the threatened revolution and direct the resentful industrial energy into peaceful channels and safe havens of rest.

BLOATED NAVAL ARMAMENTS.

The parable of bloated armaments is still the vexatious problem of the Great Powers. Apart from Germany and England, France, Russia, Italy, Spain and Austria are seriously engaged either in strengthening their existing navy or rebuilding it anew. In France, the return of Mon. Delcasse in the Government, with the Marine portfolio, has been the signal of a pronounced policy of the greatest activity in this direction. In Russia, too, the Duma has been insistent on a strong naval programme, but with this essential proviso that the thorough overhaul of the rotten Admiralty shall be the preliminary to all fresh rebuilding of the navy. That is, indeed, a wise and patriotic resolution of the Russian representative assembly. But the retrograde Council of the Empire endeavoured to obstruct this resolution. However, after many a subterfuge Mr. Stolypin has been able to drive his team to silence and carry his point, with the assurance to the Duma to respect its patriotic wishes for a radical lustration of the corrupt naval departments. That was the last act of the great Prime Minister who had held tight the reigns of Government for well-nigh five years with all the statesmanship of a Machiavelli and all the art of the conservative democrat. His fall was not unwelcome to the party of progress but he still is in favour with his master. *Constitutional raj* in Russia is still a sham and delusion, though it is somewhat gratifying to note that the Duma, in spite of the hectoring to which it is subjected by the reactionary in power and authority, is steadily progressing with the main object of moulding the future destinies of Russia toward a less autocratic and imperious Government.

Turkey, too, is rebuilding her navy and has just placed an order for two Dreadnoughts with a well-known British firm.

As to Germany, the redoubtable Chancellor has proclaimed *urbi et orbi* that the country will not cease adding powerful battleships after battleships till some ten years hence she will hold her own against the world. No doubt Germany will be true to her boast. All the same there may be many an event during the interval to minimise the value of that boast. In our age, empires are so susceptible to unpredicted and unsuspected gales and storms that, he would be a bold prophet who could foresee events for more than twelve months. Meanwhile the inventors or rather destructors have announced with the greatest glee that the British navy is to have the honour of mounting a 15-inch gun. This will beat "all record." But it is superfluous to say that in these days of high pressure scientific activity in the destructive line, the record of to-day becomes the commonplace of to-morrow. Science heaps her miracles after miracles on nations with such electric rapidity that the ordinary world stands aghast and quite dazed. It is to be devoutly hoped that this very feverish activity to surpass one's neighbour in the art of destruction with the greatest volume of energy in the shortest possible time may be the glad harbinger of a really pacific era. The reaction is bound to come. It seems to be already casting its shadow. The moment it becomes a reality we may see the end of all this activity in the destructive line. It never can bode any good to Humanity.

GENERAL SURVEY.

Taking a bird's-eye view or general survey of European politics during the month we may begin by observing that the battle of the Veto Bill seems now to recede slowly into shade. The reforming Lords have certainly not increased their reputation for any specific constitutional mongering. Indeed, they are climbing down. The first clause of Bill in the House has just passed and it may be taken for granted that the rest of the few provisions will soon be accepted after the usual show of plausible opposition accompanied by the customary sophistical artillery of the astute leader on the other side. The people of England seem now to be tired of the hereditary peers and would like to see them go back to the backwoods from which most of them lately emerged. They are more absorbed in the coming Coronation ceremony which is to surpass the one of Edward the Peace-maker. Meanwhile, progress is being made with the Declaration of London while Mr. Lloyd George has announced another scheme of insurance for the aged based on more rationalist and economic principles. He is a fortunate Chancellor seeing that the revenue for the official year which ended on 31st March last closed well-nigh with 200 million sterling of which 48 millions more were contributed by the Income-tax. Viscount Morley still holds the acting seat of Secretary of State which no doubt in the present condition of India is lucky.

The President of the French Republic, has been voyaging in the Mediterranean in state, with Tunis as his objective. He has just landed there and declared that the Republic wishes for peace. Affairs in Morocco are still at sixes and sevens. It is evident that this naval cruising is meant as an object-lesson to the continentals as to the strength of the French navy in the waters of the Mediterranean. In other respects France is quiet, barring the economical struggle in Champagne to which reference has already been made.

Italy has just celebrated her jubilee of independence and is receiving the congratulations of all her friendly powers which are most gratifying.

In Spain, the Ministry had to resign owing to the acrid dissensions touching the Ferrer incident, but Seignior Canajelas is now actively engaged in reconstructing the Cabinet. Cabinet-making in Spain and Portugal is a kind of Sisyphean labour. Ministries come and go with periodic precision which shows how unstable is the foundation of these Governments. Portugal has shewn no signs of anything like a healthy reform. Only a republican Amurath has succeeded a monarchical one, otherwise affairs there, are just as bad as they were before *coup d'état*.

Turkey is greatly embarrassed by the Albanian revolt on one side and the Yemenone on the other. To add to her difficulties there was anti-Greek boycott in Smyrna. When the Frankensterins which are now exhausting all the available financial resources of the Ottoman will subside giving some whit of ease to him and a pause to direct his activities in more pacific directions, it is impossible to say. The Albanians are being brought to book somehow, but the Bedouins of Arabia Petria, who never have been subdued, are the greatest enemies of Turkey. Here and there the revolt is being quelled. But while it is quelled in one place, it bursts out like a conflagration in another. Turkey will have to change her policy altogether if she is ever to find peace and go on with her true economic evolution. Consummate statesmanship is

needed to pacify the country. Perhaps, the best thing she can do is to take counsel of the British whose experience of subduing nomadic tribes on the Afghan borders and in Baluchistan will prove of valuable service. Meanwhile, heroic attempts are being made to place the finances on a stable basis. It is, however, a Sisyphian labour so long as the resources are drained away in distant and most fruitful military expeditions. The reconstruction of the navy is another big slice of the national revenue. The position of Turkey, situated as she is, demands no doubt a reasonably strong Army and Navy. And so long as that is being done, it is doubtful if she can spare any monies for overhauling the purely civil administration. The glamour of the bloodless resolution has completely vanished and the Committee of Union and Progress finds itself hopelessly muddled and unable to make any head. All the bright promises of the earlier days of reform have faded away and to-day the Turkey of Abdul Hamid's brother is no better or worse than the Turkey of Abdul Hamid himself. It is, indeed, a dismal situation and the best friends of Turkey and her most active sympathisers despair to see any immediate improvement in the near future.

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THE INDIAN GUILD OF SCIENCE AND TECHNOLOGY.

BY MR. A. R. PANIKER, M. A., M. Sc.

(Honorary General Secretary.)

There was a time when the people of India could well afford to drown their thoughts in ultramundane speculations of a nebulous nature which could not directly influence the material well-being of the Society. You will agree with me that the march of events in this modern age points to the fact that unless we try to develop other equally important and indispensable branches of human activity, the moral and material well-being of the nation cannot show a clear and profitable Balance Sheet. The need for a more extensive popularisation of scientific knowledge has long been felt, not only to secure a methodical development of our indigenous industries but to bridge over the gulf of ignorance and superstition which separates the poor and uneducated classes amongst the Indian population from the happiness and comforts of better sanitary conditions. The wave started a few years ago when both the State and other Voluntary Associations became keenly alive to the importance of such problems, and the migration of young men to foreign countries with the special object of undergoing efficient scientific training has since been continually on the increase. The magnitude of the responsibility which rests on the shoulders of such young men has, I am afraid, not been fully realised by the parties concerned. Having been myself, for the past three years, a student of technology, I have had sufficient opportunity to exchange thoughts with a large number of my colleagues and any observation I make in this connection, though apparently commonplace, has to say the least been tested through a sufficient period of investigation and found correct.

A student of Applied Science is not necessarily a commercial man in the strict sense of the term and his critics seem to ignore the fact that his full time has to be devoted towards specialising in the particular branch with which he is connected. If, on his return, he is called upon to discharge duties of which he has no special experience and proves not quite to the standard he is erroneously expected to possess, it is uncharitable to put him down as an incapable man. Try him with tools he is familiar with and construct any machinery with parts that fit harmoniously into each other and then test the wearing properties of each separately.

Our position is unique in many ways. In several branches of Pure and Applied Science where practical experience is essential to success in any prospective concern, facilities for gaining the requisite preliminary experience are few and far between. The gates of factories are closed against us and in several cases progress is also hampered through lack of ways and means. In spite of the limited opportunities and scanty means, there are an innumerable number of young men, desirous of picking up knowledge in an absurdly short period, trying to swell the ranks of industrial men in India so much so that a reaction has set in an unfortunate detriment to the cause of Indian industrial development. Capitalists have already begun to lose their faith in students returing from foreign countries and at present existing openings are insufficient to decrease the number of the unemployed. It is against all administrative principles to imagine that the State should come to the rescue. The matter is one which should receive the consideration of the Capitalist classes.

It was only recently that we began to match the forces working against us, and to solve the multifaced problems that stare us in the face we decided to band ourselves together for mutual help and co-operation. Such and other equally significant causes of vital importance to the stability and consolidation of the cause of Science in India gave birth to the existence of which your readers are no doubt aware of.

I could no doubt give several reasons why such a widespread of national organization amongst men and students of Science in India is a great necessity, but at present I need not go into them and prolong this letter more than necessary. In my capacity as its General Secretary, I shall be pleased at any time to try and satisfy our critics if they will only be pleased to write to me on such topics. It is unnecessary for me to state that the citizens are very grateful to the Government and other Voluntary Associations who have addressed themselves to the scientific and industrial advancement of our country but such attempts are by no means sufficient to face the problems connected with our work. Our objects though not in the slightest degree incompatible with the aims of existing institutions are sufficiently distinct to justify our separate existence. The interest of special branches of Pure and Applied Science may now be fostered by existing Associations but it is quite plain to any one who is conversant with our conditions, that no serious attempt has been made by Indian men of Science to combine together with a view to disseminate scientific knowledge and eventually create an Indian Scientific World, worthy of our past traditions. To bring home to the minds of your readers that this Association is not a visionary and pretentious body aiming at any chimerical project, I can offer no better authority than our General President, Prof. Arthur Smithells, F.R.S., who being intimately in touch with the work of this Association from the day of its birth is in a better position to judge us than any one else. I quote the following from his inaugural Address delivered at Leeds on the 18th December, 1909.

"The special objects of your Guild are best perceived when we consider its origin. It is the outcome of a new and very remarkable migration which has carried away a large body of young Indians to study Science and Applied Science with the special purpose of using it for industrial pursuits in their own country. It is only during the last three or four years that Indians have come to this country in any number to study these subjects. You are in a sense pioneers, and if you desired to associate yourselves whilst here merely because you have the bond of a common interest in Science, that alone would be natural and reasonable. But you go much further than that: you believe that there is a great need in your country for a wide dissemination of scientific ideas, that there is room for a scientific propaganda among the educated inhabitants. You believe that this dissemination of scientific ideas will be the groundwork for the establishment of successful industries and for raising the standard of health. You think that whilst the State is promoting education and organising Scientific Research in the way it thinks best and the way it finds feasible, and whilst individual Institutions are taking up each its special task, there is still not only opportunity but an urgent need that a national movement should endeavour to raise a national sentiment in favour of scientific progress, so that scientific enterprise both in the more detached form of research and in the material form of manufacturing industry should not seem to be merely an exotic plant in your midst by a benevolent authority. You want your fellow countrymen to see the good [illegible] go out to meet it with intelligent appreciation, to initiate and not merely to receive.

This seems to me to be a most intelligible basis on which to promote an Association essentially different from any which so far as I have been able to learn, exists in your country. It offers an inexhaustible field of work, and a great opportunity.

You will understand that I have felt it wise to fortify myself with some opinions as to the need of such an Association from those who are outside your ranks, and who cannot be charged either with the rashness of inexperience or the blind enthusiasm of youth. These opinions leave me in no doubt as to the place that exists for such a movement as you desire to promote. The only preliminary question that remains is whether you are strong enough to give the impulse. I hasten to say that I am satisfied this question may be answered in the affirmative. I believed that a band of enthusiastic students animated by an idea embodying the welfare of their native land, forms about as effective an instrument as anyone could wish to see, and I, for one, could desire no better missionaries of a good cause. Not having a shadow of a doubt as to the beneficence of your purpose, I do not care how ardent may be your belief in your powers, or how unrealisable may be the consummation of your aims within the time you may think sufficient. At the same time, it is, no doubt, wise and necessary that you should not be carried by the impetuosity of a generous enthusiasm into the appearance of attempting a quixotic enterprise. You must avoid both the appearance and the reality—you, a small body of men in early life, assembled in a distant country—of making final schemes for a population of 300 million people. You must address yourself to the questions which are within your own right and competence, and having done a little well, you will have qualified yourself for more ambitious efforts in the future. You will not forget that in your own country there are your elders in wisdom and experience, as zealous for the objects you cherish as any of yourselves can be, and it is with them that you must hope to act in giving effect to your ultimate and greatest aims. Do not suppose that I under-rate, on the one hand, your modesty, or, on the other, your power. I know that you are conscious of your limitations, and as to your power, I know that you ardent young men who have travelled so many thousand miles to study Science, are the most

likely of all men when you return, to send Science speeding through the vast distances of your own country."

On behalf of the Guild whose Headquarters we are now endeavouring hard to establish in India, I appeal to every educated citizen who has the material prosperity of his country at heart, to give us what financial assistance he can for the speedy realisation of the following objects :—

1. Publication of a Scientific Journal.
2. Endowment for Research facilities.
3. Institution of suitable Prizes for Essays and Original Papers referring to the special Public Health and Industrial Problems of India.
4. Publication of easy Science Primers and other Technical Books in the principal vernaculars of the country to aid the education of the masses and the amelioration of their sanitary condition.
5. Establishment of a permanent Head Office in India with an efficient paid staff.
6. Renoval of disabilities that exist in the path of Scientific and Industrial students at home and abroad and to assist them wherever possible to gain knowledge and experience even by creating public interest, if necessary.

In England and other foreign countries, the Guild has, during the short period of its existence, secured the goodwill and sympathy of many eminent men of Science. Its activities are not only confined to the scientific field. Through force of circumstances Indian students of Science are being confronted with certain disabilities many of which are at present engaging the attention of our Committee. Although it may not be possible for us to remove them all at once we shall at least be able to create a public opinion which is bound to produce beneficial results.

Further information regarding the Guild could be obtained from any of the following Indian Secretaries :—

Bengal: Prof. R. N. Sen, M.A., M. Sc.,
Engineering College, Sibpur, Calcutta.
Assam: Mr. M. K. Ray, B. Sc.,
c/o Babu Chandra Bh. Chakravarty,
Goari, Krishnagar P. O. Bengal.
Bombay: Mr. J. A. Alli, B.A., (Cantab).
c/o Amiruddin Tyabji, Esq., Khetwadi, Bombay.
Madras: Mr. S. F. Viccajee.
c/o Messrs. King, King & Co., Fort, Bombay.

All donations should be forwarded to Prof. R. N. Sen, M. A., M. Sc., Engineering College, Sibpur, near Calcutta, but cheques must be crossed and made payable to Mr. K. A. R. Paniker, Hon. General Secretary, the Indian Guild of Science and Technology. I trust that my countrymen will give us sufficient encouragement and a hearty response to our appeal.

THE WORLD OF BOOKS.

[Short Notices only appear in this Section.]

Reminiscenses and Letters of Joseph and Arnold Toynbee.—*Edited by Gertrude Toynbee. (Henry J. Glaisler, London.)*

Joseph Toynbee and his son Arnold Toynbee are two interesting persons in the recent history of England, who are unfortunately not well-known in this country. The former was an eminent man of science whose researches into the field of medicine won him adequate recognition (1815-1866). It was his privilege to be acquainted with a large circle of distinguished men of his age. The latter who achieved extensive popularity as a scholar of Sociology and as a Reformer is commemorated in the Toynbee Hall, a charitable institution in London. Born in 1852, he died when he was only thirty-one years old as Tutor and Bursar of Balliol College, Oxford, leaving a large number of friends. It is only fitting that a member of their own family, Joseph Toynbee's daughter, should have come forward with some reminiscences of these two distinguished men. A large number of their letters, throwing light on their character, are presented now for the first time and the author has also done well in prefixing a brief memoir to the correspondence. Apart from the subjects of the biography, the volume has an additional importance, in affording valuable information about several writers and artists of the Victorian era.

Hazell's Annual: 1911. *(Hazell, Watson and Viney, London.)*

Hazell's Annual is a record of men and movements of the time and that for the year 1911 includes a biographical list of the members of the new House of Commons, details of the pollings, comparative tables showing the changes in representation, and summaries of the most important of the pronouncements made by party leaders in the course of the election. The origin and progress of the constitutional crisis are outlined, the text of the Parliament Bill is given, and there are articles on the Referendum, the Osborne Judgment, Home Rule, Woman Suffrage, and several other important questions. The Sections dealing with the British Empire at home and abroad and with Foreign countries afford a bird's-eye view of the world's history in 1910.

Revelations of the Secret Service. *By William Le Queux. (Bell's Colonial Library.)*

Some of the evils associated with the usual detective novel have really undesirable effects on the reader, but they are minimised in Mr. Le Queux's novel, which does not deal with sordid stories of vice and crime but with the secrets of the diplomatic service. The book begins with a touching love-story which lets us into a sympathetic insight of the narrator of the various adventures. Disappointed in love, and discovering the crime of his rival lover who kills his sweet Pierina, the Italian girl, he enters the Secret Service, the nameless Department of the British Government and engages himself in the work of unravelling the mysterious question connected with the Army, the Navy and Political Affairs. We see Hugh Morrice—that is his name—at work, with the cleverness of a Sherlock Holmes in all the capitals of Europe, Paris and Vienna or Berlin and Constantinople. It is now a fashionable *Salon* in the French capital: it is again a sombre castle on the Bhosporus; it is now again a Hall of Audience in which are met the ambassadors and diplomats of all Europe—it is a lively and exciting account of a born 'adventurer and cosmopolitan' as Morrice calls himself.

We do not, however, approve of the author's constant indulgence in drawing lurid pictures of an imaginary bogey like the German invasion of England. His treatment of the German scare is too elaborate and too serious to pass without an amused condemnation. It is difficult to put up with incidents like the diplomat's serious mission to frustrate a league that has been formed among Germany, the United States and France to crush the British Empire!

The stories, however, furnish excellent reading for the holidays.

Aphorisms and Reflections.—*From the works of Thomas Henry Huxley. (Watts and Co., London.)*

This is a cheap edition of the R. P. A. Series. The Aphorisms and Reflections from Professor Huxley's works are 'picked out for their philosophy, some for their moral guidance, some for their scientific exposition of natural facts, or for their insight into social questions; others for their charms of imagination or genial humour, and many—not the least—for their pure beauty of lucid English writing.'

Castes and Tribes of Southern India.—7 Vols. *By E. Thurston, C. I. E., Assisted by K. Rangachari, M. A. (Price Rs. 15-8-0. Government Press, Madras and also of G. A. Natesan & Co.)*

European and American anthropologists ought to welcome Mr. Thurston's seven volumes on the 'Castes and Tribes of Southern India.' It is a record of not only good work done by Mr. Thurston and his assistant, but also a repository of queer, unique and altogether out of date institutions which elude the eyes of all but the anxious investigator. It is the first systematic attempt of a trained scientific observer, and as such ought to go a long way to satisfy even the most rigorous critic. It sums up the results of over twenty years' study on Mr. Thurston's part of the manners and customs of the many castes and tribes inhabiting Southern India.

Mr. Thurston in a lively, but none the less learned introduction sums up his views on the thorny question of the racial origin of the pre-Aryan population of Southern India. The subject is too large to discuss here even in a meagre manner, but we may state briefly that he believes that the Dravidians, represented by the cultured non-Brahman classes are different racially from the hill and forest tribes, whom he connects with the Sakai of the Malaya Peninsula. He does not believe apparently in the theory of their origin as postulated at one time by Dr. Quatrefuges and recently resuscitated by Dr. A. H. Keane, the well-known anthropologist. There is a great deal of evidence collected by Mr. Thurston in his work and briefly summarised in the introduction which is directly against the latter by hypothesis. At the same time it is only right to say that Dr. Keane bases his theory on evidence collected by a recent Indian investigator from amongst the primitive tribes of parts of the West coast.

Mr. Thurston has thrown out the hint that the Brahman in Southern India is less an Aryan than a Dravidian. His measurements show a distinct tendency to support such a conclusion but we would like to have more light on the subject from other points of view, preferably from the historical, before we could make up our mind to seriously believe in it. The subject is well worth investigation, and the hope may be expressed that somebody capable to carry it to a successful issue ought to take it up before very long. The volumes before us have numerous photographs illustrating their contents, and considering the worth of the material in them and their excellent get-up, they are, we think, very cheap at Rs. 15-8.

Evolution and Heredity. *By Berry Hart, M. D. (Rebman Ltd., London. Price 5s. Net.)*

This book is an able attempt to expound the phases of Evolution and Heredity in the light of the latest researches. Unlike many other books on the subject, it is admirably free from technicalities, and furnishes very interesting and pleasant reading to any lay reader. The modern idea of Evolution is only a great generalisation of Darwin's view of the origin of species, and heredity, as the author says, is its restriction to the variation and transmission of characters in the individual plant or animal. He shows in brief in the opening chapter the inadequacies of Darwin's conception, how Weismann supplemented and improved the work of his glorious predecessor, and how he too was not quite successful through lack of appreciation of Mendel's contemporary work. After examining the anatomical basis for heredity, the author reviews Mendel's life and work. In the chapter on "The handicap of sex," he considers the question whether man has a superiority for effective work over woman. This question will be found interesting in connection with the suffragette agitation in the West. Mr. Hart is of opinion that the woman has no staying power, that she cannot go on working like man without damage to her nervous system. She is modified by Nature for motherhood, and is disqualified for the other aspects of the life struggle.

The book is throughout interesting and instructive, and is very artistically got up.

Report of the Fifth Indian Industrial Conference.—(*The General Secretary, the Indian Industrial Conference, Amraoti. To be had of G. A. Natesan & Co., Madras.*)

The Report of the fifth Indian Industrial Conference held at Lahore on the 30th December 1909, has been published by the General Secretary of the Indian Industrial Conference. The Report is a complete one and contains the Resolutions passed at and the proceedings of the Conference, the Speeches of the Chairman of the Reception Committee and the President, the Annual Report by Mr. C. Y. Chintamani, and the papers read at and submitted to the Conference. There are several important appendixes and among them are the speech of Sir Louis Dane at the Lahore Exhibition and a letter from Mr. J. R. Spence regarding cultivation of Spence Cotton in Jamnagar State.

English Factories in India.—*Edited By W. Foster. (Clarendon Press, Oxford.)*

This is the IV volume of the series and contains some 320 documents of the years 1630-1634 calendered on the new system adopted by Mr. Foster of giving fairly full verbatim quotations. This volume, for the first time in the series, contains records taken from the Indian Record office—from the Surat Factory Outward Letter Book, the oldest volume of English records now extant in India. The Coromandel coast figures fairly fully in it. Armagon was the chief Factory and Masulipatam too was reorganised as a factory in 1630 and there were besides three factories close to it. In 1631, William Fielding, the Earl of Denbigh, came out on the Company's ship on a visit to India. He is believed to have been the first English nobleman to have travelled to India on a pleasure trip. He visited Surat, and then travelled interior, saw Shah Jehan and was honoured by him and then went to Masulipatam and thence Gombrom, back then to Surat, from whence he returned to England. A fine portrait of his, by Van Dyck, forms the frontispiece to this volume, and in it he appears in an Indian dress and is attended by a Hindu servant in *puggree*. Another individual of interest who reached Masulipatam the next year, 1631, was Richard Hudson, the son of the famous Arctic Explorer, who in 1647 became Chief in the Bay and died the following year. An accident has preserved to us several letters from the Factory at Pettapoli to the Agent at Masulipatam which shows how injustice was done to the people. The local Governor cut off the head of a village headman, for not sowing corn; and the headman quietly collected a large number of men to give him battle and have his revenge! The interest of the volume, however, centres in the records it brings together showing the attempts made to establish a permanent factory or factories in Orissa or Bengal. Little has been known hitherto of these attempts and the letters collected in Mr. Foster's present volume will help in arriving at a satisfactory statement of this part of early ventures from the Madras coast to find the long looked for foothold in Bengal. The attempt of 1633 received deserved attention. The same year, William Methwold became President at Surat, and his letters show that he was able at the business of his masters and honest in their transactions. There are many other interesting letters in this volume which throw fresh light on the history of the period.

TOPICS FROM PERIODICALS.

Indian Social Reform.

The current number of the *Young Men of India* contains an article on the subject of "Indian Social Reform" from the pen of Mr. K. Natarajar, the Editor of the *Indian Social Reformer*, who starts with the proposition that every reform is a movement from the particular to the general. In India, the writer says, the social reform movement began at first as a movement for the removal of one special hardship.

The abolition of *sati* or the practice of Hindu widows being burnt alive with their husbands' corpses, was the first measure of social reform in India under British Rule. The readiness with which the masses acquiesced in the suppression of this terrible practice, was due to the fact that the custom prevailed only among a small section of the population. The discussions about *sati* led some men to ask if the probability of being burnt alive was the only hardship associated with widowhood among the Hindus. They enquired if the custom of compelling young widows, often mere girls, who had never been wives, to remain single all their lives, was either just or humane or conducive to morality. They found that enforced celibacy was merely the culmination of a course of asceticism imposed on these poor victims of custom. Hindu widows, regardless of age, were required to shave their heads clean, to eat only once a day, and to fast altogether at frequent intervals, and generally speaking, to lead a hard and joyless life. Not that they always did so. Flesh and blood would sometimes revolt against the tyranny of custom, and then there were scandals ending not rarely in the deportation of respectable young women to the Andamans or their condemnation to terms of imprisonment.

Men like Iswar Chandra Vidyasagar started a movement against the custom of enforced widowhood and its concomitants; but the conservatives tried to oppose it outright and even now there continues to be a faction in the matter of social reform movement.

Says the writer:—

Why should there be young widows in such large numbers as there were in Hindu Society? If there were no young widows, the question of re-marriage would not be the urgent question that it was. Was it not because girls were married at tender ages that there was such a crop of child-widows and girl-widows. And, moreover, infant marriages were often attended by other evils. They led to early maternity, very often made the girl mothers and surly maternity, physical wrecks for the rest of their lives, if it did not mercifully kill them outright. Thus begin the movement against infant and early marriages. But woman had not only a body but a mind. Most of the evils and sufferings which were her lot, would disappear if she were educated enough to plead her own cause, to know what was good for her and to distinguish what was rational and what was superstitious in social customs. Therefore, said the reformers, education of women must be a plank in our platform.

What is wanted is the education and elevation of the position of women, and in all the reforms relating to the position of women, the writer says, the Bombay Presidency has made greater progress than any other part of the country. "More girls are being educated in schools and colleges, more re-marriages of widows take place every year, and among people of the highest educational and social position, more girls remain unmarried until they grow to womanhood, in Bombay than in other parts of the country. The Brahmos of Bengal are very advanced in these respects, but they are but a small fraction of the population of the province, from which, moreover, they rather stand apart, unlike the reformers on this side."

Coming to another head of the social reform movement, namely, the caste system, the writer says:—

The Brahmo and Arya Samajists, starting with the Fatherhood of God and its natural corollary, the Brotherhood of man, would, of course, come into conflict with caste earlier than the secular social reformers. But the Arya and Brahmo Samajas are only incidentally social reform movement, and this article deals solely with the social reform movements as unaffected by any religious creed or formula. The inclusion of caste reform in this sense was to a large extent the result of the growth of the national sentiment as embodied in the National Congress. When the National Social Conference was started two years later, as a sister movement to the National Congress, by men who were most of them leaders of the latter movement it was inevitable that the Conference should give a large place in its programme to the social aspect of the national movement. Even yet, the attitude of the National Social Conference towards caste is far from being definite or consistent. Its most prominent leaders have denounced caste, and several of them do not observe caste in their own lives. But the Social Conference as such has only on rare occasions embodied the amalgamation or the abolition of castes as a direct object in its resolution advocating the fusion of subcastes, leaving the question of the main castes open. Meanwhile, within the last few years, the position of the depressed classes has begun to press upon the conscience of Hindu reformers. The operation of Christian missions, the agitation of the Moslem League, and quite recently, the much discussed Gait circular proposing to enumerate the depressed classes at the forthcoming census separately from the Hindus, have lent added stimulus to the awakening conscience of Indian reformers.

The principles by which the question of education should be governed are: Firstly, the education of the people should be as much as possible in the hands of the people; secondly, the popular control over our educational institutions should not be lightly interfered with until it has been plainly shown that popular control has been found altogether wanting.—MR. LALMOHAN GHOSE.

Race and Colour Prejudice

Miss H. M. Howsin has a paper on "Race and Colour Prejudice" in the pages of the April number of *The Imperial and Asiatic Quarterly Review*. The individuality, she says, is well-rooted in a nation and so racial prejudice becomes a fetter and if not cast aside, stultifies and paralyzes the expanding life by cutting it off from all those stimulating, maturing, modifying and corrective influences which are essential for perfecting national evolution, and which it can obtain only by sympathetic contact with the culture, philosophy and polity of other nations. Miss Howsin exemplifies thus in national concerns by instancing the case in individuals:—

Those in whom race and colour prejudice is most violent are the mentally and ethically immature, ignorant, narrow-minded, and superficial persons. They are concerned with and governed by *local forms* in matters of thought, culture, politics, religion and conduct—in fact, in all that constitutes their life. Whereas I think it will be found that those who, realising the accidental nature of form, study rather the meaning and nature of the life manifesting so variously in different parts of the world are inevitably free from race and colour prejudice, and are, moreover, frequently attracted to those of a different nationality, because, on the one hand, they find in the foreigner qualities complementary to their own, and, on the other, the differing form (objective and subjective) constitutes no barrier to the realization of inner sympathy.

Miss Howsin gives out two immediate causes by which race prejudice is artificially created and stimulated by unnatural conditions, by a reversal of the true and normal relation between nations and races.

Should through extraneous reasons, one civilized nation become subject to another, and especially if the subject race or nation, though different in colour, is not inferior, but perhaps even superior, in parentage and mental culture, then, because the relation is essentially artificial and forced, there is this liability to irruptions of racial feeling, more especially, perhaps, on the part of the dominant nation, possibly because of an unconscious desire to continually affirm a superiority which cannot be universally proved, and which it may in the end be impossible to even outwardly maintain.

Another point is the relation of race prejudice to patriotism.

Patriotism is the unselfish love of one's own country; if pure and healthy it naturally grows into the deeper and diviner love for all nations—it becomes world-wide and international. But like other manifestations of life, it is subject to disease. Race prejudice is the cancer of patriotism, converting one of the noblest national virtues into one of the most contemptible and demoralizing of passions. From these considerations it is clear that a nation which still suffers from this grave defect is thereby unfitted to govern another, since race prejudice means limitation, ignorance, blindness, in the very direction where the fullest understanding and sympathy essential.

Miss Howsin goes on to bring a "sinister" charge against the British people in that they have racial and colour prejudice—"sinister because, as we have seen, it is essentially a barbaric characteristic natural to a state of ignorance, of narrow experience, of limited mental and ethical capacity." And she gives out instances from books and magazines to show that the colour prejudice is not confined to white residents in India and is observable even in England.

Coming to the excesses indulged by a section of the Anglo-Indian Press, Miss Howsin remarks that "perhaps the most ominous aspect of the whole situation is that the Government appears to sanction this inexcusable state of things because of its attitude with regard to the Anglo-Indian Press. More reprehensible, more mischievous, because more widespread and more authoritative, than the action of individuals are the printed words of many of these Journals."

She considers it is time to realise that the task before the English is the complete eradication from among them of this senseless and harmful passion, which dishonours the men or women who exhibits it and the country they represent.

Miss Howsin thus concludes:—

We cannot undo what has been evil in the past but let us all strive together now so that future generations may not say of us that England was given one great, one special and unique opportunity; that it was open to her to enrich and revivify the whole content of her national life and experience by sympathetic intercourse with the soul of a great people; that it was open to her to give freely of her best—and she has got a best to give—and to receive as fully, as generously, in return, but that because of an ignorant and senseless prejudice she lost an opportunity—she failed. That failure will be *our* failure. *The responsibility rests with us.*

In India that haughty spirit, independence, and deep thought, which the possession of great wealth sometimes gives, ought to be suppressed. They are directly adverse to our power and interest. The nature of things, the past experience of all governments, renders it unnecessary to enlarge on this subject. We do not want generals, statesmen and legislators: we want industrious husbandmen.—Mr. William Thackeray (A Madras Civilian).

Bureaucracy and Empire.

The April number of the *Positivist Review* contains an article on "Empire and Decadence," from the pen of Mr. Ali Mumtaz who begins with the observation that never will Empire combine with Democracy, and every scheme of so-called Democratic Imperialism involves two ideas which are contradictory, hostile and impossible to reconcile. The one, the writer says, generates conditions characteristic of centralisation, the other decentralisation.

Empire necessitates bureaucracy, and the bureaucrat must both concentrate power in his own hands and promptly suppress the first appearances of revolt. He regards a conciliatory spirit as the symptom of a weak government, and he congratulates himself when the insurrectionary temper, driven into subterranean channels, seems to have been dissolved. In reality, this temper grows stronger and gathers momentum, rises again to the surface, and ends in difficulties which are beyond the possibility of calm adjustment. The resistance of the bureaucrat to the tendencies of emancipation naturally evokes a counter-tendency which despises authority and draws the people together in strong race-consciousness. The machinery of repressive legislation, when used to check revolt, often ends in removing the most elementary civic rights. And when things have come to this pass, it is not surprising if religious zeal combines with political indignation in the subject race and adds a peculiar bitterness to the struggle. The demarcation of ruler and ruled in India has resulted in an odious duplication of social institutions. Such distinctions create reciprocal contempt and bad blood.

The autocracy of an Imperialist passes through a scale of variations, from brutal assertion to paternal despotism. In any case, he overvalues his office and importance, and depreciates the aspirations and self-sacrifice of the native. His bearing too often betrays the insolent pride of race, and even in the domestic politics of his own country he is apt te despise the inferior masses and to resist measures that aim at improving their status and character. Imperialism, whether expressed in its higher representatives or its rank-and-file, usually entertains a perpetual jealousy of extension of enfranchisement, whether at home or abroad. Such an attitude and such a policy inevitably injure the moral quality of the race. One sees an illustration in the suggestion seriously made by the late Sir Henry Maine—that a caste should be created in India whose sole caste-rule should be obedience to the English Crown. A proposal to import a negro army has also been constantly repeated.

To the Sociologist, the writer says, these facts admit of but one interpretation:

A ruling race may have begun by prizing liberty at home; but if it persists in imposing political disabilities in other parts of its Empire, it will risk the loss of the political freedom which it took so many centuries of conflict to win. It tends to corrupt the source of its own virility. The Imperialist conception cannot be reconciled with the free civic spirit and cheerful service of the State which should lie at the basis of free government.

Writing on the effects of bureaucratic rule in India, Mr. Ali Mumtaz observes:—

An alien government may mechanically preserve peace and build up a business-like civil service method, but whether in these spheres or that of education, its measures will remain barren so far as affecting the real inner life of the people is concerned; and this is due to an inevitably one-sided psychology and subjective inability to understand the native view and to comprehend the native social conscience. There is a mental quality in the Indian community which both passively and actively resists the imposition of Western habits and customs, however well adapted they may be to European conditions. Britain and India have two totally different "*milieus*". The progress of the world does not imply the creation of a uniform "*milieu*" for all nationalities. It implies, a free co-ordination of various types of humanity. It implies the endeavour of each national unit to advance in a direction determined by the world-conscience, but in its own way and along its own traditional road. Hence, we must look to national movements as the co-operating instruments of world-reform. Nothing effective in this direction can be done by interference, benevolent or violent, with any national self-development. Each national movement must be left to take account of its peculiar instincts, and express its peculiar aspirations towards the common end of humanity. Undoubtedly, it should and will borrow from the general stock of science and art and civic experience, but it must assimilate these elements spontaneously and not under foreign coercion or even foreign patronage.

India's Finance and Defence.

Colonel L. H. Grey, C. S. I., contributes an article on the above subject to the April number of the *United Service Magazine* and the following are his observations:

(1) The existing means of India's defence are dangerously inadequate.

(2) The British taxpayer is unlikely to accept any increase of his burden already borne for that defence.

(3) India's lack of means is due to surrender, by the British administration, of the State's claim on the produce.

(4) This mistake is irretrievable by the British, and it will not be retrieved, but aggravated (as will be the accessory administrative errors indicated in M. Chailley's 'L'Inde Britannique') by devolution of power to Indians on the present democratic lines.

(5) These democratic lines are unsuitable to India, inconsistent with her traditions and uncongenial to her people; whereas the Native State system is adapted to the country and does already afford that Home Rule, at which we aim, to 43 per cent. of the area and above one-fifth of the population of India.

(6) The extension of the Native State system would retrieve our administrative, and especially our financial mistakes and would provide adequate funds and troops for the defence of India.

The Special Marriage Bill.

Dr. Satish Chandra Banerjea has a lucid article on this subject in the April issue of the *Modern Review* in which he traces the history of legislation in the matter. The validity of Brahmo marriages was in doubt and Sir Henry Maine was approached and he drafted a Bill, which, however, was never passed, and which was proposed to be confined to natives of British India who did not profess the Christian religion and who objected to be married in accordance with the rites of the Hindu, Mahomedan, Buddhist, Parsee or Jewish religion. Ultimately, the Act of 1872 was passed which required that parties to a marriage under it should sign a declaration that they do not profess the Christian, Jewish, Hindu, Mahomedan, Parsee, Buddhist, Sikh or Jaina religion. This meant that those who did not want to follow the ceremonies of Hindu marriages, but still wish to remain within the Hindu religion cannot do so, for they have to make a declaration which is against their conscience. Mr. Bhupendra Nath Basu, in the Bill which he recently introduced in the Imperial Legislative Council, proposes that the scope of the Act of 1872 should be extended by including within its purview the case of persons who have conscientious scruples to make the above declaration, and who yet wish to contract marriages the validity of which is doubtful. Mixed marriages of the kind do take place, *e. g.*, Brahmo marriages, and it is public policy that the law should take note of them and recognise them. This is what the Bill proposes to do, though it will be within the power of Hindus who may object to such marriages to bring all the forces of social boycott into play against them. The Bill proposes to do two things: to make marriages between people of different religions, different castes and different sub-castes of the same caste all legal. There is no doubt about the fact that according to the ancient law books, marriages of the latter kind were legal, though such have not taken place latterly. Legal decisions in India have, however, rendered the point very doubtful, and it is for this reason that the Bill has been brought forward. As for the first kind of marriages, that is, between those professing different religions, there might be some objection to extend to them all the benefits of the Hindu law of inheritance, and Mr. Basu has himself, out of difference to the opposition, promised to confine his Bill to Hindus only. Dr. Banerjea says:—

It should be clearly realised that the proposed amendment of the law is not an attack, either covert or overt, upon the citadel of orthodoxy. Any discussion as to the origin or utility of the caste system amongst the Hindus is therefore irrelevant. With the object of removing misapprehension it seems desirable to state plainly that a marriage under the Special Marriage Act is not intended to dispense with the performance of such rites and ceremonies as the parties may be prepared to celebrate. It should also be stated that the effect of the registration of a marriage under that Act will not be to establish the title of the parties to belong to any particular caste or class.

Toru Dutt.

The Rev. John Hector contributes an appreciative notice in the March number of the *S. C. College Magazine* on 'Toru Dutt,' the famous poetess of Bengal. From her childhood she gave promise of inspired poetry and during the short span of life she enriched the English literature by her poetic genius. While in her thirteenth year Toru Dutt and her sister accompanied their father for their education and returned with him to Calcutta in November, 1873.

In these four years the literary and artistic powers of which the two sisters, who were very deeply attached to each other, had early shown themselves possessed, were carefully cultivated. Not however on the ordinary conventional lines. They seem to have been allowed to develop freely after their own bent. "Excepting for a few months," Mr. Dutt writes, "Aru and Toru were never sent to School, but they sedulously attended the lectures for women in Cambridge, during our stay in England." "Both the sisters," he also tells us, "kept diaries of their travels in Europe." Intercourse with gifted men and women of letters they also seem to have freely enjoyed and greatly profited by. Not the least remarkable trait of Toru's mind was her wonderful memory. She could repeat almost every piece she translated by heart and wherever there was a hitch it was only necessary to repeat a line of the translation to put an end to it, and draw out of her lips the whole original poem in its entireness. And then he adds in words which all students whether in India or elsewhere will do well to ponder: "I have already said, she read much; she read rapidly too; but she never slurred over a difficulty when she was reading. Dictionaries, lexicons, and encyclopædias of all kinds were consulted until it was solved, and a note taken afterwards; the consequence was that explanations of hard words and phases imprinted themselves, as it were, in her brain."

Toru Dutt obtained permission from Mademoiselle Clarissa Bader to translate her work entitled "La Femme dans L'Inde Antique." Her illness and death prevented her carrying out what had become a deep-seated desire.

"The regret that rises within me," says the Reverend gentleman, "as I read Toru's little volume of poems is, after all, not that so much early promise was prematurely blighted, but that the millions of Toru Dutt's Indian sisters are still kept to such an extent in the bonds of ignorance and superstition."

Biology as a Factor in Education.

Prof. D. L. Dixit, contributes an article on "Biology as a Factor in Education" to the April number of the *Ferguson College Magazine*. He considers some special features that Biology possesses as an educational value and they are:—In the first place, the scientific method used in the study of the subject.

Here the normal operations are four in number:—(*a*) Observation of facts, (*b*) Classification and induction, (*c*) Deduction, and (*d*) Verification. This science is first Inductive and then Deductive. Here facts are observed directly from Nature and therefore the information obtained is always first-hand. Besides this the objects are observed by all the senses actively engaged so that a Botanist or a Zoologist is not satisfied with simply seeing them but he draws, colors, models, in fact, uses every possible means of observation to re-assure himself.

Secondly, the study of Biology has a hold on the finer feelings.

The objects with which it deals are the sources of pleasure to many of us; and consequently its study would lead us to seek the beauties of natural object. It will furnish sources of pleasure which are deep and lasting and its relations to human life are so numerous and intimate that its study would provide pleasure for the old and young alike. It enables us to seek the beauties of natural objects and develops the æsthetic side of our nature.

Further a mind that is conversant with different sources of pleasurable thought is very resourceful and performs with comparative case any work that may fall to one's lot.

What are the ways in which the study of Biology influences human life in general? Mr. Dixit gives us some of the advantages and they are:—

1. When we are observing facts in Nature many a time we come across instances in which we have to confess that some of the properties thereof have not been understood. In such cases if we neglect Nature and proceed with our work, the results will not be correct. We have to draw our inferences from facts observed and therefore we should "sit down before facts as a little child, be prepared to give up every preconceived notion, follow humbly wherever and to whatever abysses Nature leads," or we shall learn "nothing." If we follow such a course it will cultivate in us intellectual honesty.
2. The study of Biology prepares us against any unqualified despairs.
3. The study of Biology greatly influences the sanitary condition of a people.
4. The help that agriculture gets from Biology in general and Botany in particular, is too well-known to be mentioned here.
5. Many social problems are dependent upon the principles of Biology.

A Governing Unit for the Empire.

Mr. J. H. Allen contributes an article on this subject to the March number of the *Empire Review*. Among the subjects to be discussed at the Imperial Conference the question of an Imperial Council of State with representatives from the different parts of the Empire to advise the Imperial Government on matters of state, has been taken up by New Zealand. The advantages of Federation are summed up in the passages below:

There is every reason to suppose that the wider flung the individual parts, the more successful the federation: for each unit has freer scope to practice the self-development and local government upon which federation is built, while bickering and jealousies become less likely. The Federal Body will be given a few subjects of great general importance to discuss, but their meetings will soon be over, and the delegates will be back in the local Parliaments, having gained a knowledge of the Motherland and having matched their minds with representatives of other portions of the Empire. Elasticity of ideas, not rigid standards of procedure and action, will mark the course of the governing unit, and local interests are not likely to conflict, because the range of powers will cover general questions where uniformity is necessary and possible.

The proposal is disapproved by people who are at enmity with the existence of the Empire. Their objection may be met thus: The larger the unit, however, the less in proportion is the expense of its defence, and should the Empire hinge away into divisions the total cost of ensuring security would be a heavier burden than it is to-day.

Against the view that when business is divided between the local parliaments and the federal councils, the Historic mother of Parliaments will degenerate to the standard of a debating society it may be urged that the veneration for the mother of parliaments will not slacken in any way before the new ideal. There will be two centres of dutiful affections instead of one as hitherto.

The question of distance is nothing. People can flock to the place of the Imperial Conference from one end of the world as quickly from the other in these days of improved navigation.

The objections may be thus classified. (1) That it would be impossible to get delegates to England; (2) that when there they would lose touch with their constituencies and promote discord by injudicious interference; (3) that there would be nothing for them to do.

The Idea of a Plague Mission.

In the Phalguna number of the *Vedic Magazine and Gurukula Samachar*, appears an article on this subject by Jagadish Sahai Mathur, B.A., B.L. Among the evils that the appearance of the fell disease has produced in India should be counted the estrangement of man from man and the want of sympathy. Even the near and dear desert a plague patient and fly away for self-protection. The writer is thus of opinion, that what is wanted to fight the plague is not so much allopathy or homeopathy but sympathy.

This sympathy, he says, can be shown to plague patients by consoling them and encouraging them and by getting such medical aid and nursing as is required and keeping the attendants safe from contagion. In view of this he proposes that a mission should be started on the following lines :—

"(1) It may be called a mission for the relief of persons suffering from plague. (2) A number of capable, intelligent, hardworking and self-sacrificing men should form themselves in a body, whose combined object and effort should be for the good of the Indians and humanity. (3) Among these a sufficiently good number should be medical men, preferably experts in the treatment of plague. (4) All these should be formed into several branches, each branch to be assigned to one or more centres of plague, as the number of the branches permit. These centres might consist of districts or cities as the case may be. (5) These doctors should have a good and well-paid menial and nursing staff about them, and be provided with a copious supply of well-tried plague medicines and appliances. (6) At each centre a healthy site be chosen aloof from but not at an inaccessible distance from the habitation, and a spacious and well-ventilated building be constructed there to accomodate a good and well-equipped indoor and outdoor dispensary. (7) The business of these branch societies would be that, as soon as they learn of the outbreak of plague at any place within their jurisdiction, they should reach the spot, offer their help to the people afflicted, giving them necessary instructions and advice how to protect themselves from an attack, attend upon a patient by his bedside, give medicines, preventive and curative, encourage the people to face calamity manfully, extend hope of recovery to the patients, inspire trust in God, nurse them at their home or in the wards, give diet and clothing, and so forth. Their work may extend to places outside their jurisdiction if necessary and possible. (8) All this help shall be rendered free of all charges, in the first instance, especially to the poor. It should be made optional with the patients and their friends to make any payments or grants in aid of the mission they like. (9) These branch societies will try to make themselves as popular with the people as possible, and to co-operate with the local administration as much as may be consistent with their aims and purposes. (10) These branch societies will be guided and controlled from one central association and fed from one central Fund.

For the effective working of the scheme sketched out above what is wanted is men and money. There need not be much difficulty about money as it is wanted for a philanthropic object concerning the health of a nation. To get a band of self-sacrificing young men is very difficult especially in a matter affecting the lives of the workers. This should appeal to the young men of the country in view of the fact that it is a far nobler fact to serve a dying man than to do hundreds of other things. The name of *Sadhus* can supply some. Against the view that Government should take proper action in the suppression of plague, he urges that lucid workers of Government cannot be made to have sympathy which this band of self-sacrificing young men can evince.

Lastly, he appeals to the Arya Samaj as the most fitting body to undertake missions of this kind, inasmuch as it has given to the world martyrs in the several spheres of action which they have undertaken.

THE YOGI.

By Sadie Bowman Metcalfe.

I am the smiling sky, the tranquil sea ;
The angry storm am I, that breaks o'er me.

I am the radiant star, lighting the sea,
Guiding my boat afar—over the wreck of me.

I am the land I seek, shining through mist and fire;
Aye, even the highest peak am I, of my desire.

Nor shall unfriendly gods, guarding its golden gate,
Lose me my port at last, for I, myself, am Fate !

The Story of Nur Jehan.

Mr. N. C. Laharry recounts to us in the pages of the *Indian World* some personal characteristics of Nur Jehan, the wife of the Emperior Jehangir. She was born of Persian parents, her father a poet, her mother a lady of unusually high accomplishments. The writer describes per beauty thus :—

We doubt whether the mythical Helen, the chaste Lucrece, or the far-famed Cleopatra were ever a match for this Mogul lady. A woman with the graceful profile of an Egyptian princess, with the love-softened face of a Grecian goddess, stamped with the impress of intellect, emotion, and spirituality—such was Nur Jehan, the Empress of Hindustan, Persia's "gift" to India—the only empress in the East who was not merely a queen-consort.

Her maiden name was Mirhunissa, the sun of women. Brought up in the court of Akbar, she grew up a flower of beauty. She studied music and painting and wrote verses. Salim, Akbar's heir, fell in love with her and asked leave to marry her.

This was contemptuously refused—the proposal of a scion of the royal house of Tamerlane marrying a girl with no pretensions to respectability.

In the course of time Salim ascended the throne as Emperor Jehangir, and his Rajput wife died. The memory of his early love was yet alive and fast approaching a point which, in kings, brooks no denial. Mirhunissa, in the previous reign, had been married by the emperor, in order to guard against mischief, to one Sher Afghan, the lion-slayer, who had accordingly been appointed the Subadar of Burdwan. This man possessed remarkable bravery and great popularity.

In order to obtain possession of Mirhunissa, Jehangir had her husband assassinated ; but her widow disdainfully refused to marry her husband's murderer for four long years, during which the Emperor ardently pressed his suit. At the end of that time the memory of her early love revived and she consented to marry. She was installed as favourite queen under the title of Nur Mahal, which later became Nur Jehan Begum.

"Before I married her," Jehangir has left it on record "I never knew the true meaning of marriage." She soon gained a complete ascendency over the king and ruled the vast empire with Jehangir as the nominal emperor. "Nur Jehan is wise enough to conduct the matters of State," said the Emperor, "I only want a flask of wine and a piece of meat to keep me merry."

At the age of twenty-six when other empire-rulers abandoned themselves to the gaieties and pleasures of life, Nur Jehan seriously set herself to the exercise of the sovereignty which both the people and the king had willingly granted to her. She would sit in the balcony of her palace while the nobles would present themselves (as to a king) and listen to her dictates. Coins were struck in her name ; she signed all "farmans" jointly with the king. She directly managed all affairs of State and honours and patronage of every kind were at her disposal. She had everything at her command and yet, be it noted to her glory she never misused any power.

She made her influence felt in every sphere of life. The Moghul Court became magnificent owing to her taste and liberality. She was charitable to a degree and ever mindful of making provisions for the destitute and the helpless.

Two of her personal characteristics that require special mention were her qualities of consummate generalship and of skilful hunting. In her former capacity, her rescue of Jehangir from the hands of Mahabat Khan is a matter which every student of Indian history lays particular stress on as exhibiting powers that stand on a level with those of some of the great generals of the world. In hunting she indulged whenever freedom from State affairs and other duties permitted her to do so.

In Nur Jehan most of the elements, if not all, that constitute our conception of beauty proper were prominent. Intellectually, she stood amongst the highest type that the world has ever seen ; from an æsthetic standpoint, she possessed all the charms and graces that have ever adorned classic beauty ; emotionally she was endowed with all those noble feelings and sentiments that can continually retain the love of an Oriental monarch. As a commander-in chief she was very much like a Joan of Arc ; as a ruler of a State an anticipation of Bismarck, a Madame de Staele; as the guardian of her people a Queen Elizabeth ; but as an empress and a woman the name of Nur Jehan stands coupled with that of no single woman either in the East or the West.

Moral Service of the Intellect.

Dr. Lewis R. Farnell contributes an interesting and well-reasoned paper on the "Moral Service of the Intellect" to the April number of the *Hibbert Journal*. He concludes his paper to use his own words, with the following dogmatic judgment. Civilised traditional morality is not the outcome of an intellectual utilitarianism, still less of divinely infallible instincts working towards the conservation and betterment of our race; but rather the product of long generations of emotional men strongly wanting certain ends, but liable to violent exaggeration of sentiment that impeded the all-round play of ethical reason.

Moral progress in the future of our race may depend on two conditions: that the intellect should work more powerfully in the moral sphere without weakening in us the moral appreciation of values ; and again, that the best intellect of man should work "socially," and yet retain its freedom, without which it will not work at all.

The Whole Duty of the Buddhist Layman.

The *Buddhist Review* for January, February, March 1911, has an article on the subject by Robert C. Childers. He gives a brief introduction to the sermon in which he says that he translated this from the original Pali text. There was already an English translation of the sermon by the Wesleyan Missionary Gogerly. But the writer has been able to correct a great number of errors in Gogerly's translation. He had also to somewhat vary the wording in order to preserve the spirit of the original. However, Gogerly's translation has been of immense help to him.

The sermon is said to have been addressed by the Buddha, while at Rajagraha, to the Young-house Udder Sigala. It is in the form of a dialogue. The Buddha says that the four following actions are distinctions of life, theft, impurity and lying. The four evil states that tempt men to sin according to him, are partiality, anger, ignorance, and fear. The six evils that bring about dissipation of wealth are strong drink, theatre going, evil companions, gambling, wandering about the streets at night and idleness. These, he says, lead a man to poverty and utter misery. The evils attendant upon each of the six main evils are very clearly dwelt upon and the way in which each leads a man to ruin is very lucidly explained.

There are some, he says, who seem to be friends, but are really enemies in disguise. These are the rapacious friend, the man of much profession, the flatterer and the dissolute companion. The wise man should avoid these, judging from their actions and would fly far away from them as if beset with danger. The true friends are: the watchful friend, the friend who is the same in prosperity and adversity, the friend who gives good advice, and the sympathising friend.

The disciple of the holy sages is said to guard the six quarters. Parents are the east quarter, teacher the south, wife and children the west, friends and companions the north, spiritual pastor, the zenith, and the servants and defendants the nadir. The manner in which each should be guarded has been beautifully explained. He who worships these six quarters, will bring no dishonour to his family.

The whole is an ethical and moral code stating at length the several duties required of a householder and the way in which he should carry them out.

The Mohammadans as Rulers of India.

The April number of the *Moslem Review*, a quarterly review of current events, literature and thought among Mohammadans and the progress of Christian Missions in Moslem lands, opens with an article on the above subject from the pen of the Rev. A. S. Crickton. The writer says thus of the state of India when the Moguls entered Hindustan.

The Moguls, like the British, were aliens to Hindustan. They differed in language and in religion from the people whom they governed. They found when they came, a conglomeration of warring races, each fighting for its own hand, and a mass of ancient custom and tradition, whose inertness was a formidable barrier then, as it is to-day, to the domination of a foreign power. The empire of the descendants of Timur was the first serious effort to do what has now been done by the British, namely, to unite all these conflicting elements into one whole and to administer that whole on principles of justice and humanity.

After giving out in detail the characteristics of the Mohammadan rulers Babar, Akbar, Jehangir Shah-Jahan and Aurangazeb the writer thus concludes his interesting observations :—

India is a wonderful land with a wonderful history, and there are few chapters in that history which better repay study than that which deals with the Mogul Empire. The bold and poetic Babar, the kind but weakly Humayun, the masterly Akbar, the besotted Jehangir, the luxurious Shah-Jahan, and that human riddle Aurangazeb, were once no mere names but living men of flesh and blood. They played a notable role in Indian history and in the history of the world. The empire which they founded and maintained is one of the few that deserve to be called great. They merit, therefore, a closer study than has been generally accorded to them. More especially do they deserve it at the hands of the British race which is called to live in the same land and to deal with the problems which they endeavoured to solve.

ESSAYS ON INDIAN ART, INDUSTRY AND EDUCATION.—By E. B. Havell, late Principal of the School of Art, Calcutta. The subjects dealt with are "The Taj and Its Designers," "The Revival of Indian Handicraft," "Art and Education in India," "Art and University Reform," "Indian Administration and Swadeshi," "The Uses of Art." Price Re. 1-4. To Subscribers of the "Indian Review," Re. 1.

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QUESTIONS OF IMPORTANCE.

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The Hon. Mr. Gokhale's Education Bill.

At the last meeting of the Imperial Legislative Council, the Hon. Mr. Gokhale asked for leave to introduce his Elementry Education Bill. He said :—

"My Lord, I rise to ask you for leave to introduce a Bill to make better provision for the extension of elementry education throughout India. Hon. Members will recollect that about this time last year the Council considered a resolution which I had ventured to submit to its judgment recommending that elementary education should gradually be made compulsory and free throughout the country and that a mixed commission of officials and non-officials should be appointed to frame definite proposals. In the debate which ensued on the occasion, fifteen members including the Home Member, the Home Secretary and the Director-General of Education took part. There was then no separate portfolio of Education and educational interests rubbed shoulders with jails and the police in the all-comprehensive charge of the Home Department. In the end, on an assurance being given by the Home Member that the whole question would be carefully examined by the Government the resolution was withdrawn.

"Twelve months, my Lord, have elapsed since then and the progress which the question has made during the interval has not been altogether disappointing. In one important particular indeed, events have moved faster than I had ventured to hope or suggest. One of the proposals urged by me on the Government last year was that education should, to begin with, have a separate Secretary and that eventually there should be a separate Member for Education in the Governor-General's Executive Council. The Government, however, have given us at one bound a full-fledged Department of Education and the Hon. Mr. Butler has already been placed in charge of it. My Lord, the Hon. Member's appointment to the new office has been received with general satisfaction, and it is recognised on all hands that he brings to his task a reputation for great practical capacity. What I value, however, even more than his practical capacity is the fact that the Indian sun has not dried the Hon. Member, and that he has not yet shed those enthusiasms with which perhaps we all start in life, and without which no high task for the improvement of humanity has ever been undertaken.

"I think, my Lord, the creation of a separate portfolio for Education brings us sensibly nearer the time when elementary education shall be universal throughout India. That there is a strong demand for this in the country, a demand moreover daily growing stronger, may be gathered from the fact that since last year's debate the question has been kept well to the fore by the Indian Press, and that last December resolutions in favour of compulsory and free primary education were passed not only by the Indian National Congress at Allahabad, but also by the Moslem League which held its sittings at Nagpur. On the Government side, too, the declaration made in the House of Commons last July by the Under-Secretary of State for India that one of the objects of the creation of the new Education Department was to spread education throughout the country, the significant language employed by your Lordship on the subject of education in your reply to the Congress Address at the beginning of this year, and the Educational Conference summoned by the Hon. Mr. Butler last month at Allahabad,—all point to the fact that the Government are alive to the necessity of moving faster, and that it will not be long before vigorous measures are taken in hand to ensure a more rapid spread of mass education in the land. The present thus is a singularly favourable juncture for submitting to the Council and the country the desirability of a forward move such as my Bill proposes, and I earnestly trust the Council will not withhold from me the leave I ask to introduce the Bill.

"My Lord, I expect the Government have now concluded their examination of my proposals of last year and perhaps the Hon. Member will tell us to-day what conclusions have been arrived at. The part of the scheme to which I attached the greatest importance was that relating to the gradual introduction of the principle of compulsion into the system of elementary education in the country, and that part is now embodied in the Bill which I wish to introduce to-day. My Lord, an American legislator, addressing his countrymen more than half a century ago, once said that if he had the Archangel's trumpet the blast of which could startle the living of all nations, he would sound it in their ears and say: 'Educate your children, educate all your children, educate everyone of your children.' The deep wisdom and passionate humanity of this aspiration is now generally recognised and in almost every civilised country the State to-day accepts the

education of the children as a primary duty resting upon it. Even if the advantages of an elementary education be but no higher than a capacity to read and write, its universal diffusion is a matter of prime importance, for literacy is better than illiteracy any day and the banishment of a whole people's illiteracy is no mean achievement. But elementary education for the mass of the people means something more than a mere capacity to read and write; it means for them a keener enjoyment of life and a more refined standard of living. It means the greater moral and economic efficiency of the individual. It means a higher level of intelligence for the whole community generally. He who reckons these advantages lightly may as well doubt the value of light or fresh air in the economy of human health. I think it is not unfair to say that one important test of the solicitude of a Government for the true well-being of its people is the extent to which, and the manner in which, it seeks to discharge its duty in the matter of mass education; and judged by this test the Government of this country must wake up to its responsibilities much more than it has hitherto done before it can take its proper place among the civilised Governments of the world.

"Whether we consider the extent of literacy among the population or the proportion of those actually at school or the system of education adopted or the amount of money expended on primary education, India is far, far behind other civilised countries. Take literacy. While in India according to the figures of the Census of 1901, less than 6 p. c. of the whole population could read and write, even in Russia, the most backward of European countries, educationally, the proportion of literates at the last Census was about 25 p. c., while in many European countries as also in the United States of America and Canada and Australia, almost the entire population is now able to read and write. As regards attendance at school I think it will be well to quote once more the statistics which I mentioned in moving my resolution of last year. They are as follows:—'In the United States of America 21 p. c. of the whole population is receiving elementary education; in Canada, in Australia, in Switzerland and in Great Britain and Ireland the proportion ranges from 20 to 17 p. c., in Germany, in Austria Hungary, in Norway and in the Netherlands the proportion is from 17 to 15 p. c., in France it is slightly above 14 p. c., in Sweden it is 14 p. c., in Denmark it is 13 p. c., in Belgium it is 12 p. c., in Japan it is 11 p. c., in Italy, Greece and Spain it ranges between 8 and 9 p. c., in Portugal and Russia it is between 4 and 5 p.c., whereas in British India it is only 1·9 p. c.'

"Turning next to the systems of education adopted in different countries, we find that while in most of them elementary education is both compulsory and free, and in a few, though the principle of compulsion is not strictly enforced or has not yet been introduced it is either wholly or for the most part gratuitous, in India alone it is neither compulsory nor free. Thus, in Great Britain and Ireland, France, Germany, Switzerland, Austria Hungary, Italy, Belgium, Denmark, Norway, Sweden, the United States of America, Canada, Australia, and Japan it is both compulsory and free, the period of compulsion being generally six years, though in several of the American States it is now as long as nine years. In Holland, elementary education is compulsory, but not free. In Spain, Portugal, Greece, Bulgaria, Servia and Roumania it is free and in theory compulsory though compulsion is not strictly enforced. In Turkey, too, it is free and nominally compulsory, and in Russia though compulsion has not yet been introduced it is for the most part gratuitous.

"Lastly, if we take the expenditure on elementary education in different countries per head of the population, even allowing for different money values in different countries, we find that India is simply nowhere in the comparison. The expenditure per head of the population is highest in the United States, being no less than 16*s*; in Switzerland it is 13*s*. 8*d*. per head, in Australia 11*s*. 3*d*., in England and Wales 10*s*., in Canada 9*s*. 8*d*, in Scotland 9*s*. 7½*d*., in Germany 6*s*. 10*d*., in Ireland 6*s*. 5*d*., in the Netherlands 6*s*. 4½*d*, in Sweden 5*s*. 7*d*., in Belgium 5*s*. 4*d*., in Norway 5*s*. 1*d*, in France, 4*s*. 10*d*., in Austria 3*s*. 1½*d*., in Spain 1*s*. 10*d*., in Italy 1*s*. 7½*d*., in Servia and Japan 1*s*. 2*d*., and in Russia 7½*d*., while in India it is barely one penny.

"My Lord, it may be urged, and with some show of reason, that as mass education is essentially a Western idea and India has not been under Western influences for more than a century, it is not fair to compare the progress made by her with the achievements of Western nations in that field. I am not sure that there is really much in this view, for even in most Western countries mass education is a comparatively recent development and even in the East we have before us the example of Japan which came under the influence of the West less than half a century ago and has already successfully adopted a system of universal

education. Assuming, however, for the sake of argument that it is not fair to compare India with Western countries in this matter, no such objection can, I believe, be urged against a comparison of Indian progress with that made in the Philippines or Ceylon or Baroda. The Philippines came under American rule only thirteen years ago. It cannot be said that in natural intelligence or desire for education the Philipinos are superior to the people of India, and yet the progress in mass education made in the islands during this short period has been so great that it constitutes a remarkable tribute to the energy and enthusiasm of American ideals. Under Spanish rule there was no system of popular education in the Philippines. As soon as the islands passed into the possession of the United States a regular programme of primary education came to be planted and has been steadily adhered to. The aim is to make primary education universal. Instruction is free and the education authorities advise compulsion, though no compulsory law has yet been enacted. So great, however, is the enthusiasm that has been aroused in the matter that many Municipalities have introduced compulsion by local ordinances, and though there is room for doubt if the ordinances are strictly legal, no question has been raised and the people are acquiescing cheerfully in their enforcement. How rapidly things are advancing in the Philippines may be judged by the fact that in five years, from 1903 to 1908, the number of pupils attending schools more than doubled itself, having risen from 1,50,000 to 3,60,000. The proportion of children receiving instruction to the whole population of the islands is now nearly 6 per cent. as against 2 in British India. The conditions of Ceylon approximate closely to those of Southern India and the fact that it is directly administered by England as a Crown Colony need not make any difference in its favour. In regard to mass education, however, Ceylon is far ahead to-day of India. Elementary instruction in Ceylon is imparted by two classes of schools, Government or aided, the Government schools covering about one-third and the aided schools two-thirds of the area. In Government schools a system of compulsory attendance has long been in force, the defaulting parent being brought by the teacher before a village tribunal who can inflict small fines. In 1901, a Committee was appointed by Government to advise what steps should be taken to extend primary education in the island, and the Committee strongly recommended 'that Government should take steps to compel parents to give their children a good vernacular education.' Again in 1905, a Commission was appointed to make further enquiries into the matter and the recommendations of this body were accepted in the main by the Colonial Secretary. These recommendations were:—(1) That attendance at schools should be compulsory for boys during a period of six years in areas proclaimed by the Governor; (2) that no fees should be charged; (3) that girls' education should be pushed on vigorously; (4) that district and divisional committees should be constituted to look after the education of children in their areas; and (5) that the road cess should be handed over to these bodies to form the nucleus of an education fund. Action was first taken under the new scheme in 1908 when 16 districts were proclaimed by the Government and the official report for 1909 thus speaks of its working: 'There has been no difficulty so far and there seems to be every reason to hope that none of the difficulties which were anticipated by some of the managers of aided schools will arise. It is hoped that in the course of the present year it will be brought into working order in all the districts'. In 1909, the total number of pupils attending primary schools in Ceylon was 237,000, which gives a proportion of 6·6 per cent. to the whole population of the island.

"Within the borders of India itself, the Maharaja of Baroda has set an example of enthusiasm in the cause of education for which he is entitled to the lasting gratitude of the people of the country. His Highness began his first experiment in the matter of introducing compulsory and free education into his State eighteen years ago in ten villages of the Amreli Taluka. After watching the experiment for eight years it was extended to the whole Taluka in 1901, and, finally, in 1906, primary education was made compulsory and free throughout the State for boys between the ages of 6 and 12, and for girls between the ages of 6 and 10. The age limit for girls has since been raised from 10 to 11. The last two education reports of the State explain with considerable fullness the working of the measure and furnish most interesting reading. In 1909, the total number of pupils at school was, 165,000 which gives a proportion of 8·6 per cent. to the total population of the State. Taking the children of school-going age we find that 79·6 per cent. boys of such age were at school as against 21·5 per cent. in British India; while the percentage of girls was 47·6 as against our 4 per cent. only. The total expenditure on primary schools in Baroda in 1909, was about 7½ lakhs of rupees

which gives a proportion of about 6½*d*. per head of the population as against one penny in British India. The population of Baroda is drawn from the same classes as that of the adjoining British territories and every day that passes sees the subjects of the Gaekwar outdistancing more and more British subjects in the surrounding districts.

"My Lord, if the history of elementary education throughout the world establishes one fact more clearly than another, it is this, that without a resort to compulsion no State can ensure a general diffusion of education among its people. England, with her strong love of individualism, stood out against the principle of compulsion for as long as she could, but she had to give way in the end all the same. And when the Act of 1870, which introduced compulsion into England and Wales, was under discussion, Mr. Gladstone made a frank admission in the matter in language which I would like to quote to this Council. 'Well, sir,' said he, 'there is another principle, and undoubtedly of the gravest character, which I can even now hardly hope—though I do hope after all that we had seen—is accepted on the other side of the House—I mean the principle that compulsion must be applied in some effective manner to the promotion of education. I freely and frankly own that it was not without an effort that I myself accepted it. I deeply regret the necessity. I think that it is a scandal and a shame to the country that in the midst of our, as we think, advanced civilization, and undoubtedly of our enormous wealth, we should at this time of day be obliged to entertain this principle of compulsion. Nevertheless, we have arrived deliberately at the conclusion that it must be entertained, and I do not hesitate to say that, being entertained, it ought to be entertained with every consideration, with every desire of avoiding haste and precipitancy, but in a manner that shall render it effectual.....' A Royal Commission, appointed in 1886 to report on the working of the measures adopted to make attendance at school compulsory in England and Wales, bore ungrudging testimony to the great effect which compulsion had produced on school attendance. 'It is to compulsion,' they wrote, 'that the increase of the numbers on the roll is largely attributable. Among the witnesses before us, Mr. Stewart appears to stand alone in his opinion that provided the required accommodation had been furnished, the result would have been much the same if attendance had not been obligatory. But to estimate fairly the influence, which compulsion has had upon the great increase in the number of children attending school, we must speak of it under the three heads into which its operation may be divided. There is, first, the direct influence of compulsion. This is exerted over parents, who are indifferent to the moral and intellectual welfare of their children, who are very eager to obtain what advantage they can from their children's earnings, but who never look beyond.. .....But, secondly, compulsion exercises an indirect influence. Many parents are apathetic, yield weakly to their children's wish not to go to school....But they are keenly alive to the disgrace of being brought before a Magistrate, the fear of which supplies a stimulus sufficient to make them do their duty in this respect. In addition, the existence of a compulsory law has considerably affected public opinion and has done much to secure a larger school attendance by making people recognise that the State regards them as neglecting their duty, if their children remain uneducated.' The Ceylon Commission of 1905, in dealing with the question whether attendance at school should be made compulsory, expressed themselves as follows:—'With the exception of one or two districts of the island, little good will be done by any system which does not enforce compulsory attendance. The Dutch, who had an extensive and successful system of vernacular schools throughout the portions of the island which were under their rule, found it necessary to enforce attendance by fines, and did so regularly. Parents, throughout a large portion of the island, exercise very little control over their children, and will leave them to do as they like in the matter of school attendance. The result is that, where there is no compulsion, boys attend very irregularly and leave school very early. That compulsory attendance is desirable we have no doubt.' My Lord, primary education has rested on a voluntary basis in this country for more than half a century, and what is the extent of the progress it has made during the time? For answer one has to look at the single fact that seven children out of eight are yet allowed to grow up in ignorance and darkness, and four villages out of five are without a school. During the last six or seven years, the pace has been slightly more accelerated than before, but, even so, how extremely slow it is may be seen from what Mr. Orange says of it in the last quinquennial report, issued two years ago:—'But the rate of increase for the last twenty-five years or for the last five is more slow than when compared with the distance that has to be travelled before primary education can be universally diffused. If the number of boys at school continued to increase even at the rate of increase that has taken place in the last five years, and even if there was no increase in population, even then several generations would still elapse before all the boys of school age were in school.' My Lord, I respectfully submit that this state of things must be remedied; that India must follow in the wake of other civilised countries in the matter, if her children are to enjoy anything like the advantages which the people of those countries enjoy in the race of life; that a beginning at least should now be made in the direction of compulsion; and that the aim should be to cover the whole field in the life-time of a generation. When England introduced compulsion in 1870, about 43 per cent. of her children of school-going age were at school, and ten years sufficed for her to bring all her children to school. When Japan took up compulsion, about 28 per cent. of her school-going population was at school and Japan covered the whole field in about twenty years. Our difficulties are undoubtedly greater than those of any other country, and our progress, even with the principle of compulsion introduced, is bound to be slower. But if a beginning is made at once, and we resolutely press forward towards the goal, the difficulties, great as they are, will vanish before long, and the rest of the journey will be comparatively simple and easy. My Lord, it is urged by those who are opposed to the introduction of compulsion in this country that though the Gaekwar, as an Indian Prince, could force compulsion on his subjects without serious opposition, the British Government, as a foreign Government, cannot afford to risk the unpopularity which the measure will entail. Personally, I do not think that the fear which lies behind this view is justified, because the Government in Ceylon is as much a foreign Government as that in India, and in Ceylon the authorities have not shrunk from the introduction of compulsion. But to meet this objection, I am quite willing that the first steps in the direction of compulsion should be taken by our Local Bodies, which reproduce in British territory conditions similar to those which obtain in Feudatory States. And even here I am willing that the first experiment should be made in carefully selected and advanced areas only. When public mind is familiarised with the idea of compulsion, the Government may take the succeeding steps without any hesitation or misgiving. In view, also, of the special difficulties, likely to be experienced in extending the principle of compulsion at once to girls, I am willing that, to begin with, it should be applied to boys only, though I share the opinion that the education of girls is with us even a greater necessity than that of boys, and I look forward to the time when compulsion will be extended to all children alike of either sex. To prevent injudicious zeal on the part of Local Bodies, even in so good cause as the spread of elementary education I am willing that ample powers of control should be retained by the Provincial and Imperial Governments in their own hands. What I earnestly and emphatically insist on, however, is that no more time should now be lost in making a beginning in this all-important matter.

"My Lord, I now come to the Bill, which I hope the Council will let me introduce to-day, and I ask the indulgence of the Council while I explain briefly its main provisions. The Bill, I may state at once, has been framed with a strict regard to the limitations of the position, to which I have already referred. It is a purely permissive Bill, and it merely proposes to empower Municipalities and District Boards, under certain circumstances, to introduce compulsion within their areas, in the first instance, in the case of boys and later, when the time is ripe, in the case of girls. Before a Local Body aspires to avail itself of the powers contemplated by the Bill, it will have to fulfil such conditions as the Government of India may by rule lay down as regards the extent to which education is already diffused within its area. Last year, in moving my resolution on this subject, I urged that where one-third of the boys of school-going age were already at school, the question of introducing compulsion might be taken up for consideration by the Local Body. I think this is a fair limit, but if the Government of India so choose, they might impose a higher limit. In practice, a limit of 33 per cent. will exclude for several years to come all District Boards, and bring within the range only a few of the more advanced Municipalities in the larger towns in the different Provinces. Moreover, a Local Body, even when it satisfies the limit laid down by the Government of India, can come under the Bill only after obtaining previously the sanction of the Local Government. I submit, my Lord, that these are ample safeguards to prevent any ill-considered or precipitate action on the part of a Local Body. Then the

Bill provides for a compulsory period of school attendance of four years only. Most countries have a period of six years, and even Ceylon and Baroda provide six years; Italy, which began with three, and Japan which began with four years, have also raised their period to six years. But considering that the burden of additional expenditure involved will in many cases be the principal determining factor in this matter, I am content to begin with a compulsory period of four years only. The next point to which I would invite the attention of the Council is that the Bill makes ample provision for exemption from compulsory attendance on reasonable grounds, such as sickness, domestic necessity or the seasonal needs of agriculture. A parent may also claim exemption for his child on the ground that there is no school within a reasonable distance from his residence, to which he can send the child without exposing him to religious instruction to which he objects; and a distance of one mile is laid down as a reasonable distance. This, however, is a matter of detail, which, perhaps, may better be left to Local Governments. When a Local Body comes under the Bill, the responsibility is thrown upon it to provide suitable school accommodation for the children within its area, in accordance with standards which may be laid down by the Education Department of the Local Government. On the question of fees, while I am of opinion that where attendance is made compulsory, instruction should be gratuitous, the Bill provides for gratuitous instruction only in the case of those children whose parents are extremely poor, not earning more than Rs. 10 a month, all above that line being required to pay or not in the discretion of the Local Body. This is obviously a compromise, rendered necessary by the opposition offered by so many Local Governments to the proposal of abolishing fees in primary schools, on the ground that it means an unnecessary sacrifice of a necessary and useful income. Coming to the machinery for working the compulsory provisions, the Bill provides for the creation of special school attendance Committees, whose duty it will be to make careful enquiries and prepare and maintain lists of children who should be at school within their respective areas, and take whatever steps may be necessary to ensure the attendance of children at school, including the putting into operation of the penal clauses of the Bill against defaulting parents. The penal provisions, it will be seen, are necessarily light. To ensure the object of the Bill being fulfilled, the employment of child labour below the age of ten is prohibited, and penalty is provided for any infringement of the provision. Lastly, it is provided that the Government of India should lay down by rule the proportion in which the heavy cost of compulsory education should be divided between the Local Government and the Local Body concerned, it being assumed that the Supreme Government will place additional resources at the disposal of the Local Government to enable it to defray its share, the Local Body being on its side empowered to levy a special Education Rate, if necessary, to meet its share of the expenditure. It is obvious that the whole working of this Bill must depend, in the first instance, upon the share, which the Government is prepared to bear, of the cost of compulsory education, wherever it is introduced. I find that in England the Parliamentary grant covers about two-thirds of the total expenditure on elementary schools. In Scotland, it amounts to more than that proportion, whereas in Ireland it meets practically the whole cost. I think we are entitled to ask that in India at least two-thirds of the new expenditure should be borne by the State.

"This, my Lord, is briefly the whole of my Bill. It is a small and humble attempt to suggest the first steps of a journey which is bound to prove long and tedious, but which must be performed if the mass of our people are to emerge from their present condition. It is not intended that all parts of the Bill should be equally indispensable to the scheme, and no one will be more ready than myself to undertake any revision that may be found to be necessary in the light of helpful criticism. My Lord, if I am so fortunate as to receive from the Council the leave I ask at its hands, it will probably be a year before the Bill comes up here again for its further stages. Meanwhile, its consideration will be transferred from this Council to the country and all sections of the community will have ample opportunities to scrutinise its provisions with care. My Lord, this question of a universal diffusion of education in India depends almost more than any other question on the hearty and sympathetic cooperation of the Government and the leaders of the people. The Government must, in the first instance, adopt definitely the policy of such diffusion as its own, and it must, secondly, not grudge to find the bulk of the money which will be required for it as Governments in most other civilised countries are doing. And this is what we are entitled to ask at the hands of the Government in the name of justice for the honour of the Government itself and in the highest interests of popular well-being. The leaders of the people on their side must bring to this task high enthusiasm which will not be chilled by difficulties, courage which will not shrink from encountering unpopularity if need be, and readiness to make the sacrifices whether of money or time or energy, which the cause may require. I think, my Lord, if this Bill passes into law, the educated classes of the country will be on their trial. It is my earnest hope that neither they nor the Government will fail to rise to the requirements of this essentially modest and cautious measure. My Lord, one great need of the situation which I have ventured again and again to point out to this Council for several years past is that the Government should enable us to feel that though largely foreign in *personnel*, it is national in spirit and sentiment; and this it can only do by undertaking towards the people of India all those responsibilities which national Governments in other countries undertake towards their people. We, too, in our turn must accept the Government as a national Government giving it that sense of security which national Governments are entitled to claim and untilising the peace and order which it has established for the moral and material advancement of our people. And of all the great national tasks which lie before the country and in which the Government and the people can co-operate to the advantage of both, none is greater than this task of promoting the universal diffusion of education in the land, bringing by its means a ray of light, a touch of refinement, a glow of hope into lives that sadly need them all. The work, I have already said, is bound to be slow, but that only means that it must be taken in hand at once. If a beginning is made without further delay, if both the Government and the people persevere with the task in the right spirit, the whole problem may be solved before another generation rises to take our place. If this happens the next generation will enter upon its own special work with a strength which will be its own security of success. As for us, it will be enough to have laboured for such an end—laboured even when the end is not in sight. For, my Lord, I think there is not only profound humility but also profound wisdom in the faith which says:—

'I do not ask to see the distant scene:
One step enough for me.'"

UTTERANCES OF THE DAY.

Sir George Clarke on the Depressed Classes.

His Excellency the Governor of Bombay in the course of a recent address on this subject said:—"Ladies and Gentlemen,—Of the many and ever-increasing movements which are stirring the minds of the people of India, none can be more important than that represented by the Depressed Classes Mission Society. There are some which might with advantage be abandoned if their activities could be turned in the direction in which this Society is striving to advance and it may well be that their objects would be more rapidly attained if they devoted themselves to the cause of the Depressed Classes. Does not that cause go to the very root of the social evils of India? What prospect of the arising of real nationhood can exist until those evils have been removed? It is unfortunately true that there are caste distinctions in Western countries; but no one can follow the progress of the last half century without being impressed by the fact that the feeling of brotherhood is steadily growing and that the sense of duties to and of responsibilities for the poor and the needy is visibly broadening and deepening. In India, the conditions differ from those in all other countries because we have here nearly 60 millions of outcaste people—people not merely poor or unfortunate, but regarded and treated as beyond the pale by the castes above them. I will not attempt to analyse the causes which have led to this deplorable result, and have in the process of years produced a physical repugnance to those classes and a belief that personal contamination follows from association with them. To a great extent the wrongs of the depressed classes arise from accretions upon ancient and purer faiths. The gospel of Buddha is clear like that of Christ. "Let him that has recognized the truth," said the great Indian Reformer, "cultivate goodwill without measure toward the whole world, above, below, around, unstinted, unmixed with any feeling of making distinctions or of showing preferences." "Let us love one another; for love is of God" was the teaching of Christ.

Those words embody the great principle which the Depressed Classes Mission must strenuously seek to inculcate. Its object should be not only to elevate the depressed classes, but to change the attitude of mind which has caused them to be depressed, and thus to win back for them their inheritance as fellow human beings.

In one respect there has been advance in recent times. As Swami Vivekananda stated in a lecture given at Madras :—"The days of exclusive privileges and exclusive claims are gone, gone for ever from the soil of India, and it is one of the great blessings of the British Rule." So much British rule could do for the depressed classes ; but it cannot remove inherited dislikes or antagonisms nor can it secure sympathy, or abolish the social disabilities which tyrannous customs have imposed upon helpless people. * * *

No one can follow the movement of thought in India without seeing that the cause of the Depressed Classes is advancing. The existence of this Society and the endeavours which it is making are plain proofs of progress. It is an Indian Society working for Indians, and we may feel sure that it is helping indirectly to mould opinion and thus to produce effects which cannot be valuated in figures, or embodied in reports.

As I have said it has a double mission to accomplish—to educate public opinion and to arouse sympathy for the wrongs of the depressed classes, on the one hand, and to promote the education of these classes, on the other hand. My great predecessor, Mountstuart Elphinstone, felt some reluctance in undertaking the education of these classes, not that he thought it undesirable or unnecessary, but because as he wrote in a remarkable minute dated March, 1824 : "They are not only the most despised, but among the least numerous of the great divisions of Society, and it is to be feared that if our system of education first took root among them, it would never spread further, and that we might find ourselves at the head of a new class superior to the rest in useful knowledge, but hated and despised by the castes to whom their new attainments would always induce us to prefer them." That was the view of a great statesman-Governor just 37 years ago in the circumstances with which he was confronted. If he argued we educate the depressed classes, we shall bring education itself into disrepute. How great a change has passed over India since these days. Then it was thought that the people must be constantly led into the paths of Western learning, the greatest care being taken lest their susceptibilities should be aroused. Now, we are faced by a loud demand for the extension of education at any cost and with far too little regard for its quality and suitability to the needs of the people. Now also we see a growing desire, of which this Society is a striking proof, that the depressed classes should have their full share.

The fourth annual report shows steady progress. The Society now controls five schools, four in Bombay and one in Poona, and work is going on at the affiliated centres which will bear fruit in due season. I cannot here enter into the details of the report which should be carefully read by all who are interested in your great cause ; but I must note the establishment of a permanent scholarship fund as a memorial to my daughter. That is a step which would have gladdened her heart, if she had been spared, and I am sure that it will provide help and encouragement to the neglected children in whose welfare she was deeply interested. It is clear that if more funds were available, you could greatly extend this branch of your activity ; but I think that you are very wise in directing your "principal attempts patiently towards educating the public opinion of the higher classes as well as to work up the depressed classes to a sense of their own duties in this respect." As you know the Government schools are open to all alike without distinction but the children of the depressed classes are too often prevented by that tyranny of custom to which I have referred from reaping the benefits of those schools. Wherever these children are relegated to the verandah, or sit in a place apart and neglected by the teachers, they cannot be expected to progress. Nor can their parents desire to send them to places where they are treated with injustice and disdain. Government maintains special schools in some cases for these poor children ; but we cannot duplicate primary education all over the Presidency. Nor is this desirable ; because it does not touch the root-evil and it helps to perpetuate the cruel customs which must be broken down if India is to advance towards nationhood. Your report tells me that already public meetings can be held at which "the untouchables may freely mix with the higher classes and take their seats openly and on relations of equality and mutual respect." Nothing can be more encouraging than this, and your Society is to be warmly congratulated on the new possibilities which such a change holds out. The more meetings of this character can be held, the sooner will be the attainment of the great object which we have at heart. Friendly contact of this kind will dispel prejudices and inspire a sense of brotherhood. The higher castes have nothing to lose by kindliness to the untouchables and must themselves benefit from their recognition of the claims of our common humanity. The untouchables must gain in self-respect which will powerfully assist in promoting their advancement.

Returning for a moment to the progress of education, I note in the report of the Director of Public Instruction that the total number of pupils from the depressed classes in our schools increased by 3,713 in the last year under review, that there are 21 Mahar teachers and one Chambhar teacher in the Poona district, that the Pandharpur school is under a trained Mahar, that in Bombay a Chambhar boy passed the Vernacular final examination for the first time in the history of the city, and that the Inspector was struck by the advances made by the Local and Municipal Boards in providing for the needs of these classes. I hope these facts will seem encouraging to you, as they do to me. I trust that you will work on with the certainty that results are already forthcoming and will rapidly multiply as the years pass. India has need of the loving service—time, thought and pains given to others—which is far more common in other countries than here. It is such service that you require and that would be more valuable to you than increase of funds. As I pointed out to the students of Fergusson College it is open to them to assist in your missionary work, and in Bombay also there are many people who could spare time to teach evening classes or at least to help your cause by inculcating and practising kindliness to the depressed stratum of the Hindu community.

I have now only to say that my wife and I have come here to try and give help and encouragement to the important movement which you represent. Lady Clarke has already given away many prizes since she came to India, but none with greater pleasure than those which she has distributed this evening. We were both deeply touched by the beautiful message of sympathy and good wishes sent to us from the public meeting of women of the depressed classes of Bombay presided over by Mrs. Yashodabhai Thakur on the occasion of our marriage. That message established a link between us and them which cannot be broken, and while we are privileged to live among you, we shall always take a living interest in the work of a Society which holds out the promise of an India in which there shall be no untouchable classes and universal sympathy based on the recognition of the brotherhood of humanity shall everywhere prevail. (Applause.)

INDIANS OUTSIDE INDIA.

"The Indian Voice."

This is a new organ conducted at Nairobi (British East Africa) and devoted to Indian interests. Indians form a large part of the population in B. E. Africa, and they have contributed in a very large measure to raise that part of British Empire to its present state of prosperity. The new organ is mainly intended to protect Indian interests. In South Africa we have "the Indian Opinion." In B.E. Africa there is this new organ "the Indian Voice." It is published at Nairobi every Wednesday, and its subscription overseas is about 7 rupees. It will be a voice of our brethren coming from the distant lands of Africa, and we hope it will meet with popular support in India.

British Indians in Canada.

Mr. Hossen Rahim, the Hindu, whose case has been before the Dominion Courts since last October, is privileged to remain in Canada, if he so desires. This is the effect of a judgment pronounced by Mr. Justice Murphy, of Vancouver. The reasons for judgment are reserved.

"I am of opinion that the writ of habeas corpus applied for here must be granted," says his Lordship. "If it is desired to take an appeal I will, on application of Counsel, hand down written reasons of judgment."

Mr. Rahim came to British Columbia about a year ago from Honolulu where he had resided for a considerable time and amassed some property. On arrival at Vancouver he informed the immigration officials that he was a tourist, and desired to travel through Canada to look into the conditions of his countrymen in the Dominion. Later he returned to Vancouver from a tour of the East and acquired business connections here. The immigration authorities took his case up and secured an order for his deportation. He was arrested for deportation, but through his Counsel, Mr. George E. McCrossan, initiated habeas corpus proceedings. The matter was argued before Mr. Justice Murphy in chambers last autumn, and an issue was made of the word "citizen," which Mr. McCrossan defines as a person having substantial interests in any community. He maintained that Mr. Rahim, through his property in Honolulu, was an American citizen, and could not be deported unless he were proved to be undesirable.

Indentured Labour in Fiji.

Mr. Noel Buxton asked the Secretary of State for the Colonies whether indentured coolies in the island of Fiji could not obtain a pass back to India until they had completed ten years' service.

Mr. Harcourt: Indentured coolies in Fiji are not entitled to free passages to India until they have completed ten years' residence in the Colony, five years as indentured labourers and five years as free labourers.

Indians in British East Africa.

There are not a few disabilities placed over Indians in British East Africa, and now the feeling against Indian is growing in volume. The white men want to preserve this part of British empire solely for the white settlers. The nature of the feeling on the point may be guaged from the resolutions which were passed on the subject in the Colonists Convention held at Nairobi in the beginning of February last. The resolution passed ran as follows:—"(*a*) That domiciled Asiatics be treated with the same sympathetic attitude as in the past; (*b*) that the Courts of Justice be empowered to order the deportation of undesirable Asiatics; (*c*) that all further immigration of Asiatics except those in transit be prohibited except on the indentured system, the length of the period of indenture not to exceed three years and that all indentured employees be returned to their homes after their period of service is completed; (*d*) that educated British Indians and other Asiatics be permitted to visit British East Africa temporarily, provided they carry a passport issued by the Imperial Indian Government or a British Consul." The mover of the resolution in making out a case dwelt at length on the justice (?) of preserving that part for the white settler! The chairman was not in favour of a direct prohibition of Asiatic labour, but said he would favour the exclusion of the Asiatic by the educational test! He would see East Africa white from one end to the other. The mover of the resolution said that more than ninety-five per cent. of the officials declared in favour of their own people and supported white settlement. After the resolution was passed without a dissentient voice, a motion was also brought up asking Lord Delamere to draft a Bill embodying these principles to be placed before the Legislative Council. All this points out clearly the way in which the wind blows in British East Africa. The Government of India are to-day faced with the question of Indians in South Africa. And close upon its heels promises to come this second problem from British East Africa.

Indentured Labour in Trinidad.

Mr. Morrell asked the Secretary of State for the Colonies what was the cost per head of indentured coolies in the Colony of Trinidad; and what proportion of this cost was paid by the planters and from the revenues respectively.

Mr. Harcourt: The cost of importing indentured immigrants varies from year to year. From a statement laid before the Committee on Emigration from India to the Crown Colonies and Protectorates it would appear that the average cost per statute adult between 1879 and 1908 was £24 17s. 4d., inclusive of all charges. The statement is printed on page 127 of Command Paper 5194. The apportionment of the cost of immigration into the Colony is explained in Section 263 of the report of the Committee, where it is calculated that about 21 per cent. is paid by the employers and labourers, about 52 per cent. by all the cultivators, whether employing indentured labour or not, and about 27 per cent. from general revenue. The Section will be found on page 65 of Command Paper No. 5192.

The Natal Poll-Tax.

On behalf of the Indian South African League, Mr. G. A. Natesan, Joint Secretary, has sent the following message to the Government of India and the Secretary of State for the Colonies:—A cable has been received that Government have introduced a Bill exempting Europeans only from the payment of poll-tax in Natal. This revival of racial legislation is an index to the defiant attitude of South Africans. The proposed legislation is unjust and insulting to the self-respect of India. The Indian South African League indignantly protests and prays to Government for taking effective steps in preventing the new legislation. The League also notes with alarm that in the new Immigration Bill before the Union Parliament no provision has been made for repealing the existing obnoxious Asiatic enactment of the Transvaal and Orangia. This reverses the policy which was foreshadowed in Mr. Botha's despatch and Mr. Smuts' announcement, and is calculated to continue the Asiatic struggle throughout South Africa and promote racial ill-feeling and unrest. The Indian League appeals to Government to adopt a strong and decisive attitude.

Indentured Emigration to Natal.

A notification under the Indian Emigration Act 1910 is published, declaring that emigration to the Colony of Natal shall cease to be lawful from 1st July, 1911.

Replying to a question, Mr. Clark said that the Government of India have seen the newspaper report referred to. "The decision to prohibit emigration to Natal was, as the Hon'ble member is aware, announced at a meeting of this Council held on the 3rd January last. The Government of India believe that this decision is now widely known and they do not consider it necessary to take any special steps in the direction indicated by the Hon'ble gentleman, pending the publication on April 1st of the notification prohibiting emigration."

The Madras Government Order.

The following is the Order passed by the Madras Government with reference to the representation made in connection with the arrival of 70 Sirdar Maistries from Natal to recruit coolies on a large scale:—

With reference to their letter dated 6th March 1911, the Secretaries to the Indian South African League will be informed that, as emigration to Natal continues lawful up to the 30th June next, no special steps can be taken to interfere with the ordinary working of the Emigration law, but all Registering Officers will be directed to observe carefully the provisions of Chapter VI of the Indian Emigration Act XVII of 1908.

2. On receipt of the Notification, prohibiting emigration to Natal, which will be published by the Government of India on the 1st April, 1911, District Magistrates in all recruiting areas should promulgate it as widely as possible in the vernacular as well as in English.

THE INDIANS OF SOUTH AFRICA.—Helots within the Empire! How they are Treated. By H. S. L. Polak, Editor *Indian Opinion*.

This book is the first extended and authoritative description of the Indian Colonists of South Africa, the treatment accorded to them by their European fellow-colonists, and their many grievances. The book is devoted to a detailed examination of the disabilities of Indians in Natal, the Transvaal, the Orange River Colony, the Cape Colony, Southern Rhodesia and the Portuguese Province of Mozambique.

Price Re. 1. To Subscribers of the "Review," As. 12.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

FEUDATORY INDIA.

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The Maharaja of Benares.

On the 4th April, His Honour Mr. Leslie Porter, officiating Lieutenant-Governor of the United Provinces, held, on behalf of His Excellency the Viceroy, a Durbar at Benares for the purpose of formally transferring the Benares State to His Highness the Maharaja, Sir Prabhu Narain Singh Bahadur, G. C. I. E.

St. John Ambulance Association in Bhopal.

HER Highness the Begum of Bhopal has just established a centre of the St. John Ambulance Association in her State. Her Highness is herself the first President of the centre and has appointed herson, the Commander-in-Chief of the State Forces, to be Vice-President, and the Judicial and Revenue Ministers to be members of the Committee. Captain Fleming, the State Surgeon, has been entrusted with the post of Hon. Secretary. Under the enlightened rule of Her Highness the new centre should have a long career of usefulness before it.

Free Elementary Education in Cochin.

Following in the wake of the sister State of Baroda, the Cochin Durbar has decided to introduce a general policy of free elementary education in the State. It would appear that three years ago elementary education was declared free for what are known as the "backward classes" and for girls. The concession made in the cases of children who help their parents in earning their livelihood was that they were allowed to be half-timers or be admitted to the night schools. The result of three years' working of the system being very encouraging, the Durbar has decided to extend free education to all classes irrespective of caste or creed, to be imparted through the medium of the vernacular

Educational Progress in Patiala.

The total number of schools at the end of 1909, was 177 as compared with 173 in 1910. Out of these, 21 were Secondary Schools (5 High and 16 Middle) for boys and 2 Middle for girls. Of the remaining there were 126 Primary Schools for boys and 27 for girls. Compared with the figures of 1901 when the present Director of Public Instruction took over charge of the Department, it appears that in the course of 10 years, the number of schools has increased from 102 to 177, that is, by 73·5 per cent. and that of scholars has risen from 5,172 to 10,407, *i. e.*, 101·2 per cent. or more than double.

Kapurthala Imperial Service Infantry.

In order to give effect to the promise he gave the other day of an increase of pay to the whole rank-and-file of the Kapurthala Regiment of Imperial Service Infantry, His Highness the Raja of Kapurthala has decided to inform the Government that he will simultaneously increase his field assignment for the Imperial Service Infantry by Rs. 10,000 per annum.

Death of the Maharaja of Jodhpore.

The Maharaja of Jodhpore died on Monday 20th March of pneumonia.

His Highness was Chief of the great Rahto tribe or clan of the Rajputs. His State, the proper name of which is Marwar, is 37,000 miles in area, and has a population of 1,750,403, chiefly Hindus, but including about 155,000 Mahomedans and about 172,000 Jains.

Progressive Legislation in Baroda.

A recent issue of the Legislation in *Baroda Gazette* foreshadows a very welcome legislation in the interests of the youth of the State. It is proposed to prohibit the smoking and drinking habit among children by stringent legislation. Whoever sells or gives to a child apparently under the age of 16 any tobacco, cigar, cigarette or *bidi*, whether for his own use or not, will in future be liable on summary conviction to a fine not exceeding Rs. 10. The article so sold will be forfeited to the State. If a child is found smoking, it will be the duty of every Police officer in uniform to seize such *bidi*, etc., and for this purpose he may search, if necessary, the person of a boy—but not a girl. The article will, of course, be forfeited. It is also enacted that no licensed vendor of spirituous liquor shall sell to any child whether for his own use or not, any intoxicating liquor or allow the child to enter the premises of the shop. A breach of the rules on the part of the vendor or his servants will be liable to a fine not exceeding Rs. 20. There is, lastly, the prohibition against the employment of a child apparently under nine years, in any mill, factory or workshop. A breach of this order would entail a fine not exceeding Rs. 50. All these measures which His Highness the Gaekwar proposes to take for the general protection of the youthful generation of his State are calculated to produce substantial good to the State and reflect highly on the enlightened regime of His Highness.—*The Tribune.*

INDUSTRIAL AND COMMERCIAL SECTION.

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The United States Steel Corporation.

An important event in business circles in India is the recent arrival in India of a direct representative of the largest trading corporation in the world, namely, the United States Steel Corporation. This syndicate has selected and sent out as their first general manager in India, Mr. G. Ewart Yearman, who is opening a permanent office for the Corporation in Bombay, which he proposes to make his headquarters. Subsequently, he will open sub-branch offices in the other Presidency cities. Some conception of the magnitude of the Corporation's operations, with which the name of Mr. Carnegie has so long been associated, may be gathered from the fact that their capital amounts to two hundred million pounds.—*The Advocate of India.*

Duty on Raw Jute.

In the House of Commons, Lord Ronaldshay asked Lord Morley to submit to India the desirability of confining the proposed export duty to raw jute and giving a rebate on jute shipped for manufacture in Great Britain.

Mr. Montagu declined, adding that the tax had been imposed after carefully considering the probable effect on all interests to obtain conveniently a required revenue. Lord Ronaldshay's suggestion would defeat that end.

The Waste in Indian Sugar.

The whole reason for the defeat of Indian sugar can be comprised in one word: "waste." The whole gospel of India's economic salvation, so far as sugar is concerned, is written in two words: "Avoidance of waste." It is the waste that goes on in the production of Indian sugar, from the choosing of the seed and the preparation of the fields, through the growing of the crops, the cutting and the carting and the crushing of the cane, that makes it impossible for Indian sugar to compete with foreign sugar. In order to have any hope of competing successfully, there must be a reduction in price, that is to say, a saving in the cost of production and marketing of anything between 40 to 60 per cent. This can be achieved not merely by reduction in cost of manufacture, but by an improvement in the economy of what are at present practically waste products, and in the methods of presenting the finished products to the buyers upon the market.—*The Indian Planters' Gazette.*

Industrial Training.

On the 28th February there was formally inaugurated, at a Conference on Industrial Training held at the Guildhall under the presidency of the Lord Mayor, a National Industrial Education League. The Lord Mayor declared that the subject was "a matter of supreme importance," and he read letters of sympathy from the King and from the leaders of the two great political parties.

The Conference was organized by a special Committee of elected representatives of employers and workers and of educational authorities; and the League has already received the formal adhesion of some 2,500 organized bodies of workers engaged in trade union, co-operative, and educational work, representing more than three millions of work-people distributed through 365 trades and professions in more than 420 cities and towns. Such a movement seems well entitled to designate itself National. The substantial resolution of the Conference was in these terms:

That this Conference views with grave concern the large number of children annually leaving school without practical training for definite vocations, and resolves that a national system of industrial, professional, and commercial training should be established, to which the children shall pass as a matter of course (unless the parents are prepared to undertake their future training) and without interval, for a definite period, to be thoroughly trained for entry to the particular calling for which they are best fitted, such training to be under fully qualified instructors. That the Government be urged to provide by legislation such a complete system of training, free to all scholars and the expenses thereof defrayed from the National Exchequer.

A certain amount of dissent was intimated in an amendment, which goes a long way as commentary upon the motion. It ran as follows:

That this Conference views with grave concern the fact that in this country—which more than any other depends for its prosperity on the skill and efficiency of its work-people and on the management of their homes—most of the boys leave school without preparatory practical training for industrial pursuits, and the girls without effective instruction in domestic economy and household management. It is resolved:

(1) That, in order to remedy this grave defect, the Government by financial aid should enable educational authorities throughout the country to provide facilities for the preliminary, practical, and industrial training of all boys; and practical training for all girls in household work and domestic economy; and that all boys and girls shall participate in such training during their attendance at elementary and other schools.

(2) That all boys and girls, after leaving the day school, shall be required, during a portion of each year until the age of eighteen years, to attend continuation or technical schools, in which facilities are provided for definite training in the industries of the district, and in such subjects of applied art, science, and commerce as will be specially applicable to their daily avocations.

(3) That employers be urged to co-operate in promoting the attendance of their younger workers at technical courses bearing upon their industrial or commercial pursuits.

The motion was carried by an overwhelming majority.

State Industrialism.

One would have thought the English trade union officials had enough to occupy their time in their own country without interfering with Indian industrial conditions. But it appears that with their well-known ubiquitous capacity for interference in matters that do not concern them they propose to turn their attention to India. We are not altogether sure that the Indian worker, who is intelligent enough to appreciate their aims, will thank them for their interference. The cotton operatives, to mention a class specially referred to, are quite well aware of the motives which forced upon India the Excise on Indian-made cotton goods, and they will be inclined to suspect the beneficent professions of the English trade unionists are merely a cloak for equally selfish motives. The movement is a curiously significant illustration of that passion for simple ideas and absolute principles which Lord Morley regards as the chief danger of democratic control over India. These trade union officials are quite unable to grasp "the elementary truth that political principles, if not ethical standards, are relative to times, seasons, social, climate and tradition." They see no incongruity in applying the methods of Western political trades unionism to the utterly different social and industrial condition of India because their narrow selfishness blinds them to everything but what they consider their own interests.—*Civil and Military Gazette.*

Purchase of Government Stores.

At the Council meeting on March 20th, Pundit Madan Mohan Malaviya asked: Whether the attention of the Government had been drawn to that portion of Mr. R. N. Mookerjee's speech at the last Industrial Conference dealing with the rule for the supply of articles for public service; if so, whether Government is disposed to make a suitable revision of the said rule in the interest of manufacturers and merchants in India. Mr. Clark:—The Government of India have seen a report of Mr. Mookerjee's Presidential Address to which the Hon. Member refers. The revised Rules for the supply of articles for the public service were issued in July, 1909, with a Resolution of the Government of India fully explaining their application. Rule 5 was merely corrected in October last so as to remove a possible ambiguity in its wording. But this correction did not affect the application of the Rule in any way. The Rule permits the relaxation of the general prescription that imported stores should be obtained through the agency of the Director General of Stores in England. It has no reference to articles manufactured in India, which are governed by Rules 1 and 2 of the Stores Rules, providing that preference shall aways be given to articles of Indian manufacture when the quality is satisfactory and the price not unfavourable. The interests of the Indian manufacturer are not therefore affected. As regards the interests of merchants who deal in imported stores, the new Stores Rules are more liberal than the Rules they replaced. Economy on the ground of greater promptitude of supply is allowed as an additional reason for purchasing in India. And Rule 3 (*a*) permits articles to be bought in the local market when they are in India at the time of the order and when the cost of supply does not exceed the limits prescribed by Rule 13.

Technical and Industrial Training.

The needs of Canada in technical education and industrial training were recently discussed, with characteristic clearness and force, before the Canadian Club at Ottawa by Dr. James W. Robertson, the Chairman of the Dominion Commission on these subjects and of the Lands Committee of the Conservation Commission. The following is from Dr. Robertson's Report:—

Some evidences of our urgent needs have emerged into clearness from the evidence. One is the need in all schools—all schools—of some opportunity for boys when they are past twelve whereby the boy will reveal to himself and his teacher and parents the bent of his ability, in some experience in handwork as well as bookwork before the boy leaves the common school, that will give an indication of how he should prepare for his life's work. Another is the need, in the case of the boy from fourteen to sixteen, who intends to go into some skilled trade to get a chance to learn in school the meaning and use of common tools and the qualities of common materials. Another is the need of schools with an equivalent in educational content and training of our high schools for the boys who are going into industrial life. Such schools or courses should give them help equivalent to that which the high schools give to the boy going into a profession.

There is need of some opportunity for secondary education to make up to the boy for what he does not now get through lack of an apprenticeship system. The apprentice is not trained as he used to be. We need some forenoon, afternoon or evening school to give him the knowledge of principles as well as the skill that the apprentices formerly got by their long and careful training. We need evening schools for workmen in the smaller cities and towns for men who have learned their trade to fit them for advancement and promotion. We need intimate correlations between those who manage industries and factories, the men most skilled in their trades and the managers of the schools and classes where workers are trained. We need training for women and girls to give them fundamental concepts of sanitary conditions making for the safety of the home, hygienic nutrition making for the economical maintenance of the family, and domestic art that will enable them to further enjoy their love of the beautiful by ability to make beautiful things for the house.

Life Assurance Companies & Income Tax.

The Hon'ble Sir Guy Fleetwood Wilson, replying to the Hon'ble Mr. Subba Rao's question at the Imperial Legislative Council regarding Life Assurance Companies under the Income Tax Act said:—

"It is understood that the method of determining the profits for assessment to income is not uniform in the different Provinces. As the administration of the Act vests in Local Governments, the Government of India do not lay down this particular point for their guidance. But if the Hon'ble Member will indicate in what respect he considers that the existing method of assessment works inequitably, I shall be glad to look into the matter."

Countervailing Excise Duty.

At the last Meeting of the Imperial Legislative Council, the Hon. Mr. Dadabhoy moved:—"That in view of the continued depression in the Indian cotton industry, this Council recommends to the Governor General in Council that the countervailing excise duty upon cotton goods manufactured in India be abolished."

Mr. Dadabhoy made a long speech, in which he dwelt upon the serious nature of the question involved and the amount of feeling amongst all classes of the community it had raised. The delay had only added force and point to his appeal. In Bombay, in January, fourteen mills closed down, and in February six more did the same. He did not claim that this was wholly due to the countervailing excise duty, but he would not accept the proposition laid before the Council some time ago by the Hon. Mr. Miller, (in reply to his question on the subject) that there was no connection between them. The duty, in fact, was one of the economic factors which had produced the depression. It added to the already heavy cost of production, and since prices did not advance proportionately, it trenched upon the profits of the Mills. In 1905, the Indian mill-owners made a profit of three hundred and fifty lakhs of rupees. In 1909, the profits went down to sixty lakhs upon a total invested capital of twenty-three crores. The countervailing excise duties, on the other hand, had gradually increased, the income the Government realised from them having grown from thirty-four-and-a half lakhs in 1908-09 to forty-one lakhs last year. Taking last year's figures into account, the amount taken as duty, if set free, would substantially increase the profits and offer appreciable relief to the industry; more than this, it would put heart into the manufacturer. The speaker went on to quote exhaustively from the writings of numerous authorities to show that the Indian cotton industry had suffered from the currency policy of the Government, and thus deserved special consideration at its hands, and that the excise duties had been introduced to help Lancashire at a time of depression in the English industry, and for no other purpose, as was clearly shown by the statements made by Sir James Westland in his speech initiating them in the Viceroy's Council. Now, that India, in its turn, was in a bad way, it was therefore only just that the duties should be repealed. The depression of which Lancashire complained in 1895 could not be relieved by Government action, as was pointed out on that occasion by the Secretary of State, whereas the present depression in the Indian cotton industry could be at least partially relieved by the repeal of the countervailing excise duties. A decrease of 3½ per cent. in the cost of production in the existing condition of the trade would afford appreciable relief to the manufacturer.

All the Indian Members supported the motion.

The Hon. Mr Monteith said that on behalf of the Bombay Chamber of Commerce he was unable to support the resolution of Mr. Dadabhoy. The Committee of the Chamber, in the interest of commerce held the same view, expressed by the Government some few years ago, that if the excise duty was abolished the import duty of 3½ per cent. must also be abolished.

Mr. Graham spoke on the divergence of opinions among the members of the Bengal Chamber of Commerce, and expressed his inability to record his vote.

Mr. Madge supported the resolution.

THE GOVERNMENT CASE.

The Hon. Mr. Clark, replying for the Government, made a long speech, in which he said it would be idle to deny that the existence of the cotton excise duty had been a source of irritation and ill-feeling in India. He went on to criticise Mr. Dadabhoy's opinion that duties were both non protective and at the same time connected with the present depression in the cotton industry of India. He doubted himself whether there was any connection between the depression and the excise and suggested instead that over-production and consequent rise in the price of the raw material were responsible, and he pointed to the increase in the number of cotton mills in India as proof of the development of late years.

MR. DADABHOY'S REPLY.

Mr. Dadabahy replied at some length. The speaker then referred to Mr. Clark's remarks, and said that despite all that had deen said nothing had been urged to shift him from the position he had taken. In conclusion, he appealed to the non-official members, and said that the eyes of the country to-day were on them, and the whole country was watching them to see the manner in which they would acquit themselves on that question. The resolution, if carried, would have the effect of strengthening the hands of Government.

The resolution was then put and the Vice-President declared it carried. Mr. Dadabhoy asked for a division. (Laughter.) Mr. Clark also asked for a division. The result of the division was 20 for and 32 against the resolution, which was lost.

AGRICULTURAL SECTION.

A National School of Agriculture.

A National School of Agriculture is being formed with the object of training boys of the working class, after leaving school, in agricultural and allied employments. The school is to be conducted on the most approved methods, with a view to qualifying each pupil to take a position in this country or in the Oversea Dominions, as a skillful gardener, farm manager or steward, or farmer. It is proposed also to teach girls of the same class dairy work, plain cooking, house and laundry work. It is intended to secure a suitable farm near a large city, preferably London, where the work can be carried on under the tuition of capable instructors. Suitable boys and girls would be taken as pupils, and no fees would be charged for their tution. They would number about a hundred, and would board and lodge at the farm, where their health and advancement could be looked after and drill similar to that used for the training of Boy Scouts be arranged for the boys. Wages would be paid to the pupils when the value of their work exceeded the cost of their maintenance. The work of the farm generally would be conducted on strictly commercial lines, so that the work should be, if possible, self supporting. A farm of about a hundred acres will be required. General Baden-Powell has expressed his approval of the scheme. Mr. J. S. Balin, 5, Claremont Terrace, Regent's Park, N. W., is Chairman of the Provisional Committee; and Mr. Henry Church and Mr. B. W. Gonin are the Honorary Secretaries.

Land Revenue Assessment.

Mr. Subba Rao asked in the Imperial Legislative Council:—I. Will the Government be pleased to state what effect is proposed to be given to the recommendation of the Royal Commission on Decentralization that the general principles of land revenue assessment should be embodied in Provincial legislation? II. Will the Government be pleased to lay down definite rules limiting the increase in assessment which may be imposed at any settlement, as was once proposed by Lord Ripon's Government?

Mr. Carlyle, replying, said:—The Government of India have, with the approval of the Secretary of State, decided that it is not expedient to take any action on the recommendation in question. The proposals referred to by the Hon. Member have been already to a large extent adopted in Madras and Bombay. In the greater part of the temporarily settled area of India there are rules by which the assessment is limited to such figure as will prevent the resulting revenue from exceeding a certain share of the net assets or net produce, and the Government of India are considering whether any further limitations are required, but it is not intended to prescribe the adoption of the proposals referred to by the Hon. Member.

The Rain Tree.

One of the botanical curiosities of Peru, which offers a protection against drought, is the rain-tree. The tree which grows to large proportions, is supplied with large leaves which have the property of condensing the moisture of the atmosphere and precipitating it in the form of rain. When the rivers are at their lowest during the dry season, and the heat is intense, the condensing capacity of this tree is apparently at its highest, the water falling from the leaves and oozing from the trunk in a steady, continuous stream flowing over the immediately surrounding ground, and nourishing the parched soil. This water can be collected and carried by ditches to distant points for irrigation purposes. It is stated that a single tree will yield on an average nine gallons of water per day. It is computed that if a plot of ground a kilometre square is planted with ten thousand trees, a daily yield of nearly thirty thousand gallons of water available for irrigation, with due allowance for evaporation, can be secured. The rain-tree appears to be indifferent as to the soil in which it grows, can withstand extreme climatic fluctuations, and needs but little care in its cultivation, and grows rapidly. It would seem that under these circumstances Nature has provided a simple and effective means of reclaiming the desert, and that the widespread cultivation of the rain-tree would be amply repaid, inasmuch as there are vast tracts of country in all the five Continents which at present have no economic value owing to absence of water-supplies for nourishing the soil, which might be easily secured by systematic culture of this tree.—*The Chamber's Journal.*

Mill Coolies and Agricultural Work.

Mill coolies are leaving Bombay for their villages in large numbers for agricultural work on account of the dearth of employment there in the cotton mills of which twenty have already closed. This will mean that some twenty thousand people will be thrown out of employment. The closing is due to the mills making no profit and heavy losses owing to the dearness of cotton. Unless prices of cotton yarn improve proportionately to the enhanced price of cotton there is no hope of improvement.

Departmental Reviews and Notes.

LITERARY.

THE TREE OF KNOWLEDGE.

Herbert Spencer's publishers, Messrs. Williams and Norgate announce a series of volumes on the great departments of modern knowledge. They will be specially written by high authorities, and while scholarly for the student they will also be popular in tone for the general reader. A hundred volumes have already been designed, covering the chief subjects, such as history, literature, science, philosphy and religion, and the first set of ten will be ready in April. The library is under the general editorship of Professor Gilbert Murray, Mr. Herbert Fisher, and Professor J. Arthur Thomson.

A BUDDHIST KING.

People interested in Buddhism will have heard of Asoka the great Buddhist king of some 200 years before Christ who, as may be learned from one of his famous rock inscriptions was an early apostle of religious liberty. The next volume of Mr. Murray's Wisdom of the East Series will contain a group of legends telling the story of Asoka's life and illustrating the truths of his religion.

LORD CREWE AS WRITER.

The Secretary of State for India, whose sudden illness has called forth numerous expressions of sympathy, had he not been drawn into the vortex of politics, could hardly have failed to make his mark in the world of letters, writes a Home paper. Lord Crewe has inherited a taste for books from his father, Lord Houghton, better known as Monckton Milnes, and has himself published a volume of verse and various magazine articles, besides contributing to the new Encyclopædia Britannica. Lord Houghton had married the daughter and heiress of Lord Crewe, and in 1895 the present Secretary of State was created Earl Crewe. Both the last and the present Secretaries for India are contributors to the Encyclopædia Britannica (11th edition), Lord Morley's brilliant article on Burke having been revised by the author for the new edition, as no one else could have ventured to attempt to improve upon it. Lord Crewe contributes articles on Theodore de Banville and other modern French poets.

PEN PORTRAIT OF CARLYLE.

He looked, I thought, the prophet; his clothes loose and careless, for comfort, not show; the shaggy, unkempt, grey thatch of hair; the long head, the bony, almost fleshless face of one who had fasted and suffered; the tyrannous overhanging cliff forehead; the firm heavy mouth and outthrust challenging chin—the face of a fighter; force everywhere, brains and will dominant; strength redeemed by the deepest eyes most human, beautiful; by turns, piercing luminous tender-gleaming; pathetic too for the lights were usually veiled in brooding sadness broken oftenest by a look of dumb despair and regret; a strong sad face, the saddest I ever looked upon—all petrified, so to speak, in tearless misery, as of one who had come to wreck by his own fault and was tortured by remorse—the worm that dieth not.

Why was he so wretched? What could be the meaning of it?

Age alone could not bring such anguish?

... What had he missed? He had done so much, won imperishable renown; that more did he want?

I felt a little impatient with him.

A BOOK ON KING GEORGE.

Messrs. J. Nisbet are issuing a life of His Majesty King Emperor George V. This volume gives a full account of his life and is a record of the manner in which he, before his accession to the throne, "endeavoured to fit himself for the work of Government."

THE BIBLE.

In the celebrations of the Tercentenary of the Authorised Version of the Bible, which took place at the end of last month, adequate things were said and written about the immense literary influence of that Version. The Archbishop of Canterbury has already drawn attention to the sudden flooding of the country with great literature, which its publication meant. Among the many critics who have recognised "the immense part which the Authorised Version has played in our speech and writing is Swift, whose words are recalled by a writer in the *Manchester Guardian* as follows: "If it were not for the Bible and Book of Common Prayer in the vulgar tongue we should hardly be able to understand anything that was written among us a hundred years ago ..... those books being perpetually read in Churches, have proved a kind of standard for language, especially to the common people."

EDUCATIONAL.

MORAL INSTRUCTION IN INDIA.

At a Meeting of the Indian Section of the Society of Arts, Lord Northcote, a former Governor of Bombay, presiding, Mr. C. Hill, C. S. I., read a paper on "The Problem of Education in India," with special reference to religious or moral training. He sketched the history of the promotion of education in India since the subject was outlined by the East India Company in 1854 and described its needs and difficulties. He contended that, as it was impossible to introduce moral instruction upon a religious basis the scheme of secular moral instruction, modelled for the present upon the work of the Moral Education League, should be given a trial throughout all schools with which Government were concerned.

Lord Northcote expressed his general agreement with the paper. There was, he thought, much to be said for the appointment of a Royal Commission to investigate the subject, and he would like to see its membership preponderatingly Indian, as natives of the country would best be able to judge its requirement in meeting the need for religious instruction.

Sir Theodore Morison, of the India Council, said Mr. Hill seemed to have overlooked the great and beneficent revolution which English education notwithstanding its secular basis, had wrought in the moral tone of the country.

SCHOOL FEES.

Mr. Butler replying to Pandit Madan Mohan Malaviya's question in the Imperial Legislative Council *re* fees levied in colleges and schools in the several provinces of British India in the years 1904 and 1910, said:—Statements showing the average fee per month per pupil collected in various classes of boys' institutions in the several provinces are laid on the table. The Government of India are collecting information as to the rates of fees actually in force. They are not aware whether it is proposed to raise the fee rates in any province, but the United Provinces Government has recently appointed a Committee to examine the question of the adequacy or otherwise of the present fees in Secondary schools.

THE EDUCATIONAL SERVICE.

Mr. Butler answering the Raja of Dighapatia's question *re*: Indian and Provincial Educational Services, said:—The attention of the Government has been drawn to the observations of Mr. Valentine Chirol. As I stated the other day, the position and prospects of the Provincial Educational Service are now under the consideration of the Government of India. Provincial Services exist in several departments. Only two appointments have been made from the Provincial Educational Service to the Indian Educational Service. They were made in the years 1902 and 1903 in the Punjab and United Provinces, respectively. The reason against such appointments is the policy laid down by the Public Service Commission and accepted by His Majesty's Government. The Government are aware that there are distinguished members of the Provincial Educational Service. As already stated the position and prospects of that Service are now under consideration. The Government of India can give no information as to the correspondence which has passed between them and the Secretary of State in regard to the general question or to particular recommendations.

EDUCATIONAL EXPENDITURE.

The following figures of educational expenditure from the revenues of Government in the several provinces in the year 1909-10, the account of which have been published in the *Gazette of India* by the Comtrollor and Auditor General Mr. R. W. Gillan, will be read with interest:—

	Rs.
Madras	37,90,000
Bombay	43,53,000
Bengal	55,69,000
United Provinces ..	28,59,000
Punjab	22,61,000
East Bengal ..	23,38,000
Burma	19,00,000
Central Provinces ..	16,55,000

INDIA AND IMPERIAL EDUCATION CONFERENCE.

India will be represented as follows at the Imperial Education Conference which will open on April 25 and continue until April 28:—

The Government of Madras by Dr. A. G. Bourne, Director of Public Instruction; the Government of Bombay by Mr. A. L. Covernton, Principal and Professor of English Literature, Elphinstone College, Bombay; the Government of Bengal by Mr. B. Heaton, Principal of the Sibpur Civil Engineering College, Bengal; the Government of the Central Provinces by Mr. S. C. Hill, late Director of Public Instruction, and Mr. C. E. W. Jones, Principal of the Morris College, Nagpur; Government of Burma by Mr. W. G. Wedderspoon, Inspector of Normal Schools, Burma. Representatives of the India Office will also attend.

LEGAL.

THE TRANSFER OF PROPERTY ACT.

Of the many Indian Statutes that are in urgent need of revision, the Transfer of Property Act is one of the most important. The Act has for a long time been recognised as a very ill-drawn piece of legislation. A mass of conflicting decisions have been accumulating on some of its more important provisions for sometime and we expect that most of these must have been noted down in the Legislative Department of the Government of India. We have also reason to believe that Sir Erle Richards after completing the revision of the Code of Civil Procedure intended to revise the Transfer of Property Act, and that he did not do it only because he felt that he could not finish the work during the short unexpired term of his office. His successor, Mr. S. P. Sinha, was also alive to the crying need for the amendment of this important Statute. But his term of office was too short for the undertaking of such a responsible task. We should suggest, therefore, that the present Law Member should take steps for the revision of some of the more important Statutes such as the Transfer of Property Act and the Indian Companies Act.

Considering the large amount of administration work that the Law Member has to attend to, we do not think that he can very well take up these responsible duties quite single-handed. We would, therefore, suggest that the Government should avail of the assistance of some experts for revision of these Statutes under the supervision of the Law Member. With regard to the Transfer of Property Act no one will be better fitted to undertake the task than Dr. Rash Behari Ghose. So far as Dr. Ghose is concerned we have every confidence that he will not deny such help and assistance as he may be asked to lend the Government and the Law Member in this work of revision. It would be more difficult to get an equally eminent expert for the revision of the Companies Act. But the Transfer of Property Act may be taken up first and in the meantime the Government may try to find out a man who has made a special study of the Company law for making the Indian Companies Act quite up-to-date. We may presume that the period of panic legislation ended with the last session and that the coming sessions of the Legislative Council will be marked by more solid work.—*Calcutta Weekly Notes.*

HIGH COURT JUDGES AS MEMBERS OF EXECUTIVE COUNCILS.

Mr. Ramsay Macdonald asked the Under Secretary of State for India:—Whether he is aware of the objection taken to the principle of the appointment of High Court Judges as Members of the Executive Councils, on the ground that such a procedure is likely to be fatal to the independence of the Bench; and whether this objection will be taken into consideration.

Mr. Montagu:—The Secretary of State is aware of the objection in question, and has addressed the Government of India on the subject with the object of securing that due weight will be given to it when recommendations are made for the appointment of Members of Council. My Hon'ble friend is no doubt acquainted with the circumstances which at present render it desirable to widen the field of selection for these important posts.

PENSIONS OF HIGH COURT JUDGES IN INDIA.

Mr. Ramsay Macdonald asked the Under Secretary of State for India:—Whether it is in contemplation to amend the Rules relating to the pensions of High Court Judges in India so that the period of their service on the Executive Councils may count for the purpose of pensions.

Mr. Montagu:—New Rules are proposed which provide for the grant of pensions to Members of Executive Councils who, before their appointment as such were serving in pensionable posts. These Rules will cover, but will not of course be restricted to Members of Council who had previously been High Court Judges.

JUDICIAL COMMISSIONERSHIP OF OUDH.

Mr. Jenkins answering the Raja of Partabgarh's question in the Imperial Legislative Council *re*: the appointment of an Indian to the Judicial Commissionership of Oudh, said:—The Government of India are aware that there is a strong feeling in Oudh that an Indian should be appointed as a Judicial Commissioner in Oudh. The appointments of Judicial Commissioner and of Additional Judicial Commissioner, Oudh, are made by the Local Government with the previous sanction of the Governor General in Council. The Government of India have received the Local Government's proposals for filling the vacancy in the Oudh Court which will be caused by the appointment of Mr. Chamier to be a Puisne Judge of the High Court at Allahabad, and these are under their consideration.

MEDICAL.

MALARIA AND THE ECONOMIC LOSS.

In his recent book on the Prevention of Malaria, Major Ronald Ross makes a computation of the economic loss which is caused by malarial fever in the island of Mauritius, which is a faint indication of the enormous damage that is caused by this disease throughout the tropical world. In Mauritius, there are about 39,000 adult male coolies on the sugar estates, of whom 15 per cent. are incapacitated from work on account of malarial fever for three months in the year. That is to say, more than 500,000 days' work is lost annually. Each day's work is worth Re. 1-4 to the coolie and Rs 5-4 to the planter; thus the coolies lose about Rs. 125,000 and the planters about Rs. 625,000 per annum, or Rs. 750,000 altogether. There are besides the losses of the female coolies working on the estates and those of the Indian coolies working elsewhere than on the estates. Dr. Bolton, the medical officer of the Immigration Department of Mauritius, estimates that when hospital and other expenditure incurred has been added, malaria costs Mauritius, with its population of 383,000, about Rs. 1,000,000 a year. Using similar data, L. O. Howard estimates that malaria costs the United States Government a hundred million dollars a year. It would require a bold speculator in figures to compute the loss which the British Empire suffers from the same disease.

A HOME FOR CONSUMPTIVES IN MYSORE.

The Missionaries of Southern India have decided to construct a Home for Consumptives on the Mysore plateau where the climate is very agreeable. The Home will be for 150 patients, 100 of whom will pay, while 50 poor will be maintained at Rs. 400 per month. The building and equipments will cost Rs. 53,000 and the monthly establishment about Rs. 1,000. It is said that even if the Madras Memorial takes the form of a consumptive sanatorium there is room for a Mission Home in South India.

QUININE AS A PROPHYLACTIC.

Probably Italy is the country where the distribution of quinine as a prophylaxis against malarial fever has been given the most thorough trial, and as the method has now been in operation for ten years definite results are naturally looked for. According to a Note in the *Indian Medical Gazette* they are manifest and gratifying. In 1900, the Italian Government passed a Law authorising the manufacture of quinine and its retail sale all over Italy. The quinine is put up in cachets very similar to those now supplied in Eastern Bengal, and in badly infected areas Municipalities are obliged to distribute it free and the landlords to supply it to the poor residents on their estates. Employers are also bound to supply it to their employees. In affected areas the houses of officials were made mosquito-proof, and a bonus was granted to employers of labour who provided similar houses for their workmen. A special Law was at the same time passed which prohibited rice cultivation within a prescribed distance of dwelling houses, and provided for the drainage of the rice fields. In 1900, the number of deaths from malaria was over 15,000, and no quinine was sold in the way just referred to. In 1902-03, over 2,000 kilos of Government quinine were disposed of, and the deaths from malaria fell by about 5,000. In 1905-06 the amount of quinine disposed of was 18,700 kilos, and the deaths fell to 7,800. In 1907-08, the amount sold was 24,350 kilos, and the number of deaths was reduced to 4,160. The Editor of the *Gazette* contrasts the prohibition of rice cultivation in the proximity of dwelling-houses in Italy with the state of affairs in India, where rice cultivation is often found in the heart of a town. But in many parts of Bengal it would be very difficult to find sites for human habitations except in close proximity to rice fields. Restrictions in large towns ought to be possible.—*Statesman.*

LEPROSY.

At an International Congress on leprosy held at Borgen, in Norway, in August 1910, the delegates held that leprosy is contagious, both directly and indirectly. That indirectly parasites, such as fleas, bugs, lice, may spread the contagion. The disease is not due in any way to the food consumed and the fish diet is ruled out of court as a true cause. The disease is not hereditary, and an interval of years may elapse between infection and the appearance of the disease. Segregation of the leprous is necessary, as has been held by all peoples from the earliest times, and as is universally practised.

SCIENCE.

REVOLUTION IN TELEPHONY.

We now talk from one telephone to another through the medium of an unbroken wire that connects the sending instruments with the receiver. If we use a 'partyline,' the other parties must wait until we are done. If it be a long-distance line, it may be necessary for us to wait if the line is 'busy.' One message at a time over one wire is the limit. But that limitation is now to be removed by a discovery of Major George O. Squire, assistant to the Chief Signal Officer of the United States Army. For a number of months the War Department has had wire working between its laboratory on Pennsylvania Avenue in Washington and the Bureau of Standards seven miles away taking several messages simultaneously.—*The World's Work.*

REMARKABLE MIND INFLUENCE.

The *Lancet* reports a remarkable example of the possibilities of mind-influence in controlling bodily functions, which has recently been brought before the medical fraternity in Vienna. It is stated that a man who came under the observation of an Austrian physician possesses "such an extraordinary control over his physical organisation that he was even capable of voluntarily changing the position and size of his heart." Also that "he could reduce the frequency of its beats from eighty to fifty each minute, and he could bring it either into the right half of the thorax (chest) or into the middle line by suggesting to himself (1) that he was going too fast, or (2) that his left lung was collapsed. He could produce at will hyperæmia (congestion with blood), and swelling of any small area of the skin, by auto-suggestion, merely by impressing on his mind the belief that he had burnt himself at that spot." It is also reported that this remarkable person is able voluntarily to contract and dilate the pupils of his eyes, either together or separately.

PARALYSIS AGITANS.

Recent researches and observations point to a possible connection between the parathyroid glands and paralysis agitans. Symptoms observed as a result of parathyroidectomy are very similar to those of Parkinson's disease, and the disease may occur as a complication or sequel in cases of myxœdema or exophthalmic goitre. Finally, degenerative lesions of the parathyroid glands have been observed in cases of paralysis agitans. In view of these facts, Dr. Berkeley, of New York, has tried opotherapy with parathyroid glands in cases of paralysis agitans. Altogether he has treated sixty cases of the disease. In about 65 per cent. of the cases in which he has been able to continue the treatment for a sufficiently long time, he has obtained marked improvement. In more than a dozen patients who have had the treatment for three or four years this improvement has been so definite that the symptoms are no longer apparent except when the treatment is interrupted. Some of them appear to be almost completely cured, so far as one can speak of a "cure" in cases of this disease. At first, Dr. Berkeley employed fresh glands triturated with an excess of lactose and then put up in capsules, but he found that they were difficult to preserve. Since then he has used an extract of the nucleo-proteids of parathyroid glands, obtained by the method of Beebe. This product is in the form of a yellow powder, which may be mixed with lactose and put up in capsules, each containing 0·0012 gramme of parathyroid nucleo-proteid. The dose consists of one or two capsules a day. Sometimes the treatment produces a certain nervous excitability and increases the habitual constipation of these patients. In such cases the dose must be diminished and then gradually increased again.—*The Hospital.*

HOW CLOUDS GET THEIR FRINGES.

Prof. Tyndall used to explain to popular audiences, with the aid of a brilliant experiment, that the blue colour of the sky is owing to floating particles of invisible dust that break up and scatter the short waves, which are the blue waves, of light. This, as has recently been pointed out, occurs principally at a great elevation, where the atmospheric dust is extremely fine, while in the lower regions of the air, where the dust is coarser the scattering affects all the rays or colours, alike. The brilliant fringes of clouds, seen nearly in the direction of the sun, are, it has been found, largely due to dust, which especially accumulates in the neighbourhood of clouds, and refracts the sunlight around their edges.—*Popular Science Siftings.*

PERSONAL.

THE QUEEN MOTHER.

Queen Alexandra, a correspondent understands will not be present at the Coronation. She is said not to have expressed any wish to be there, and there will be less difficulty for those who have the arrangements in hand if she prefers to stay away. She could not very well take a place in the box which other Royal ladies will have placed at her disposal, and to have to make arrangements for another throne would have added considerably to the Earl Marshal's task.

PASTEUR'S BIRTHPLACE.

The birthplace of Pasteur at Dole has became a place of pilgrimage for the people of Jura and the neighbouring departments. They go to contemplate with respect this modest dwelling where, on December 27, 1822, one of the most illustrious savants of our time first saw light, and the Municipal Council by a unanimous vote has purchased the house. Pasteur, up to the end of his life, showed the greatest affection for this little house. Notwithstanding his great and manifold labours he never allowed a year to pass without visiting the old home which he always beheld with emotion. Great was Pasteur's joy on a certain visit to his birthplace when he found at Arbois the ancient signboard of the tannery of his father, with its gaudy colours. He brought it piously to Paris, to the Institute in the Rue Dutot, and there placed it in his bed-room, by the side of a portrait of his mother, which he had painted himself when he was fifteen years old.

SIR ALFRED LYALL.

Reuter brings us word of the death of Sir Alfred Comyn Lyall, K. C. B., G. C. I. E, while on a visit to his friend Lord Tennyson at Freshwater. Sir Alfred was born in 1835. After being educated at Eton and passing through Haileybury, he entered the Bengal Civil Service, rising to be Lieut-Governor of the North-West Provinces during 1882—87, after which, from 1888 to 1902, he was a member of the Indian Council at Home. Sir Alfred was a prolific author and could write poetry as well as prose. His best known works are: Verses written in India; Asiatic studies; British Dominion in India, as well as Lives of Tennyson, Warren Hastings, and the Marquis of Dufferin. He has gone in his seventy-seventh year.

THE LATE BANKIM CHANDRA.

A public meeting under the auspices of the Bandhab Library has recently been held at the Sahita Parisbat Hall, to commemorate the anniversary of the death of Rai Bankim Chandra Chatterjee Bahadur, the great novelist of Bengal. Mr. Suroda Charan Mitter presided. Babu Dinanath Dutt proposed that a bust of Bankim Chandra should be kept in the Parishat Hall and invited public help and co-operation in the same. Babu Sathis Chandra Chatterjee, nephew of Bankim Chandra, read an excellent paper recalling personal anecdotes of the author. Babus Preonath Ghose and Hari Bhusan Bhatterjee, actors, recited the dialogues between Hem Chandra and Madhabacharya from "Mrinalini."

Pundit Suresh Chandra Samajpati read a piece from Bankim's Kamala Kanta. Babu Apuresh Mukerjee followed with a recitation from Chandrashekar. Pandit Kherode Presad Vidyabinode said that the novels of Bankim Chandra were full of exquisite dramatic exposition of characters and his masterly dramatic delineations were traceable in every character.

The President said that he was unwell but had been induced to attend the meeting by the charm of Bankim Chandra's name. The fame of Bankim Chandra as a novelist was known all over the country, but the fame of his versatile genius and the Bande Mataram song were known all over the world. The speaker had occasion to learn at the feet of the great master and mark the current of thought of the master-mind. The speaker concluded that the proposal of the Bandhab Library to keep a bust of Bankim Chandra has his cordial support and the people of Bengal should co-operate in erecting one.

THE INDIAN CRICKET TEAM.

The Aligarh College has contributed four cricketers to the Indian cricket team which leaves Bombay for England on the 6th May. Two of them, Shafkat Husain and Salamuddin, are first class bowlers who have very often performed the "hattrick." Shafkata is well known to cricketers in India as a formidable bowler. Syed Husain is a good wicket-keeper and Salamuddin and Nur Ilahi and he are sure t strengthen the batting side of the Indian team.

POLITICAL.

GROWTH OF PUBLIC EXPENDITURE.

On the 21st February last Mr. O'Grady asked a question in the House of Commons regarding the increase of public expenditure in India, and also if Government would appoint a small Committee to enquire and report on the subject. He received a reply that the questions asked would be referred to the Government of India and that the Secretary of State would suggest that an account of the expenditure be prepared with a view to its being supplied to Parliament. A despatch has now been received in India, in the course of which Lord Morley writes as follows:—

'In the course of the debate in your Excellency's Legislative Council, to which I referred in my reply, your hon. financial colleague after laying stress on the need of economy in public expenditure announced that all the members of your Excellency's Government would, during the current year, subject the expenditure for which they are individually responsible to a close scrutiny with a view to effecting all possible economies. I welcome this public expression of your policy, and I hope that the enquiries that will be undertaken in the various departments of your Excellency's Government will lead to substantial benefit to the finances of India. I shall be glad if you will furnish me in due course with information as to the results of these enquiries, and I request that you will prepare and submit to me (with a view possibly to presentation to Parliament) a report on the growth of Indian expenditure during the last ten years, 1901-02 to 1910-11, together with explanatory notes on the causes to which it is attributed.

INDIA AND THE IMPERIAL CONFERENCE.

The *Spectator* holds that India and the great Crown Colonies should come into the scheme of Imperial defence, and their co-operation should not only be on a more adequate scale than now, but, what is even more important, should be better organised.

The underlying principle should be that, though the maintenance of sea-power is for the welfare and better interests of India and the Crown Colonies, their co-operation must be limited to their own interests, and must never be a veiled form of relieving this country from its burdens. If the exploitation of India and the Crown Colonies is avoided, their co-operation should be not a shadow but a reality. Given that Britain furnished the ships for a powerful Indian squadron, it would surely not be demanding too much of India, Ceylon, Singapore, and the Malay States if we asked them to maintain that squadron adequately, and to provide the necessary naval base and stations which the fleet, we are thinking, would require.

"For the present, however, the essential point is that at the coming Imperial Conference the duties and obligations of India and of the great Crown Colonies in the matter of Imperial Conference should be properly recognised and the principles of effective co-operation discussed and laid down."

"PRESS AND PRIVILEGE."

In the course of an article on the Press and Privilege, the *Daily Post* of Bangalore very appositely says:—

"No one who is aware of the intricacies and the difficulty attending journalism in India can sympathize with the attitude assumed by a certain section of the official world. It is this absolute opposition to every code that keeps a paper to its policy that has driven the Government to subsidizing an organ. Had its officers given the encouragement and assistance that a paper deserves to those who sought it, the Government of India would not have to pay for an exponent of its views. Had the ordinary official the tact and genuine solicitude requisite for educating the people, the papers that seek information would get it far more easily than they now do. Not a conscientious editor in India wishes to make trouble, but a vital hosility exists between those in power and the Press. That is one of the greatest errors of Government. A paper of average size in India either thus develops into a fawning sycophant, or a constant source of of irritation quite unnecessary and quite uncalled for. It is forgotten that to the bulk of the people a paper is the only medium conveying the views of Government and civilization, and to expect editors te give these on deductive reasoning is ridiculous. Mistakes must occur, and the official who assumes this attitude is courting them."

A SEDITIOUS PAMPHLET.

In exercise of the powers conferred by section 12 of the Indian Press Act, 1910 (1 of 1910), the Governor of Bombay has declared the pamphlet "Sphut Vivechan" (*i. e*, Miscellaneous Discussion) containing a collection of articles from the *Rang-Bhumi* Magazine, printed in Marathi, at Poona, to be forfeited as being seditious.



DR. ANANDA K. COOMARASAWMY.

THE INDIAN REVIEW.

A MONTHLY PERIODICAL DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST.

PUBLISHED ABOUT THE THIRD WEEK OF EVERY MONTH.

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The Author of The Superman Theory.

BY

THE HON. MR. A. G. CARDEW, I. C. S.

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BALZAC said that the fundamental characteristic of Providence is irony, and he could not have wanted a better illustration of his remark than the case of Friedrich Nietzsche. The now famous author of the Superman theory, * whose worst adjective of contempt was the word feminine, exhibited throughout his conscious existence a more than feminine desire for praise, applause and renown. Again and again he broke out in his letters into petulant complaint about the neglect with which he was treated. For over 20 years his books fell unheeded from the press and he himself remained obscure and unrecognised. Hardly, however, had he finally succumbed to the insidious form of mental disorder from which he had long suffered than fame suddenly lit upon his name. Disciples eager to do him honour sprang up in multitudes ; his theories attained world-wide circulation ; and his books have been translated into half the languages of Europe. But the man to whom all this would have been the fulfilment of his most cherished ambition had already become hopelessly insane.

Friedrich Nietzsche, born in 1844, was the son of a Lutheran minister and came of a race of clergymen, a fact which seemed afterwards to give edge to his bitter dislike of Christianity. After a brilliant career at Leipsic, he was appointed at the age of 24 to the Professorship of Philology in the University of Basle and served there for a period of over ten years, resigning on a small pension in 1879. He then lived a solitary and wandering life, spending the winters in Nice, Venice or Genoa and the summers in the Black Forest or the Engadine, for another ten years, during which he formulated and from time to time published those theories of life and philosophy which are now associated with his name. He gradually quarrelled with most of his friends, Wagner, Rohde, Paul Rée, Heinze, Windisch, the rupture with Wagner producing so permanent an effect on Nietzsche that he could never afterwards tire of attacking the object of his earlier admiration. A brief love-affair with a young Russian girl in 1882 was terminated through Nietzsche's unreasonable egotism and he continued to live a life of great isolation, solaced by the occasional society of his sister and by the sympathy of three or four faithful friends. His health was bad, and later he fell under the influence of nerve-destroying drugs, especially chloral. In January 1889, the malady of which symptoms had previously been evident, overwhelmed him and he had to be placed under restraint. To those who know the ætiology and progress of General Paralysis no further indication will be necessary. He lived for another ten years, dying at Weimar on the 25th of August 1900 at the age of 56, but his real career ended at 45. M. Halevy's life of Nietzsche is interesting and instructive. Based on the biography written by Nietzsche's sister and containing frequent extracts from his correspondence, it presents a very complete picture of this brilliant but unhappy victim of neuroticism, though the translation into English leaves something to be desired. The volume contains an interesting portrait of Nietzsche after the statue executed in 1898 for the Nietzsche Museum at Weimar.

When we come to consider the work which Nietzsche did and the philosophy he is the author of the first essential is perhaps to remember not to take it all too seriously.

* The Life of Friedrich Nietzsche, by D. Halevy, translated by J. H. Hone. (T. Fisher Unwin, 1911.)

GENERAL.

"AJIYA GIKWAI ASIATIC SOCIETY."

A new association named the "Ajiya Gikwai Asiatic Society" has been organised in Japan at the instance of Messrs. K. Inukai, M. Toyama, H. Kono, K. Yamada and publicists. According to its prospectus the Society is to devote itself to the study of affairs, religious, educational, geographical, colonial, diplomatic, political and military in Asiatic countries with the view to promote the welfare and development of Asiatic nations. The headquarters of the Society are to be established in Tokyo and several branches will be opened gradually in China, Siam, India, Persia, Afghanistan and Turkey. The Society will also publish a magazine as its organ.

THE SLAUGHTER OF KINE IN INDIA AND THE KING'S VISIT.

In the *Review of Reviews* for March, Mr. Stead again takes up the subject of the slaughter of kine in India in connection with the ensuing King's visit, and says :—

Last month I referred to the absolute necessity of doing something to make the Coronation of the King at Delhi memorable in the minds of his Indian subjects. I suggested that as he had changed the date of the Coronation out of deference to the religious susceptibilities of the Mahomedans, it was necessary that he should do something to propitiate the Hindus. I suggested that this something should take the shape of a concession to the prejudice of the Hindus against the killing of kine. A month's reflection has confirmed me in the belief that in no other way could His Majesty so endear himself to his subjects in India as by forbidding all killing of cattle during his stay in the country, and by promising that after his departure the cattle-killing regulations of the great Akbar shall be strictly enforced. The justice and sound policy of honouring the religious beliefs of the Hindus has been recognised by Moslem rulers—why not by our Christian King ? I shall return to this subject hereafter but for the present I content myself with the remark that if the King cannot induce his Ministers to make this concession to his Hindu subjects, he had much better give up his proposed visit to India altogether and leave Lord Hardinge to welcome great Hindu Princes to dinner to the appropriate strains of "The Rast Beef of Old England."

JAPAN FACES PROBLEM IN FORMING AN ALPHABET.

The matter of adopting a new and simpler form of written language is agitating the scholars and business-men of Japan, so as to simplify the present system of symbol writing. This system is made up of symbols inherited from the ancient Chinese and Koreans. In the eighth or ninth centuries there was added to these forms another system of writing known as "Kana," which represents the sounds of which a word is composed rather than a whole word or phrase as is the case with the Chinese. Almost all Japanese books are printed in a mixture of Chinese and Kana. According to this system each individual word has its separate sign. Most characters are obtained by means of combination, the chief element being termed a "radical," because it gives a clue to the signification of the whole It is much as if, having in English special hieroglyphic signs for such easy, every-day words as "tree," house," and "box," we were to represent boxwood by a combination of the sign for "tree" and the sign for "box," and a box at the opera by a combination of "house" and "box."

THE UNIVERSAL 100 RUPEE CURRENCY NOTE.

A press communique issued at Simla states :—In 1910, when Government took measures to universalise currency notes of the denominations of ten and fifty rupees the advisability of extending the enfranchisement to notes of the higher value of one hunderd rupees was carefully considered. The extension was recognised as desirable but the innovation was one of some importance and Government decided to await the experience of its results in the case of the lower values before enlarging its scope. A year's experience has now shown the more restricted concession to be a complete success and there is a strong popular demand for the universal one hundred-rupee note which was voiced by the Hon. Sir Vithaldas Thackersay in the Imperial Legislative Council last month. It has been decided, therefore, to make the contemplated extension at once with effect from April 1st 1911. A note of the denomination of one hundred rupees has been declared to be a "universal currency note." Such a note is now a legal tender at any place in British India and can be cashed at any office of issue irrespective of the locality of the office from which it is issued.

Nietzsche was a brilliant improviser but it would never do to take all his extravangancies *au pied de la lettre*. Allowance must be made for pose. This every one does not do. In an amusing series of Press notices affixed to his works, we find that worthy, though *borné*, paper *the Rock* declaring that "Nietzsche is simply a disseminator of poison." Almost equally absurd in the opposite direction is the comment of those admirers who declare Nietzsche to have been a singularly lovable and engaging personality, in short, a latter-day saint. It is pretty clear that on the contrary Nietzsche was as irritable and impossible a person as one might meet in a summer's day. His work is stuffed full of prejudices. Starting from the moral suggested to him by the one little bit of real experience he ever had, when he marched with the victorious Prussian armies across conquered France, he was seized with the conviction of the importance of brute force. Thenceforward, he became the philosophic exponent of the Bismarckian principle of "blood and iron." By an illegitimate inference from the relations of political states to those of private individuals, he arrived at the conception of the Superman, the stupendous being, free from all restraints of morals or religion who tramples on the stupid and slavish crowd around him in his victorious pursuit of the "Will to power." This line of thought rapidly brought him up against the problem of Christianity which he proceeded to attack with characteristic vigour. Christianity, he declared, is, along with alcohol, the great means of corrupting humanity. He denounced it as the religion of decadence, of pessimism, of nihilism, the negation of all reality, which commits the one unpardonable sin in that it is fatal to *life*. Christianity, he believes, is a base and ingenious plot hatched by the Semitic race to enslave the pure and noble Aryan. It is a scheme to unite the Chandalas, the Pariahs of the earth so that they may overpower the few great ones, the Supermen, the Immoralists, the Hyperboreans! The Christian conception of God is an emasculated, degraded, unreal "ruin of a God," profoundly inferior even to the proud Jehovah of the Jews. In the pursuit of this thesis of the importance of power, of the "will to power," Nietzsche strikes right and left. The famous names on the roll of humanity, Goethe and Schopenhauer almost alone excepted, are nothing to him. Plato and Socrates, Spinoza and Kant, Dante and Schiller, Rousseau and John Stuart Mill, Victor Hugo and Zola, come in turn under the lash of his epigram. In his eyes Democracy, Socialism, modern Science and the scientific spirit are mere forms of decadence. Everywhere he finds the same deep-laid conspiracy to suppress and keep down the true, free and noble, the Superman, the rightful heritor of the world. In every case the Superman is, like Gulliver among the Lilliputians, a giant bound and tied down by pigmies.

These vivid and picturesque doctrines, expressed in a style at once pungent and personal, were well calculated to attract attention, but it is evident that they are merely the lucubrations of an arm-chair philosopher, of a man bred up among illusions. Nietzsche might, indeed, be taken for an example of his fanciful doctrine of the Eternal Return—a doctrine which he imagined himself to have discovered but which is at least as old as the Stoics—for he is a lineal descendant of the á priori philosophers of the 18th Century, of the men who discovered the origin of civil society in an imaginary *Contrat social* or Social compact and who explained language to be due to a similar imaginary artificial convention. It might have been thought that the methods of historical and comparative research initiated and pursued during the 19th Century would have rendered similar theorising impossible but Nietzsche's example proves the contrary. Mark Pattison said that the whole course of the Oxford movement would have been changed if Newman had been able to read German, and so it may be declared that the whole course of the Nietzschean philosophy would have altered had its originator been able to read a book like "the Golden Bough." So far as Nietzsche is concerned, such investigators as Taylor and Maine might as well never have written. He simply ignores the historic method and deals with human institutions whether religious or social as though they were the products of pedants, not the growth of ages of slow development. As Mr. George Bernard Shaw has well said, if Nietzsche had had as much practical experience of life as is to be got by serving for ten minutes on a genuine working committee, he would have known better than to blunder as he does over politics and social organization. He would have discovered that life is a practical matter, not an affair of theories and prejudices, a sort of game of sympathy and antipathy, as it appears in his writings.

Thus, as has been said above, it is a mistake to take Nietzsche too seriously or to fly into a passion over his irreverent treatment of popular idols. He is a man of genius whose assaults on received opinions are never deficient either in zest or ingenuity. If we cannot accept his opinions, we can always appreciate the singular detachment with which they are conceived. He has his own prejudices and they are violent enough, but they are not borrowed from other people. He is not given to the Idols of the Market place. His stand-point is fresh and his expression, vigorous. His epigram on Rousseau—"the return to nature *in impuris naturalibus*" and his description of Seneca as "the toreador of virtue," are well-known instances of his keen and incisive wit. The most serious aspect of his work is its effect on the temper of modern Germany, a temper already but too prone to believe in the all-sufficing virtue of brute force. The doctrine of the "mailed fist" receives a pseudo-philosophic basis in Nietzsche's theories and we may perhaps trace their influence in the determined opposition of Germany towards any movement for the limitation of armaments or the adoption of the principle of arbitration and in the truculent and chauvinistic tone of the German Press. Nietzsche thus figures both as a result and as a cause of modern German militarism, the end of which is not yet.

THE CIVIL MARRIAGE BILL.

BY

MR. S. SREENIVASA AIYANGAR, B.A. B.L.

THE Hon. Mr. Bhupendra Nath Basu's Civil Marriage Bill is a measure of no small importance. All lovers of Indian progress owe Mr. Basu a debt of thanks. If the Bill ever becomes law, his name will go down to posterity as that of one whose statesmanship and courage took the first direct step towards the making of a united Indian Nation. The progress of the Bill will be watched with keen interest. It is in worthy hands. Mr. Basu is known to be a capable, earnest and influential politician—one of the leaders of Indian opinion. If the Bill is lost, it will not be for the want of a proper sponsor.

The main object of the Bill is to enable Hindus belonging to different castes to intermarry, and to make inter-marriages, between various sub-castes valid beyond the possibility of doubt or dispute. As the Bill stands at present, it will enable Hindus to intermarry with Europeans, Mahomedans, Christians, Jews, Parsis, Buddhists, Sikhs, in short, persons of every community, race or creed. In other words, the Bill if passed into law will provide a general territorial law of marriage according to which inter-marriages between various races, communities and classes can take place. Though the matter is not referred to in the statement of objects and reasons or in the speech asking for leave to introduce the Bill, the proposed measure will also enable marriages to take place between members of the same *gotra* whether in the same caste or sub-caste or of different castes or sub-castes. It will also enable persons who can validly marry according to Hindu Law to dispense, if they choose, with the customary marriage rites or ceremonies and to avoid all the incidental expense and to contract a purely civil marriage with all the incidents of such marriage as provided in Act III of 1872. For instance, if a Brahmin instead of going through the usual religious ceremonies of marriage, marries under

the proposed Act a girl of his own sub-caste, either party will have a right of divorce on the conditions mentioned in the Indian Divorce Act. Of course, if the religious ceremonies take place first, the marriage according to the existing law is complete, and one cannot afterwards take advantage of the Act for the purpose of introducing a right of divorce. If, however, the civil marriage takes place first, the subsequent celebration of the religious rites cannot affect the statutory right of divorce created by the former. The Bill will also enable, what cannot now be done the children of two *dayadees* or agnates to marry when they are not related within four degrees, or in other words, if their common ancestor is remoter than their great grandfather.

Details apart, the Bill seeks to affirm the broad principle that there should be perfect freedom to intermarry, that an Indian should be at liberty to marry according as he or she likes. It seeks to remove the existing disabilities in connection with marriage. It does not supersede the present system of marriage nor does it alter the existing law as regards those who do not desire to take advantage of its provisions. In other words, it is a purely enabling measure: it does not compel people to any extent to marry in any way different from the one they are used to.

The necessity for some kind of enabling legislation is indeed obvious. Hindu Law as now administered in our Courts prohibits intermarriages between different castes in the absence of special custom. The point is too well settled to require any amplification. Inter-marriages between sub-castes, however, are considered by some to be valid, but their validity cannot be taken to be established except as regards the Sudra sub-castes. All the decisions of the Courts relate only to Sudra sub-castes. There is considerable doubt whether inter-marriages between the sub-castes of Brahmins, Kshatriyas and Vaisyas are valid according to the existing law. The opinion of Mr. Justice Guru Das Bannerjee, of Bhattacharji and of J. C. Ghose is that intermarriages between the Sudra subcastes even are not valid. When a case arises for decision, it is quite possible for the Courts to hold that custom, if not Hindu Law, prohibits inter-marriages between sub-castes of Brahmans, Kshatriyas and Vaisyas. The more important of the sub-castes are for all practical purposes recognised as distinct castes. Having regard to the serious consequences that would follow both as regards the wife's right of inheritance and the status and the rights of the offspring of such marriages, it must be admitted that a legislative declaration of the validity of such marriages is absolutely required. It is idle to expect any appreciable number of intermarriages of sub-castes to take place unless the law is made certain upon the point. It is unjust to require persons to lend their names to leading cases and it is by no means clear that one or two judicial decisions can on such a matter be held to settle the point beyond doubt when conflicting views on the question of law can reasonably be entertained. An actual case for decision can arise ordinarily only long after the marriage itself has taken place and long after the birth of children. None can dispute the desirability of having a clear enactment instead of a decision which is liable to be doubted, dissented from or over-ruled. On the assumption that the existing law recognises the validity of marriages between the sub-castes of Brahmins, Kshatriyas, Vaisyas and Sudras it is impossible to see what objection there can possibly be to an enactment which establishes their validity.

Apart from the rules of Hindu Law, the only other provision is to be found in Act III of 1872, the Special Marriage Act. Under that Act marriages may be celebrated only as between persons neither of whom professes the Christian, or the Jewish, or the Hindu, or the Mahomedan or the Parsee, or the Buddhist or the Sikh or the Jaina religion. It does not enable Hindus to intermarry if apart from its provisions, they cannot marry. The parties have under that Act to sign previously to their marriage a declaration before the Registrar and in the presence of 3 witnesses that they do not profess the Hindu or any of the other seven

religions. The declaration is not made conclusive evidence against the profession of the Hindu or any of the other religions. If the declaration is, in fact, false, it is at least open to considerable doubt whether having regard to the provisions of Section 2 of the Act, the marriage will be valid. Indeed, it is almost certain that it will not be. Section 2 enables only persons to marry who do not profess the Hindu or the other religions. Whether a particular person professes the Hindu religion or not, is a question of fact. The declaration is only made a further condition of the solemnization of the marriage. Disproof of the truth of the declaration is perfectly admissible, and entails liability to be convicted under Section 199 of the Indian Penal Code. Not only therefore would the marriage be invalid and the children illegitimate; but there is also the risk of conviction and punishment. It is not easy to define what is meant by the profession of the Hindu religion. The fact that, before the marriage and after, the life of the parties was generally governed by the Hindu mode may suffice to show that the declaration was false. The performance of *Shradh*, the worship in the temples, investing the children with the sacred thread, the wearing of the usual marks or the performing of the *Sandhyavandanam*, or the reading of some devotional books, say the Bhaghavad-Gita, any one or all of these things might shew that the declaration was false. There being no well-recognised articles of the Hindu creed, it would be difficult to say that a departure from some orthodox practices, the dropping of one or two ceremonies, or the introduction of one or two new doctrines would make the Hindu cease to be a Hindu. If a person believed in the Vedas as a divine revelation, though he did not believe in anything else, he could very well be regarded as a Hindu. If, on the other hand, he did not believe in the Vedas but went to the temple and did most of the things that a Hindu does he could equally well be regarded as a Hindu. It is only by departing from *all* not only from some of the important doctrines and practices that a person can be heard to say that he does not profess the Hindu religion. The fact that certain sections of the Brahmos have availed themselves of the provisions of the Act will not enable everyone to do so with impunity merely by saying that he does not profess the Hindu religion. Even if the good sense of the police and the magistracy could minimise prosecutions, it is not to be supposed for a moment that if increasing resort be had to the provisions of Act III of 1872, (unamended as now proposed by the Bill) the appetite of collateral heirs or reversioners will not attack the validity of many a marriage and the legitimacy of many a child.

If the legal aspects of the matter are so grave as to deter persons from taking advantage of the existing Act, it is plain that the moral aspects of the question are graver still. We cannot deny to Hindus the right to entertain other ideals of marriage than those that obtain now. They may even be desirable. But whether desirable or not, there can be no doubt that ideas on the subject are undergoing change. The gradual disintegration of the caste system or at least the greater equality between the castes that now prevails, the spread of education and of Western ideas, habits of official or political comraderie, the necessities of travel, the desire to marry educated and grown-up women, attempts to achieve political and social ideals are gradually creating an increasing section of Hindus desirous of inter-marriages. It must also be borne in mind that with the increasing emancipation of Indian women, new ideals of sexual love impel a number of Hindus to claim a liberty which till now they have never known nor cared about. As a result of these various causes, there is a growing circle of Hindus who may be ready to contract inter-marriages if the legal disabilities are removed. Just as the introduction of Railways witnessed an enormous opening up of the country and a desire for travel that never before was so prevalent the creation of legal facilities may in course of time induce sections of Hindu Society to evolve in new and useful directions. That liberty of conscience should be made perfectly secure, that a man should be able to marry where he loves, that those Hindus who are inclined

to experiment ought not to be denied the liberty they claim, that it is a disgrace to India that there is no general territorial marriage law, and that the freedom of a Hindu to realize his nobler self is under the Hindu Law as now administered so restricted as to make him a slave of the law into which he is born, are propositions that call for no enlargement.

The Hon. Mr. B. N. Basu instead of introducing a separate Act with elaborate provisions has very properly availed himself of the existing Act III of 1872 and has proposed a few simple amendments. Instead of that Act continuing to be a special marriage Act applicable to a very few persons, he proposes to make it a general Act independent of religion or rather of irreligion. The other conditions laid down by the existing Act will all of them continue to apply. A man who has a wife living or a woman who has a husband living canot take advantage of the Act even after the Bill amends it. The man must be at least 18 years old and the girl 14. The consent of the guardian is necessary if either party is less than 21. The parties must not be related to each other "in any degree of consanguinity or affinity which would, according to any law to which either of them is subject render marriage between them illegal". From the reformer's point of view, the retention of the first two conditions makes for improvement, involving as it does, the raising of the marriageable age and the insistence of monogamy. From the orthodox standpoint, it ought to be equally welcome, for, it makes civil marriages in the present state of society much more difficult. In other words, the conditions circumscribe to that extent the liberty to marry under the Act.

The requirement of the guardian's consent before 21 minimises the chances of hasty or imprudent marriages and ensures the approval of the head of the family. The Bill wisely refrains from attempting any change in the fourth condition in Section 2 of the Act of 1872 regarding prohibited degrees. In the first place, there can be no question of prohibited degrees as regards inter-marriages, between different castes or between different sub-castes. Ex-hypothesi, there is no previous consanguinity or affinity in such cases. The 1st proviso to Section 2 makes it clear that it is only the law or custom relating to consanguinity as such that prevents a civil marriage. The prohibitions on account of identity of *gotra* or *pravara* cannot be regarded as laws relating to consanguinity. The Bill will, therefore, enable marriages to take place between persons of the same *gotra* or *pravara*. It is desirable to extend the freedom of choice and nobody is compelled to marry within the *gotra* or *pravara*. The religious and the social injunctions will continue unaffected. It is only those who wish to go through the civil form of marriage under the Act even though members, of the same caste or sub-caste that will require any table of prohibited degrees. That table is left to be governed by the personal law of the parties except as modified by the 2nd proviso to Section 2. The result will be that while the children of remoter *dayadees* or agnates can marry, the children of two sisters cannot under the Act as amended by the proposed Bill, either in Bengal or in Madras. The children of a brother and sister can contract a civil marriage in Madras but cannot do so in Bengal. It is perfectly reasonable to leave the existing table of prohibited degrees unaffected as the law or custom may vary in the different parts of the country and sentiment is likely to be a most uncertain guide. With the trivial exception therefore of the children of remoter *dayadees* being made able to marry, the Hindu law was not altered by the Act III of 1872 nor does the Bill propose to make any alteration now.

Passing to certain specific objections, the first objection taken is that the Bill will enable Hindus and Native Christians, Hindus and Europeans, Hindus and Mahomedans to inter-marry. On principle it is difficult to see why the legislature should not give the freedom leaving practice to be controlled solely by religious, social and racial considerations. It is, however, expedient to confine the Bill to Hindus. In the first place, the assent of the other communities is necessary if the proposed legislation is to have the universal scope it now wears. In the second place, the conflicting faiths of the parties might, in many cases, give rise to serious trouble. The religion, the education and the care of the offspring would present new problems that would require solution. It is quite true that the marriage itself is not likely, in the first instance, to take place, unless the religious motive is subordinated or unless the level of tolerance reached is high. But it is obvious that that which in youth slumbers may in later life awaken into undesirable activity. On the whole it is decidedly better not to complicate the question of inter-marriages amongst the Hindus or to overweight the Bill with a whole crowd of problems that are not easy of solution. In the third place, the law of succession governing the offspring of inter-marriages between members of alien creeds and races would require consideration. It may be that ordinarily the personal law of the father will govern the offspring but the rules of succession to the mother's property and her right and the right of her relatives to succeed to the property of the offspring will needlessly introduce difficulties, which unless we are ready to face now, should not be undertaken.

The principal objection to the Bill that is generally urged is that marriage according to Hindu notions is a sacrament, that the sacramental view of marriage is the basis of the Hindu Society, that to introduce a civil form of marriage is to pull down marriage from the level of sacrament to the level of contract, that the sacramental theory of marriage is also the basis of the Hindu religion and that the Bill by destroying the one destroys the other. It is sufficient to state the answer briefly as there is no space to discuss the question fully. The Hindu law and religion as laid down by the ancient Rishis undoubtedly allowed inter-marriages between different castes. Instead of the *panigrahana* which was prescribed for parties of equal caste special rules were prescribed for marriages with women of different caste. A Kshatriya bride took hold of an arrow, a Vaisya of a goad and a Sudra of the hem of the bridegroom's garment. It is not every form of marriage known to Hindu law that was a sacrament. For women and Sudras the only sacrament is marriage and for Sudras no Vedic mantras are prescribed. The marriage of a bride or a bridegroom who is purchased can in no way be regarded as a sacrament. And yet the prevalence of the Asura form and of the other and never evil cannot be ignored. The nuptial texts were held applicable only to virgins, but they have been made applicable to re-marriage of widows by the Hindu Widow Re-marriage Act. According to one view, vicarious performance of *homum* for Sudras is permissible. The form of marriage in the Grahya Sutras, according to the expressed statement of Asvalayana, was only a common form. The Gandharva form of marriage was by the ancient Rishis permitted to all the castes and the only thing required to constitute it was the agreement of the parties. The Bill does not prevent religious ceremonies being gone through or marriage from being treated as a sacrament. Manu himself in one place says that the marriage tie is the result of the gift by the father and that the recitation of the nuptial texts is only for the sake of securing good fortune. It is perfectly clear that both the secular and religious forms of marriage were and are known to Hindu Law that though marriage undoubtedly is, the religious ceremonies connected with marriage are certainly not the basis of Hindu Society, and that the marriage rites are neither uniform in practice nor of equal importance and have not been without radical innovations.

It is not that marriage performed according to particular rites only is a sacrament. Every marriage contracted for the purpose of discharging the debt to the ancestors, in other words, for the sake of having a son is a sacrament. And the Hymn to Love and "the Vedic texts that are recited on the completion of the seventh step by the bride clearly show that the Hindus even in those early days had learned to regard marriage as a true companionship of the purest character, a union of pure hearts, for the cultivation of the best feelings of our nature." (Banerjee on Marriage and

Stridhan, p. 29.) And this is the reason why a marriage without Vedic mantras as it should be in the case of Sudras is *per se* a sacrament.

The next objection taken is that the provisions of the Indian Divorce Act will apply to a marriage under the Bill. It is enough to say that people who do not wish to have the right of divorce need not avail themselves of its provisions. The right of divorce exists by custom in various parts of the country and need not by itself make the marriage tie looser. It may conceivably make for purity, and provide a solution of some acute domestic problems. We are perhaps too ready to assume that every Hindu household is filled with peace and happiness. The undoubtedly high average of domestic felicity is due to the ineradicable greatness of Hindu women rather than to any institutional peculiarities Though divorce is now, apart from custom unknown to Hindu Law, the correctness of the current view that it was always unknown to Hindu law is open to question. The marital tie was severed in several cases and the wife was enabled to re-marry. In addition to this perfect type of divorce, there was another form of divorce by which the wife was put away without being completely released from the husband, in other words, without being enabled to re-marry; and she was not entitled to rights of inheritance. The fact that a wife who was separated from bed and board was entitled to some kind of maintenance does not detract from the view that divorce perfect as well as imperfect was known to Hindu Law any more than the grant of a permanent alimony at the discretion of the court after a decree absolute is inconsistent with the dissolution of marriage thereby effected. The orthodox party should, however, be eager to welcome this feature of the Bill as it will decidedly limit the area of inter-marriage, and cool the ardour for experiment.

In addition to providing for a civil marriage, I would suggest that a clause similar to Section 6 of the Hindu Widow Re-marriage Act may be inserted in the Bill authorising the religious ceremonies being gone through as a further option. The adoption of the religious rites of either of the parties ought to be sufficient, and it may be provided that whatever words spoken or ceremonies performed on the marriage of a Hindu female are sufficient to constitute a valid marriage shall have the same effect if spoken or performed on the marriage of a Hindu female under the Act. This will give full effect to the theory of sacrament and to the desire of many to avoid the liability to divorce. Of course, this religious form of marriage must be made only additional and optional but with effects different from those resulting from a purely civil marriage.

The last objection that is insisted on is that the Bill is radically defective in that it does not provide rules of succession. This is an obvious mis-apprehension. The rule of Hindu Law prohibiting inter-marriages is affected no doubt; but it is the only one that is so affected. The rules of inheritance are there, untouched. The inter-marriage is made valid and the ordinary rules of inheritance, therefore, apply. The parties are Hindus governed by the Hindu Law prior to marriage and are Hindus after the marriage and governed by the Hindu Law. The Bill, in fact, removes a difficulty caused by the existing Act III of 1872 which however must be taken to be set at rest by the decision of the Privy Council in a case from the Punjab. The Indian Succession Act was pronounced inapplicable to Jains, Sikhs and Brahmos who were held to be Hindus governed by the general Hindu Law. A Hindu by becoming a Brahmo does not necessarily cease to belong to the community in which he was born. Departures from the Hindu regulations regarding diet and ceremonial observance, and other similar lapses from orthodox practice, cannot exclude from the category of Hindu—for purposes of succession and other purposes mentioned in the Civil Courts Act—one who is born within it and who never becomes otherwise separated from the religious communion in which he is born. Hindu Law is not the monopoly of orthodox Hindus. It may be wise, however, to obviate the opposition

of vested rights by providing that the offspring of the inter-marrying parents and the ascendants and collaterals of the latter are not to have rights of inheritance to each other except in so far as will be necessary to intercept escheat to the Crown. In other words, they are to be postponed to all other heirs except the Crown. Such a provision will avoid some difficulties that may be suggested, including the questions of intrusion into the joint family and of partition. There is, however, the case of converts to Christianity who are protected by the Outcasts Relief Act and the case of persons who marry out of caste cannot be placed on a worse footing. After conceding the Outcasts Relief Act and the Widow Remarriage Act, to oppose the present Bill is to strain at a gnat after having swallowed a camel or, to be more accurate, two camels.

To say that the Bill may have far-reaching consequences is to take shelter under a comfortable platitude which may equally be said of any trivial enactment. To say that the Bill will overthrow Hindu religion is to say something which is obviously wrong, for it is to preserve it that the Bill is directed. Is it not the barest justice to allow freedom to those who desire to cling to Hinduism while eager to enjoy greater freedom in marital matters? The Bill only proposes to remove the purely legal disability which at present exists. It does not weaken the social sanctions which can still retain all their terrors. Nor does it touch the religious injunctions whose sway will be all the purer for being freed from the secular arm of the British Law. The fear that the Bill will revolutionize Hindu society is altogether idle. It betrays a great distrust in the nature of the existing Hindu society and in the power of Hinduism. Should, however, the Civil Marriage Bill have in it the germs of a future society altogether different from the one we are used to, no one can honestly say that either to-morrow or the day after will witness the birth of that society. The educated Indian community, if it is true to the educatian it has received, to the ideals it professes in the Press and on Platform, to the ideas of liberty it preaches in matters political, cannot reasonably or honestly raise any objection to the principle of the Bill.

It is cruel to compel a man to choose between his conscience and his marriage. Nobody who is interested in Indian progress would desire that Indians should be without any religion or that their conscience should become supple. It is not to be assumed that all those who are in favour of social reform have no firm religious convictions. On the contrary, in many cases there is an intimate connection between the two. Nor is there any warrant for the view that Hinduism represent a definite and fixed creed. It is in a state of flux. It is in the process of development. And there is nothing profane in such a view of it. A Hindu may generally adhere to the existing tradition but may depart as regards one or two important articles of the creed. This process is one which is perpetually going on and it is idle to seek to arrest it. All that is wanted is that Hindu usage in religious and other matters should be allowed to develop as it used to before the rigidity of the British law imposed shackles of a kind unknown before. In the interests of the Hindu religion itself it ought to be clear to its adherents that the retention of the existing prohibitions against inter-marriage must necessarily drive an increasing number of Hindus from out of its pale. More than this, a very considerable section of Hindus must feel, even if they do not themselves secede, that Hinduism is not satisfactory. And though they may not become Christians, or Mahomedans, they may cease to have any deep religious convictions. The spectacle of a great nation which in theory is intensely religious, but is in practice utterly indifferent and irreligious is not particularly edifying. From more than one point of view, Indians ought to desire the tide of Hinduism to advance rather than to recede. It is no merit to say of it that it has no proselytizing energy. From a Hindu point of view, conversions to alien faiths cannot certainly be regarded with complacency. And yet the existing bar as regards inter-marriages powerfully encourages scepticism, laxity

of conscience, conversions, and license in sexual matters.

It is more than 40 years since Sir Henry Maine sought by the Bill which subsequently became Act III of 1872 to give a slight extension to the law of marriage. We have advanced by leaps and bounds in many directions. From out of the legislative mill, all kinds of enactments have issued. Neither the conditions of the present-day society nor the practices and opinions of the people are identical with those that existed 40 years ago. Nevertheless no advance has been made in this department of law. Sir Henry Maine observed in 1868, and the statement is as true now as it was then that "by our introduction of legal ideas and our administration of justice through regular courts, we give a solidity and rigidity to native usage which it does not naturally possess. It seems to me that in order to prevent the monstrous injustice which occasionally results from this process we must control it by the proper instruments, timely legislation." But Act III of 1872 as finally passed was hardly calculated to prevent the monstrous injustice that was alluded to by Sir Henry Maine. The defect has become accentuated by the lapse of time. During the period that has intervened, side by side with political and material advancement, social feeling and opinion have sensibly changed for the better. While it is true that the structure of Indian Society has not been materially altered, our political ideas are coloured by a love of liberty imbibed from the West. It is, however, a singular feature that it does not permeate social life to anything like the extent that it ought to.

If the Bill becomes law it will be a land-mark measuring the progress that has been made. If it fails altogether, it will still enable us to correct our estimate of the advance that we fondly suppose we have already achieved and to see how little we have progressed, and how necessary it is to persevere with unsleeping energy.

A Poet's Mission.

BY NALINI KANTA BHATTASALI, B. A.

[*From the original Bengali of Babu Rabindronath Tagore.*]

This earth, with thousands' love replete,
With Ages' woe and joy complete.
With eternal song resounding,—
Endless hopes and fears;

On this vast green earth I look,
And sink in the heart's silent nook,
The whole heart fills, I know not why
With soft and bitter tears!

In this earth of holy peace,
I won't debate or cry amiss,
The very few days, I am here,
I w'd lull my panting breast;

Let one enjoy what he found,
I won't trespass on other's bound,
Let me live in solitude,
Silent and at rest.

Let me have my humble reed,
I shall pour my heart in it
And breathe out sweet heavenly strain,
Like flowers under the skies.

Culling music from inmost heart
A world I'll create, with joy begirt
I will pour the music balm
On this world of sighs.

The green palm of this earth I will
With that peaceful music fill,
I will spread a charm in air
Full of sweet meaning.

The new rains spread with mystery
Shall the more mysterious be
A vernaller garment shall enwrap
The fine face of the spring.

The earth's surface, the heaven's blue face
The deep dark ocean, jungly maze
Shall assume a new effulgence,
A gayer finer hue.

Some strains in this noisy cell
I shall render sweet and well,
One or two thorns I will remove
And then soft bid adieu.

The smile of joy more sunny shall be,
The tears shall flow more charmingly,
Homesteads, seats of heavenly love,
Shall be more one's own.

In the sweetheart's eye and lip,
A bit more sweetness shall I keep,
A bit more love on Baby's face,
Like dew-drop shall remain.

Few can conceive what they feel,
Those who can express—fewer still,
Everyone is burning after
Expressive words and fit;

I shall remove this burning,
I shall express as I sing,
Before I retire, a few small notes
I shall render sweet,

THE DEPRESSED CLASSES.

BY

THE HON. MR. BALKRISHNA SAHAY.

—:o:—

संसार दुःख दलनेन सुभूषिता ये
धन्या नरा विहित कर्म परोपकाराः ।

Blessed are they who have adorned themselves by crushing the miseries of the world and by doing philanthropic deeds as ordained.

THE position of the Depressed Classes has been often discussed in papers and on platforms, and the urgency of reform accepted by all philanthropists. Among others the cause counts amongst its supporters great men like the Gaekwar of Baroda and Mr. Saroda Charan Mitra. The question now before us is, what are the difficulties to overcome, how to proceed and who is to break the ice? As usual with all social problems there are two sides of the question, one destructive and the other constructive. We have to break through social obstacles, remove the barriers and destroy our own prejudices; and then we may create a new social status for the depressed. To fully realise our situation we ought to know first our general social conditions and the teachings of our Shastras.

Now, the reins of our present-day social vehicle are partly in the hands of our priests, most of whom, rightly or wrongly, think that they would profit by keeping the bridles tight, and partly in the hands of social leaders of particular classes, most of whom are apathetic or too high to be approached or too busy to think of others. They have for some time past been driving the social cart by the old track and have practically forgotten the study of the *Shastras* and therefore the principles on which the Smritis were from time to time composed, as also the spirit with which the law-givers were actuated. A careful study of the authorities will convince any open-minded student that all the social laws and rules were made to keep our souls and their abode, our bodies, pure—the one not to a small extent depending upon the other—where certain foods were prohibited it was meant to keep the body unalloyed with what they called *tamoguna*; and where certain foods were prescribed they were supposed to accelerate the growth of psychical powers or at least to keep the body, and hence the mind, and therefore ultimately the soul, free from all impurities. When it was said that food of such and such classes of men should not be accepted, you will find what was really meant was what exactly Sri Krishna said when refusing the invitation of Duryodhana.

सर्वमेत न भोक्तव्यमन्नं दुष्टाभिसंहितम् ।
क्षत्तुरेकस्य भोक्तव्यमिति मम धीयते मतिः ॥३४॥

* * * * *

निवेशाय ययौ वेश्मं विदुरस्य महात्मनः ॥३६॥

* * * * *

ततः क्षत्तान्न पानानि शुचीनि गुणवन्ति च ।
उपाहरदनेकानि केशवाय महात्मने ॥४१॥

महा० उद्योगपर्व । अ. ९१.

That is, all these foods are defiled by *wickedness* and are not eatable, that (food) only of the slave's son is eatable; this is my view.....(so saying he) went to the residence of Vidura the great-souled....The slave's son brought lots of clean and excellent foods and drinks, for *Mahatma* Krishna.

Mark in the verse the term क्षत्तुः which means दासीपुत्रस्य, belonging to the son of a slave, as Vidura was. Is it not clear from the above that food is spoiled not by the touch of a slave's son but by the wickedness of the owner? It was therefore that Krishna refused the dishes of Duryodhana and went to, and accepted the dishes served in the house of Vidura. Krishna did not partake of the food alone but:

तैस्तर्पयित्वा प्रथम ब्राह्मणान्मधुसूदनः ।
वेदविद्भ्यो ददौ कृष्णः परम द्रविणान्यपि ॥४२॥

"*Madhusudana* distributed the foods along with riches among the Brahmans, versed in the Vedas".

And then:—

ततोऽनु यायिभिः सार्द्धं मरुद्भिरिव वासवः ।
विदुरान्नानि बुभुजे शुचीनि गुणवन्ति च ॥४३॥

i. e., "along with his followers, like Vasava amidst the *maruts*, he took the clean and excellent foods provided by Vidura."

Just imagine the fate of a Kshatriya of to-day eating in the house of a slave's son. But we were not then a fallen race, so Sri Krishna did not fall, and remained a Yaduvanshiya Kshatriya; not only he did not fall but the Brahmans who accepted the food are never reported to have shared any fall.

This is not an only instance. The great Epic Mahabharata is full of instances in which the touch question never gave any trouble; and we find kings of all countries assembling together in the great *yajnas* and freely mixing together; many marriage connections between kings of India on one side and those of America (*Pâtâl*) and Kândâr and on the other were not uncommon. This was the state of our society 5000 years ago.

Go back still and in a very remote age, in the Satya Yuga, you find the great Rama having a bosom friend named *Guha* of Nishada caste. Says Valmiki:—

तत्र राजा गुहो नाम रामस्यात्मसमः सखा ।
निषादजात्यो बलवान्स्थ पतिश्चेति विश्रुतः ॥

वा. अ० ५० । ३३॥

When Rama was going to the forest on exile this friend of his, a *Nishada*, hearing of his friend's arrival came and

ततो निषादाधिपतिं दृष्ट्वा दूरादुपस्थितम् ।
सह सौमित्रिणा रामः समागच्छद्गुहेन सः ॥३६॥

"seeing the Nishada king coming from a distance Rama out of affection went forward and *embraced* him." Nishada in his turn

ततो गुणवदन्नाद्यमुपादाय पृथग्विधम् ॥३७॥
* * * * *
भक्ष्यं भोज्यञ्च पेयञ्च लेह्यं चैतदुपस्थितम् ॥३९॥

offered all sorts of prepared excellent foods, drinks, &c.—But Rama was banished and being a hermit could not accept the dishes and so,

भुजाभ्यां साधुवृत्ताभ्यां पीडयन्वाक्यमब्रवीत् ।

embraced him again with his arms fit to embrace sages and excused himself expressing his regret.

The above speaks for itself; and do you know who are *Nishadas*? Manu says:—

ब्राह्मणाद्वैश्यकन्यायामम्बष्ठो नामजायते ।
निषादः शूद्र कन्यायां यः पारशव उच्यते ॥१०।८॥

A son born of a Brahman in a *Sudra* woman is called *Nishada*, he is otherwise called *Parshava**; and a man of this caste was a bosom friend of our mighty Rama, and the latter embraced him and is offered all sorts of eatables. And do you know,

नहि रामात् परो लोके विद्यते सपथे स्थितः ।

बा० अ० ४४॥ २६ ॥

(*i.e.*,) in the universe there is no one more firm in the right path than Rama.

Mighty Rama advances our cause further—he goes to the well-known Bhillini *Shramani* (commonly known as Shavari) and

पाद्यमाचमनीयञ्च सर्वं प्रादाद्यथाविधि ।
तामुवाच ततो रामः श्रमणीं धर्म संस्थिताम् ॥

बा० अ० ७४ । ७ ॥

* It is well worth investigation whether these Nishadas otherwise called Parshavas have come down to be called Dusadhs otherwise called Parshvans; the similarity in both the names is so tempting.—B.K.S.

after accepting the seat and water (achman) &c., offered Rama spoke to *Sramani*, firm in duties.

In the same *Sarga* of Valmikiya Ramayana we find one word in the 19th Shloka which is very significant. The stanza runs thus:—

राघवः प्राह विज्ञाने तां नित्यमबहिष्कृताम् ।
दनोः सकाशात्तत्वेन प्रभावं ते महात्मनाम् ॥१९॥

The word अबहिष्कृतां is very significant. It means "not discarded" and in the commentary we find the word explained thus:—भोजनादिव्यवहारादितिशेषः तद्दत्तमाहारादि अंगीकृत्येति च, *i.e.*, not discarded from the company of dinner, etc., accepted the food, etc., offered by her.

The acceptance of the *achman* (water for rinsing the mouth) and the term "not discarded" with respect to a *Bhillani* (an aboriginal tribe), speaks volumes in support of our cause; the only condition attached seems to be what is denoted by धर्म्मसंस्थितां (firm in duties, *Dharma*) *i. e.*, virtuous. Exactly so, be virtuous and you will be not discarded (अबहिष्कृत).

How otherwise one can explain the conduct of *Koushika* Rishi going to the house of a *Dharma-vyadha* (butcher) and

प्रविश्य च गृहं रम्यमासनेनाभिपूजितः ।
पाद्यमाचमनीयञ्च प्रतिगृह्याद्विजोत्तमः ॥

महा० बा० २७ । १८

entering into the beautiful house and being offered a seat the best of twice-born accepted the seat and water (achman)?

How again it can be explained when we find:

शतं दासी सहस्राणां यस्यनित्यंमहानसे ।
पात्री हस्तं दिवारात्रमातिथीन् भोजयत्युत ॥

महा० वि० १८ । १७

"In whose (Yudhishtira's) house hundreds and thousands of *Dasis* (maid-servants) with pots in hands, day and night, distributed foods among the visitors (atithi)?"

In the age of Upanishads we find instances of Brahmans becoming disciples of Kshatriyas for spiritual knowledge. All these would be highly objectionable in our present age. But no, great souls have now and then appeared on the stage of universe and preached equality of men, making difference only according to their character and qualities. Lord Krishna has distinctly preached this principle underlying the caste system and has been followed by many reformers.

Even in the present degraded state we do not find this distinction in the Punjab and many other places. Vaishnavaism does not allow this sort of difference—as soon as a man becomes a Vaishnava the touch question is laid aside and never creates any difficulty, though to the great misfortune of our country a few present-day *Vaishnavas* are not sufficiently strong-minded to carry out the views of their great reformers.

The Brahmans who were adored for their intellectual and spiritual qualities have come down to be cooks in our houses and to be *Pani-Pandeys* at railway stations. Is service their duty? Cooking is certainly serving. Is it not? Now, our great men will come forward and ask "who then is to cook for us?" Our old books will answer for me, the Sudras used to be the cooks in olden times.

Apastambha in very clear words says:—

आर्याधिष्ठिता वा शूद्राः संस्कर्तारः स्युः ।

आपस्तम्ब धर्म्मसूत्र प्र २. प २. खं २ । ४

"The Aryas are the masters and Sudras are to cook food."

Our great law-giver Manu in Chapter X, Shloka 99, says:—

अशक्तुवंस्तु शुश्रूषां शूद्रः कर्तुं द्विजन्मनाम् ।
पुत्र दारान्ययं प्राप्तो जीवेत्कारुककर्मभिः ॥

"If a Sudra is unable to serve the twice-born and his wife and children are in distress he may maintain himself by कारुककर्म" which commen-

tator Kullork Bhatta interprets into सूपकारादीनां कर्म, the work of cook, etc.

True, some of the *Smritis* prohibit eating food from the pots of some particular Sudras but this is quite different from partaking of food prepared by Sudras ; the reason is clear. A Sudra's pots may not be clear and pure and hence the prohibition. This interdict, however, was relaxed in cases of unavoidable emergencies. Even Manu bears me out in this view. This, however, is beyond the scope of my subject.

To return to our subject. The Sudras, nay, the Autyajas are to all intents and purposes Hindus, believing in the same gods and goddesses and observing the same ceremonies, common with other self-styled high-class Hindus. I say 'self-styled' because against the principle promulgated by Manu and Krishna and many others a Brahman is a Brahman not by his qualities but by right of birth. He may not have even seen the *Vedas*, may not even know the names of Vedas not even the *Gayatri* but he is Brahman all the same ; while a Sudra even well-versed in Vedic lore is to be abhorred and shunned. The very shadow of some people will defile the body of some others.

A belongs to an untouchable class ; Government schools are open for all and rightly,—thanks to our Government. He enters a school and then a College and comes out as a distinguished graduate. In course of time he becomes a magistrate and rules over a district ; all Brahmans bow down before him. A is of a religious mind. He distributes alms and gives lot of money to Brahmans. They take it most willingly. He wishes to go to and worship in a temple. Lo ! the man who has eaten so much out of A's money that we can say that every drop of blood in his veins is made of A's wealth, stands at the door and says "the sanctity of the temple will be spoiled, do not enter into it." The all-pervading God is in him, He has enlightened him but the door of a temple is shut against him and the God in the temple has no distinction of caste.

In old times a meat-seller Tuladhar could be a *Guru* of a *Rishi* named *Jajali* (*vide* Mahabharata Sânti Parva A. 261), a huntsman could turn into Valmiki Rishi. *Sath-kopa* could establish a sect and count Ramanuja, the author of Sri Bhashya, a commentary on *Vedanta*, among his disciples. Who was Vyasa ? Who Narada ? Even to-day a European lady can be a rigid Hindu and become the *Guru* of so many educated Indian Hindus. But no, A cannot rise ! Can he not ? Not even become touchable ? Not allowed to worship in the same temple ? Can he not really rise ?

Let us see what our Shastras say :—

(1) Manu says :—

शूद्रो ब्राह्मणतामेति ब्राह्मणश्चेति शूद्रताम् ।
क्षत्रियाज्जातमेवन्तु विद्याद्वैश्यात्तथैवच ॥१०॥६५

A Sudra attains the rank of a Brahman and a Brahman sinks to the level of a Sudra. Know the same is the case with the children of a Kshatriya or of a Vaishya.

(2) Says Apastambha:—धर्म्मचर्यया अधन्यो वर्णः पूर्वं पूर्वं वर्णमापद्यते जाति परिवृत्तौ । १ । अधर्मचर्यया पूर्वो वर्णो अधन्यं जधन्यं वर्णमापद्यते जाति परिवृत्तौ । आपस्तम्ब २ । ५ । १०–११

By doing religious acts men of lower Varna rise to higher Varna and should be considered as such : by doing irreligious acts men of higher Varna fall to lower and should be so treated.

(3) वर्णोत्कर्षमवाप्नोति नरः पुण्येन कर्मणा ।
महा० शान्ति । २९१ । ५

Man gets into a higher class by virtuous deeds.

(4) Being questioned by Uma, Mahadeva answered : —

ज्ञानविज्ञानसम्पन्नः संस्कृतो वेदपारगः ।
विप्रो भवति धर्म्मात्मा क्षत्रियः स्वेनकर्मणा ॥४५॥
एतैः कर्मफलैर्देवि ! न्यूनजाति कुलोद्भवः ।
शूद्रोऽप्यागम सम्पन्नो द्विजो भवति संस्कृतः॥४६॥
ब्राह्मणोवाप्यसद्वृत्तः सर्वसङ्कर भोजनः ।
ब्राह्मण्यं समुत्सृज्य शूद्रो भवति तादृशः ॥४७॥
कर्मभिः शुचिभिर्देवि ! शुद्धात्मा विजितेन्द्रियः ।
शूद्रोपि द्विजवत्सेव्य इति ब्रह्मानुशासनम् ॥४८॥
स्वभावं कर्म च शुभं यत्र शूद्रेऽपि तिष्ठति ।
विशिष्टः स द्विजातेर्वै विज्ञेय इति मे मतिः ॥४९॥
न येनिर्नापि संस्कारो न श्रुतं न च सन्ततिः ।
कारणानि द्विजत्वस्य वृत्तमेवतु कारणम् ॥५०॥
सर्वोऽयं ब्राह्मणं लोके वृत्ते न च विधीयते ।
वृत्तेस्थितस्तु शूद्रोऽपि ब्राह्मणत्वं नियच्छति ॥५१॥

* * * * *

एतत्तेगुह्यमाख्यातं यथाशूद्रोऽभवेद्द्विजः ।
ब्राह्मणो वाच्युतो धर्माद्यथाशूद्रत्वमाप्नुते ॥५९॥

महा० अनु. १४३.

i. e., Gifted with knowledge and science, purified and versed in the Vedas a Kshatriya by his own deeds becomes a *Vipra*. As a result of these deeds a Sudra born in low family becomes a Dvija, being purified and versed in Vedas. Even a Brahman doing wicked acts and eating bad food falls from Brahmanhood and becomes a Sudra. Even a Sudra, whose soul has been purified by virtuous deeds and who has his senses controlled is to be served as a Brahman. Such is the order of Brahma. Where even in a Sudra pious nature and deeds are seen he is superior to a *Dvija*, this is my opinion. *Neither birth nor rites, nor learning nor pedigree*, is the ground for being called a Dvija ; conduct is the only ground. All Brahmans in the world are Brahmans by conduct. Even a Sudra of good conduct goes into Brahmanhood . . . . . I have told you the secret by which a Sudra becomes a *Dvija* and how a Brahman fallen from his duty becomes a Sudra. (Anushasan 143—45 to 51 and 59).

5 न कुलेन न जात्या वा क्रियाभिर्ब्राह्मणो भवेत् ।
चण्डालोऽपि हि वृत्तस्थो ब्राह्मणः स युधिष्टिर ! ॥

Not by pedigree, nor by class but by deeds (one) becomes Brahman. Even a *Chandala*, O Yudhishtira, becomes a Brahman by conduct.

I need not multiply quotations.

Lower *Varna can* rise.

Many a *Chandala*, if virtuous, may become Brahman. Nothing can be stronger evidence than this. So we shall act according to the Shastras in raising the social status of the so-called depressed classes.

But how to do it ? The Arya Samaj will at once answer, "follow the Shastras, let those who wish to rise perform *Yajnas* after acquiring the attributes of higher order and we embrace them as our own." The Arya Samaj has done it in thousands of cases and is ever ready to do so. Will the Sanatanists join ? Why should they not ? Why should they not raise the fallen or depressed Hindus ? The Kashmir State has allowed it. The present Shankaracharya has sanctioned it. One thousand Loban Mahomedans were only the other day reclaimed by Puranic Hindus and all Hindus took food and drink from their hands. (See *Indian Mirror* dated 1st June 1909.) I have mentioned that men of very low births could rank as founders of sects. If you do believe in the Puranas, look at the birth of many of your Rishis.

So both law and custom do not prohibit, nay, sanction, the reform; they do not stand in the way of advance of our so-called brethren. It is only want of moral courage in us that we are not advancing to embrace them and it is their

weakness that they are not forcing their upward move.

Now, a few words as to *modus operandi*. Let me quote from Puranas. This quotation while establishing that in former times depressed classes were reclaimed shows how it was done. Says Bhavishya Purana :—

सरस्वत्याज्ञया कण्वो मिश्रदेशमुपाययौ ।
म्लेच्छान् संस्कृतमाभाष्य तदादशसहस्रकान् ॥१६॥
वशीकृत्य स्वयं प्राप्तो ब्रह्मावर्त्ते महोत्तमे ।
ते सर्वेतपसादेवीं तुष्टुवश्च सरस्वतीम् ॥१७॥
पञ्चवर्षान्तरेदेवी प्रादुर्भूता सरस्वती ।
सपत्नीकांश्चतान् म्लेच्छान् शूद्रवर्णाय चाकरोत् ॥१८
कारुवृत्ति कराः सर्वे बभूवुर्बहुपुत्रकाः ।
द्विसहस्रांस्तदा तेषां मध्ये वैश्यावभूविरे ॥१९॥
तन्मध्ये चाचार्यः पृथुनाम्ना कश्यपसेवकः ।
तपसा स च तुष्टाव द्वादशाब्दं महामुनिम् ॥२०॥
तदा प्रसन्नोभगवान् कण्वो बण्द्वरः ।
तेषां चकार राजानां राज पुत्रं पुरं ददौ ॥२९॥

भविष्य पुराण प्रतिसर्गपर्व ख. ४ । स. २९

"Impelled by Saraswati (deep learning) *Kanwa* went to *Mishra* (Egypt), purified 10000 *Mlechhas*, subdued them and brought them to Brahmavarta (India). They worked and received education. In five years Saraswati (education) lighted on them and along with their wives they were dubbed Sudras. They followed artisans' profession and multiplied progenies—out of them two thousands became Vaishyas. One leader of them named Prithu who was a worshipper of God satisfied the great Muni in 12 years. Bhagawan Kanwa was pleased and made him a Kshatriya and appointed him their king.

So "the how" is answered by the above quotation—Purify the depressed, *i.e.*, remove, if any, their savage habits and customs. Let them, where wanted, receive education and by degrees let them rise up. In many cases we will find our brethren purified and educated and I do not know why they should not be classed accordingly. It does not matter if they cannot be classed now, but they should at least be dealt with as touchable. Mere declaratory decree would not do. Professional priests, I am afraid, will not advance. Kanwa Rishi is no more among us. So let all leaders of society who are taking interest in the question establish a regular institution to work out the problem. A society should be established to register names of those who are ready to come forward to join and work. In all central places, meetings should be held and depressed classes invited. They should observe *Vrata*, perform Yajnas and be declared touchable. Sweets and drinks should be taken from their hands then and there. I feel sure there will be found among us at least a few who would give up their "boast of heraldry and pomp of power" and join in this pious work.

May the all-powerful Lord help us.

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TO FACE PAGE 345.



SAGE VISWAMITRA ASKS KING DASARATHA WHILE IN COURT, TO SEND SRI RAMA AND LAKSHMAN ALONG WITH HIM TO PROTECT HIS GREAT YAGAM.

Supplement to "The Indian Review"

IN PRAISE OF EASTERN WOMEN.

BY MR. V. B. METHA.

EASTERN women have been misunderstood by Western races for a long time. It is due to ignorance of their history and of their ways of thinking. I shall attempt to explain here, how they look upon love and life, and also mention what they have actually achieved. Though it may sound strange, it is nevertheless true, that they have been comparatively free from the earliest times. They did not have to pass through a period akin to the Middle Ages in Europe, hence they were never excluded from receiving the benefits of knowledge. The Egyptian, the Babylonian or the Assyrian women were never looked upon as in any way inferior to men. The Salic Law was not of Eastern origin, for the first Queen of the World was an Egyptian woman. It must never be forgotten that in the Empires of the chivalrous Arabs and Moors, women received the highest education possible, unlike the majority of Ancient and Mediæval women of Europe.

Women in the East whether great or insignificant have never despised domestic life. The reason is quite obvious. They have always been religious-minded whilst the women of the West are becoming more and more secular. The secular mind concerns itself mostly with right and personal comforts, whilst the religous mind thinks of the ideals to be attained by performing duties, in spite of all obstacles. Oriental women have sacrificed their individual pleasures cheerfully and voluntarily in order to please others. It does not mean that they are "slaves" of their husbands and are forced to obey them, for, there is no law which can compel them to do what they dislike! It is on account of their many voluntary and soul-inspiring self-sacrifices that the word "Goddess" is used after as a suffix after their names * in the East.

The word "free" is almost inexplicable. It conveys different meanings to different minds. The Suffragette means by "freedom" the right to vote for candidates during election times. She believes that a State would improve considerably if both men and women carried on the work of Government. She seems to think that men and women are alike and, therefore, she sees no reason why women should not do all that men do. These ideas are the outcome of strong individualism in character. They have their advantages and disadvantages from a social as well as from an æsthetic point of view. Eastern women regard the perfection of character as the only legitimate goal in life. Their ideal of freedom has a social and religious significance. They feel and recognize the essential temperamental difference between the two sexes. They do not wish to be considered as men's equals but rather as their complements and, therefore, they are no more attracted by the individualistic ideals of the Suffragettes than are the women of the Latin races. The religious being does not think of parliaments and votes, but tries to embrace the whole Universe in a synthetic manner. The soul does not look at the secular details of life, but at the Eternal and Infinite. In ordinary life, these Eastern women, as we have already said, find their own happiness in working for the happiness of their families. Miss Margaret Noble, an American lady says, in her book on "The Web of Indian Life" that the Hindu ideal of married life is the only one which tends to elevate men and women and makes society more stable and enduring. A few extremely strong individualities might well defy all social conventions and make the crowd advance a step further by the ideas which they preach, but the social organism would be disorganized if all men and women did what they liked. Affectation of belief in half-understood ideas is the bane of modern civilization. The average man is eccentric for he has no centre, round which his nebulous thoughts are grouped in a consistent manner. He becomes a social danger when he tries to propagate his ill-digested "revolutionary" ideas.

Oriental women revere and try to imitate the perfect women which their poets have created. It is not due merely to their love of old traditions that they do so, as some of their

* The Indian word "Devi" means Goddess. Sarola Devi is a name common enough among the women of India.

Western critics seem to think. It is the great moral qualities of their ideals which attract them. This reverence for character in the East can hardly be appreciated by Western women, because no creation of a poet, be it a Beatrice or a Laura, influences their conduct in life. The religious being has a passion for worshipping a hero or a heroine. In the characters of Sita, Damayanti and Savitri the women of India find their ideal of womanhood. For the same reason Fatima, daughter of the Prophet of Islam, known as 'Our Lady of the Moslems' is deeply revered in all Mohammedan countries. These women were not in search of new physical sensations every day. With even steps and resolute hearts they were always advancing towards the goal of moral perfection. Savitri, boldly faces Yama, the Hindu God of Death and finally succeeds in getting back from him the soul of her husband which was being carried to the lower regions. It is the greatness of the moral qualities of Hindu women shown when the world was frowning at them, which fascinated Schlegel, Goethe, Schiller and inspired Paul Verlaine to write

'Ainsi que Cavitri faisons nous impassibles,
Mais comme elle, dans l'âme, ayons un haut dessein.'

They never dreamt of a utilitarian kind of love. They would never have said that they would cease to love their husbands if they were no longer loved in return. Love inspired them to fulfil their own duties in life regardless of everything else. Egoism is devoid of all significance for those whose conception of a complete life rests on a dualistic basis. They feel that the bird of soul cannot very well fly on one wing only. This unfathomable love is painted in a dazzling, romantic manner by the Persian and Arab poets. It is not a sudden, puissant passion with them, which whirls a human being through the infinite for a time, but an ecstasy felt when there is a mutual and pre-destined recognition by two souls of each other, after a long parting. They have idealized the inevitable necessity of loving from the highest ethical point of view. Love is the foundation of perfect life and is the connecting link between man and the Universal soul. The Arab story of Leila and Majnoun is full of that religious ardour which exalts men and women, making them oblivious of time and space. Their love does not vanish after making them soar above the earth for a short time only. It lasts through life and beyond it. Inspired by such ideas many Oriental Monarchs immortalized their loves in deathless and matchless monuments. The Emperor Shah Jehan built the incomparable Taj Mahal at Agra in memory of his Mumtaz-i-Mahal. The Caliphs of Bagdad and Spain erected fairy palaces, fitted with all the splendours and luxuries which only the Arab imagination could devise, in order to satisfy the whims of their beloved Queens.

Motherhood has always been revered in the East. Oriental women feel more dignified when they become mothers. One never hears them talk vehemently against what is called by some half-crazy people in Europe "the annual breeding of babies." They feel an indescribable joy in having a child who represents both their own and their husbands' qualities. Its existence makes the union between man and woman even more indissoluble. They are very happy when they know that there is somebody who is always waiting for their smiles, kisses and protection. The mother occupies the highest place in the family life of India and the Buddhistic countries. The last word that a Hindu boy uttered when on his death-bed was not "God" but "mother"! During the reign of Asoka the great, first Buddhist Emperor of India, many missionaries were sent out to preach the doctrines of the new Religion. Syria, like many other Eastern countries, was considerably influenced by the Indian ideals of life. This fact explains most satisfactorily why the mother of Christ was apotheosized. She is the perfect Oriental woman who protects 'il Bambino' with inexpressible tenderness, in all Italian and Spanish Art.

Having tried to give some idea of the attitude of Oriental women towards life, I shall now show in brief how they have distinguished themselves in various ways. It has been said that Eastern women have exercised more influence over political affairs than Western women. There have been great queens in the East from Hatasu and Semiramis to the late

Dowager Empress of China. The Mahratta queens which India produced during the last two centuries exhibited remarkable political and administrative talents. The Mogul Empress Nur Jehan and the Moorish Sultana Aurora looked after the welfare of their Empires with as much ability as did any talented male rulers of the world. The lives of the Prophet of Islam, of Shivaji, the founder of the Mahratta Empire in India, and of many other great Orientals, show that women are consulted by their husbands or sons in all matters whether political or social in the East.

It is a noteworthy fact that Oriental women have distinguished themselves greatly as fighters. Among the many women-warriors which India has given birth to, Chand Bibi and the Rani of Zhansi stand foremost. The Arab women like Calous and Offeirah showed extraordinary valour at the time when the Arabs under the command of the great Khalif, were capturing city after city in Syria with lightening-like rapidity. The first Japanese army which invaded and conquered Korea was led by the Empress Zingo. In every single engagement with the Moslems, the women of Rajputana behaved like heroines, preferring death to being taken alive as prisoners of war by the enemies of their faith. These brave Rajput women of India and the Samurai women of Japan have always disdained to look upon the faces of those of their male relations who returned home ingloriously from the field of battle.

The advantages of education were never altogether denied to women in the East at any time. Lilavati was a great mathematician and Gargi was famous for her vast knowledge and dialectical skill in Ancient India. Two of the most famous novels in the Japanese literature are written by women. When men were studying the Chinese classics, the women of Japan were cultivating the *belles lettres*. In the latter part of the Tokugawa period they were also prominent in the literary world. The Arab women at Bagdad, Cordova and Granada received brilliant education in the Universities. They competed with men for the palm of literary excellence on every occasion. Many of them were famous as Medical Practitioners, University Professors, Musicians and as wits. In almost every Oriental country there have been poetesses of great merit. The names of Mirabai, Zeb-un-Nissa Mihri, Chys and Botoni are well-known to those who know the various literatures of the East.

Customs have the force of law in most Oriental countries. It has been customary to respect women in the East from the earliest times. Manu, one of the oldest law-givers of the world, said: "Where women are honoured there the gods are pleased." Their rights were tacitly acknowledged by Society and so they did not feel the modern necessity of appealing to Courts of Justice. At the same time, we might mention what is considered vitally important in this Age of Law, that Oriental women possess legal rights also. Professor Scott of the Philadelphia University says in his 'History of the Moorish Empire in Europe' that Mohammedanism was the first *Religion* which recognised the rights of women. The Moslem cannot be treated as a mere chattel, for her legal status is recognised by the Koran. She can share her father's property along with her male relations. She cannot be forced into marriage with anyone. A pre-nuptial settlement must be made upon her. Her husband possesses no rights over her property whether movable or immovable. She can sue her own debtors and act freely in all matters which concern her only. The Moslem and the Burmese marriage is always civil. The Burmese look upon it as a partnership which can be dissolved at any time. The husband has no right over the property which his wife might inherit or acquire before or after marriage. In contracts with a third person, a woman signs her name side by side with that of her husband. She can borrow money on joint security. She appears in Law Courts to represent her husband. She can sign deeds and money. The Criminal Law of the country has always been the same for men and women, for there was no feudal period in the history of Burma. Among some of the Southern Indian races where the Matriarchal System prevails, man is almost a nullity from a legal as well as from a social point of view.

HOW THEY RAISE RICE IN AMERICA.

By CATHELYNE SINGH.

CERTAIN provisions absolutely must be made in raising any crop, in order to insure success. These are: the seed; soil; fertilization; proper planting; cultivation; harvesting and preparation for the market. Rice is no exception to this rule. Unless all of these requirements, with all their many ramifications, are faithfully fulfilled to the letter, the result will be absolute failure or negative success. In a country like India, where rice forms so great a proportion of the regular dietary, success or failure spells fulness or famine to the millions, and dire is the distress when the crop is small, or a complete loss. Moreover, the profits of the Indian ryots are so pitiably poor that any method that will add a pice to his microscopic income ought to be placed within his reach.

Rice-growing probably has reached its highest degree of perfection in the United States of America, although it was introduced there but recently, compared with the centuries and ages it has been cultivated in the Orient. Naturally, you would expect that, by this time, the Eastern peoples would have become experts in its production. This would have been the case had it not been for the propensity of the Asians to cling to the ways and traditions of their forefathers instead of blazing new paths for themselves. As a consequence of this, the Indian agriculturist to-day, in all probability, raises rice exactly as it was grown in the time of the Vedas, confident that his ancestors of primeval days knew better than he possibly could know the best ways of doing things. America, on the contrary, is a nation of experimentalists. The people of the United States pride themselves upon the improvements they are able to make in old-fashioned ways. As the result of their constant efforts to improve their rice-growing methods, the American-Carolina-rice has come to be considered the best in the market, the world over.

Now, to be sure, all of the American methods may not be practicable in India; but there can be no doubt that some of them may be adopted, with good results, to conditions here.

To begin with, the greatest care is bestowed upon selecting the seed; for no matter how scientifically the crop may be handled, if poor seed is used, the efforts will be wasted. Only that seed is used that is absolutely free of weeds, grass and red rice seeds. The kernels must be uniform in size and quality, hard, well-filled and free from cracks. In America, uniformity of kernel is considered one of the most important requirements, since this is necessary for perfect polishing—and the polish of rice, in the Occident, gauges its market value to a much greater extent than it does in Asia.

According to the findings of the American experts, the most suitable soil for rice is a medium-rich loam, about half clay. This gives about the perfect balance of humus to guarantee both fertility, and compactness to hold water. Where a sandy soil, such as is to be found in alluvial lands along rivers, is underlaid by a bed of clay, so as to cause it to retain water, it is peculiarly adapted to rice, since, as a rule, it contains exactly the right proportion of phosphorous, potassium and other chemical constituents necessary to growth, along with sufficient compactness. As a rule, however, sandy or gravelly soil is lacking in the water-retaining properties mechanically added by a clay sub-soil, and hence is not suited to rice cultivation, one or two good crops being the limit of what may be expected under such conditions. However, there is a wide range in soils adapted to rice culture. This has been proved in America by Scientists who have sown rice seed from the same sack on flooded, moist land, and cultivated upland fields. They found that the plants grow practically equally well under the varying conditions, the chief point of difference being the time of maturity. The "buckshot" clay land of Louisiana, so hard and stiff that it can scarcely be plowed without first being flooded to soften it, forms some of the best rice land in the United States; while peat soil, as a rule, proves unsatisfactory, as does also land that is covered with decaying vegetation, since the rice roots do not go deep enough into such soil to secure a good hold on it.

In Georgia and South Carolina, and also in some localities of Southern Louisiana, delta land is chosen for the rice fields. This land lies along a river, far enough removed from the sea to insure its being free from salt water. Fields of this description are flooded from the river at high tide, the water automatically draining away at low tide. In some parts of the rice-growing sections, inland marches are utilized, but usually they have proved unsatisfactory, since it is impossible to secure, in this way, a reliable water-supply of uniform temperature—the quantity being insufficient in times of drought, and too cold when freshets occur. Where these marshes are drained, however, and irrigated from a deep well or near-by stream, they furnish an excellent soil, well-adapted to rice culture. Reservoirs sometimes are constructed to conserve the water for irrigation purposes, but they have the double disadvantage of being expensive, and allowing great waste from their exposed surface, so they are not practicable for a small farmer. It is estimated, however, that it is cheaper in America to improve inland marsh lands for rice cultivation than to prepare delta river lands for the same purpose. A great deal of rice is grown in the Eastern part of Louisiana on low-land that at one time was used for sugar cane; while further North along the Mississippi river, well-drained alluvial lands are used. Of recent years, a considerable area of level prairie land, situated far enough from the coast of the Gulf of Mexico to insure it against devastating storms and the depredations of birds, has been brought into service in Eastern Texas and South-Western Louisiana. This land is proving to be specially well adapted to rice cultivation and it costs but little to prepare it, since there is no need of expensive ditching or levelling. This land is made to grow a winter crop, thus keeping down grass, weed and pernicious red rice—that bane of cultivators the world over. The cultivation of upland rice is fast gaining headway in the United States, especially in Northern Louisiana, where a very satisfactory, marketable variety is grown. Indeed, in America, it is considered that, where the climate is favourable, rice may be grown on any soil suited to cotton or wheat and in many parts of the Southern States, rice is planted between the rows of cotton.

Perfect success cannot be achieved without perfect drainage. There is a fundamental reason for this. Irrigation, long continued, as for rice, invariably draws the alkali in the soil to the surface, rendering it absolutely poisonous to plant growth unless it is carefully got rid of. Indeed, not unoften alkali collects in the earth, just below the surface, in such quantities that the planter dare not plow it for fear of stirring up the chemical to the surface. The only way of getting rid of alkali is to plow deeply and drain the land, the water, as it runs away, carrying with it the excess of soluble salts. It may be added, parenthetically, in this connection, that deep plowing, good drainage and irrigation offer a practicable solution to the problem of getting rid of alkali and rendering a barren soil productive. There should be plenty of open ditches for drainage purposes, the main ones at least one yard deep.

The careful cultivation of soil for the rice crop is of prime importance. As in growing wheat, the finer and deeper the soil is pulverized, the better chance will the seed have to germinate and find a good foothold, and produce an abundant harvest. For this reason, shallow plowing is not favoured by the American rice experts, even though it insures a compact seed bed. The same results may be achieved, they say, by plowing deeply, pulverizing the soil thoroughly with a good harrow, and then going over it with a heavy roller or drag. If deep plowing appears to bring too much alkali to the surface, they recommend plowing the field, just after the harvest, a little deeper than the previous plowing. By this means the alkali may be washed out of the soil and drained away before the final plowing and planting is done. When this method is employed, the American cultivator follows the plow with a disc harrow, and then with a smoothing harrow, as the land will bake in hard lumps if allowed to lie too long in the furrow, and cannot then be pulverized so finely as is necessary for planting. Soil is prepared for the dry culture of upland rice just as it would be for a grain crop.

It is not so necessary to fertilize the soil for rice culture as for other crops. In the first

place, the flooding of rice fields alone is said to go a long way toward restoring the nourishment removed from it, especially where the water is let in from rivers containing a quantity of silt. In such a case, Nature automatically does the fertilizing for the farmer. Moreover, rice does not rob the soil of much nutritive material, and if the straw and chaff are returned to it, the small loss is partially made good. But continued fertility cannot be maintained unless at least a portion of the chemical constituents removed by the crops are restored to the soil, either in the form of commercial fertilizers, or plowing in the rice straw, or occasionally growing a leguminous crop or following the soil. In India, it ought to be possible to follow each rice crop with some legume, which could be cut for hay and the roots and stubble plowed under for fertilizer, thus making the soil do double duty and manuring it at the same time. Considerable experimenting has been done with commercial fertilizers in the United States, and it has been found invariably to result in a greater quantity and superior quality of rice, more than compensating for the expense of manuring. Japan recognizes the necessity and value of fertilizing, using rice hulls and straw, leaves, fish and even night-soil for the purpose. They plant wheat or vetch for a winter crop, using the same soil without additional fertilizer, for rice the next spring.

Three different methods of sowing rice are employed in the United States. A small amount of water, just sufficient to saturate the soil, is let into the field immediately after sowing, the surplus being drawn off at once, thus insuring the germination of the seed; or it is sown in dry ground on the theory that the earth will contain sufficient moisture to germinate it—a rather uncertain method; or the seed is sprouted before being planted, by being placed in bags which are immersed in water—a precarious procedure, especially if the seed thus sprouted is planted in very dry soil. If the seed is planted in dry soil, and the ground is not afterwards saturated, the land should be thoroughly rolled after planting and harrowing. Of the three methods described, the first, generally speaking, probably is the most satisfactory.

But whether the water is let in or not after the seed is sown, no American rice planter with any pretensions to modernization would consider broadcasting his seed. He drills it into the soil, thus distributing it equally, planting it at a uniform depth, packing the earth well over it with the drill roller, preventing the birds from stealing the kernels and using exactly the same quantity for each acre. The roller precedes the drill, so that the feet of the animals drawing it will not trample some of the seed deeper into the ground than the rest of it. Moreover, when the roller precedes the drill, it breaks up all lumps and pulverizes the soil, so the seed may be planted at a uniform depth, which could not be done if the lumps were left intact.

For many reasons the broadcasting of the seed rapidly is dying out in America. One of the chief necessities in rice culture is that the crop shall ripen uniformly—this especially in the United States where the rice is harvested with a twine binder. Uniform ripening is practically impossible if the seed is sowed broadcast and then harrowed in, as in this case some kernels remain upon the surface, to be gobbled up by birds, while others are buried by the harrow and the hoofs of the animals to a depth of from one to six or even more inches. It will readily be seen that it is impossible for seed sown in this haphazard way to germinate, grow and mature with uniformity. The seeds nearest the surface either will not germinate at all, through lack of moisture, or they will sprout, only to wither and die before the roots secure a sufficient foothold to sustain life; while others will be buried so deeply that they will show their heads above ground, sometimes months later than the seeds that happened, by fortuitous fate, to be covered by the proper depth of soil. Thus, when a part of the crop is ready to be harvested the rest of it will not be matured, resulting in a low-grade product which brings a correspondingly poor price in the market. All this would be avoided by the use of a drill for planting. The hand drills manufactured in America cost comparatively little, and should prove practicable for use in the miniature fields of India, which are like mere specks compared to the 80-acre rice fields of the United States.

In South Carolina, a peculiar system of seeding rice is employed. Just before the seed is planted, the land is thoroughly harrowed so as to break up all lumps and finely pulverize the soil, and the surface is smoothed. The seed is then dropped in trenches, two or three inches deep, made a foot apart with a trenching hoe, at right angles to the drains. As a rule, the seed is covered; but some planters merely stir it in a thick slush of clay and water in the trench the clay adhering to the seeds and keeping them from floating away when the water is admitted.

While good rice may be grown without any irrigation, if the best grade is desired, the fields must be flooded. In America, as a rule, the water is not admitted until the rice is six or eight inches high, the latter height being the rule where abundant showers have kept the soil moist. This is for a reason: when rice is young there is distinct danger of scalding it if water surrounds it. After a height of six or eight inches is attained, it is considered that water may be left standing on the field without injuring the plants. When the crop begins to shade the soil, it is necessary to keep just enough water on it to thoroughly saturate the ground. The safe rule is felt to require that the water shall stand from three to six inches deep, the depth being uniform for all portions of the field, as, if the depth is unequal, the crop will not ripen at the same time, thus causing trouble at the time of harvest. In the South Carolina rice districts, it is the custom to flood the fields as soon as the seed is sown, allowing the water to stand for four or five days, until the seed has sprouted, when it is drained away. As soon as the plants are up an inch or two, the field is again flooded, the water being let out in a few days. When the rice plant has two leaves, the field once again is irrigated, about ten inches or a foot of water—enough completely to cover the plant—being allowed to flow in. This is then drawn off until it is about six inches deep, at which level it is allowed to remain, for three weeks or a month, after which it is drained off and the ground allowed to dry. As soon as the soil is dry enough, the rice is hoed, and all grass, weeds and wild rice are removed. The field then remains without irrigation until the plants commence to joint, when it is again lightly hoed, care being taken, at this point, not to injure the crop in hoeing it. After being hoed, the water is once more turned on. The American planters are careful to change the water at least once a week during the time the fields are flooded. If this is not done, it becomes stagnant and trouble from "water weevil" results. The final period of irrigation lasts until a week or eight days previous to the harvest, when the water is let out and the field is permitted to dry.

* * * *

The sickle is almost universally used in the United States for harvesting the rice crop, except in the South-Western prairie fields, where large reaping machines do the work. The harvest begins when the straw shows a faint yellow tinge, since it has been discovered that if the work is delayed until the straw is yellow right to the top, the result will be deterioration in quality and decrease in the quantity of the grain, the latter being mostly due to the fact that the over-mature kernels shell out in the field in handling, and even when standing untouched. Moreover, much of the value of the straw is lost by letting it get too old before harvesting it. The plant is cut from a half-foot to a foot above the roots, the cut sheaves being laid on the stubble in order to permit free circulation of air through and about them, and to keep them from coming in contact with the damp ground. The cut grain is left in the field for a day, after which it is removed, the binding of the sheaves never being attempted when they are wet with rain or dew. The American planters incline to small bundles, believing that they will cure better than larger ones. The sheaves are shocked on perfectly dry ground, the bundles being braced against each other, so that the shock will resist storms. The longest part of a properly constructed shock of rice always extends east and west. The top is capped with sheaves, the heads falling on the north side of the shock, in order to resist the sun. If possible, the shock stands in the shade, so as to insure slow curing, as exposure to the sun is likely to crack the kernels and ruin them for proper milling.

The rice is thrashed in various ways. The steam thrasher tends to crack the grains, and, on the whole, is not entirely satisfactory, but to-day, in the United States, it has almost entirely superseded the old-fashioned flailing and treading out processes. If it is damp after being thrashed, it is spread out on the floor to dry before being put into the sack.

The next process, of course, is to clear the paddy, or rough rice, thus obtained by removing from it the husk and skin, and polishing it. First, the rice is screened to free it from foreign matter, then the hulls are broken by swift-turning milling stones, about two-thirds of the length of a kernel of rice separated from each other. The hulled grains are then passed over horizontal screens, blowers fanning away the chaff and separating broken and whole grains. Next, the outer skin or cuticle is removed. The rice is placed in large mortars holding five or more bushels, and are subjected to pounding by huge pestles, in some cases weighing as much as 400 pounds. This breaks the cuticle and leaves the grains with a dull, creamy appearance. The rice thus secured is mixed with flour produced by the pounding process, and a quantity of fine chaff—the skins that have been peeled off the kernels. In order to clear it of the refuse, it is passed over a screen, where the flower is sifted out and the skins are blown away by a fine chaff fan. At this point of the procedure, the rice is quite hot, from the friction it has undergone, and it is therefore left in cooling bins for eight or ten hours, after which, passing over brush screens, it is separated from the last bit of flour that may remain still mixed with it, and is then ready to be polished. This is accomplished by means of friction produced by rubbing the rice between pieces of moose hide or sheep skin, very soft in texture, fastened around a revolving double cylinder of wire gauze and wood. Next, the different grades of rice are sorted by being screened through gauze of different sizes, when it is ready to be marketed.

A new machine has been invented for hulling rice. It consists of a short, horizontal tube of cast iron, with ribs on the inside and a funnel at one end through which the rice is poured. A ribbed shaft revolves within this tube, the ribs being adjusted so that the cuticle is removed by the friction caused by the revolution of the shaft, the hulled rice passing out at the end opposite the funnel. A portable mill, suitable for use on a large plantation, costs only Rs. 750, exclusive of the cost of power to run it, and can clean over 8,000 pounds of paddy rice each day. These machines, however, do not impart a finish such as the general market demands, but merely turn out rice suitable for local consumption.

"HINDUSTHAN HAMARA"*

BY MR. M. GOVIND PAI, B. A.

This Hindusthan is ours.

In all wide universe,
Our Ind the fairest far,
Her nightingales we are,
And she the rose-garden ours.

Although in climes divers,
Our hearts are yet with her,
Know we' are indeed but there—
Whither tend these hearts of ours.

The peak that loftiest towers,
And doth in heavens dwell—
That is our sentinel,
'Tis tireless watchman ours.

In her lap a thousand rivers
They play so light and lovely.
E'en realms of Paradise envy
The breath of this garden of ours.

O Ganga's rolling course,
Rememb'rest thou the day,
When came on thy shores to stay
Full caravan of ours?

No creed to teach endeavours
Each other to hate or strike;
We're Indians all alike—
Dear Ind is sweet home ours.

Greece, Egypt, Rome—great powers,—
In story but survive;
But the name and fame still thrive
Of dear old Ind of ours.

'Tis secret none discovers
Why we are as we were,
In tides that nothing spare,
Though countless foes be ours.

† Iqbal, in this world scarce
A confidant we have seen.
Who knoweth ever the keen,
And silent pain of ours.

* Translated from the original Urdu 'Ghazal' of Dr. Sheikh Muhammad Iqbal, Ph. D.

† The traditions of the Urdu poetry require the poet's name to be entered in the last verse of his poem.

THE UNKNOWN GOD OF THE VEDAS

BY

MR. RAMACHANDRA K. PRABHU.

THERE is a well-known hymn in the Tenth Mandala of the Rig Veda (X 121), the first nine verses of which always end with the following query: कस्मै देवाय हविषा विधेम- "Who is the God to whom we should offer our sacrifice?" And apparently the answer is given in the tenth and last verse of the same hymn, that it is Prajapati and no other to whom the sacrifice is due. Great importance has been attached to this hymn by Prof. Max Muller, as in his opinion it forms a landmark in the history of the development of Vedic thought. In his opinion, the whole hymn is an expression of a yearning after one Supreme Deity, one God above all the gods of the early Vedic Pantheon—a yearning which is seen to exert its force more and more as time went on, and ultimately to fructify in later times into the transcendental philosophy of the Upanishads. Prof. Max Muller has described these verses as a "Hymn to the Unknown God", in spite of the fact that in the tenth verse we are distinctly told that Prajapati is the lord of all creation. Prof. Max Muller considered the tenth verse to be a later addition, as it spoils the character of the whole hymn. He pointed out, moreover, that the Padakara had not divided it. Orthodox commentators, on the other hand, consider the last verse to be a natural sequence to the preceding verses and translate "कस्मै" not as "to whom" but as "to Prajapati," 'क' being a well-known name of Prajapati. But whether it is a later addition as Prof. Max Muller held or whether it is a part and parcel of the Hymn, there can be no doubt that in this hymn one finds an expression of a longing to ascertain the One God who transcends all the known gods, and, perhaps, an attempt is also made to solve the question.

But whence arose this strange query? Why was this transcendental God found necessary, when in the Vedic Pantheon itself the sages could find gods, not one but several, who could all of them answer to the description given in this Hymn? I give below Prof. Max Muller's translation of some characteristic verses from the Hymn.

1. In the beginning there arose the germ of golden light, Hiranyagarbha; he was the one born lord of all that is. He established the earth and this sky—Who is the God to whom we should offer our sacrifice?

2. He who gives life, he who gives strength; whose command all the bright gods reverse; whose shadow is immortality and mortality (gods and men)—Who is the God to whom we should offer our sacrifice?

7. When the great waters went everywhere, holding the germ and generating fire, thence he arose who is the sole life of the bright gods—Who is the God to whom we should offer our sacrifice?

9. May he not destroy us, he, the creator of the earth, or he, the righteous, who created the heaven, he who also created the bright and mighty waters—Who is the God to whom we should offer our sacrifice?

Any one who has any acquaintance with Vedic literature will at once admit that the description given above would fit either Varuna, Indra, Savitri or Vishwakarma, as we find these gods described in the Rig-Veda. Whence then, arose this necessity to postulate another God, superseding all these highly reversed gods? How did they fail to give satisfaction to the Vedic sages? That is a question which, it seems to me, has not been satisfactorily answered up to now, either by Western savants or by our own scholars. Prof. Max Muller has tried in his own way to show some of the stages through which this idea of One Supreme God came to be evolved as a result of this yearning. He says that one of the first steps in this direction was represented by the Vishve Devas or All-gods—several gods being comprehended as forming a class, such as the Adityas, Vasus, Maruts, etc. Another step in this direction was reached when, on account of the identity of functions and attributes, two gods were addressed conjointly as "Agni—Somau" "Indra—Agni," "Mitra—Varunau" and so on. There is to be seen in the Rig-Veda a still more marked phase, which Professor Max Muller has called by the name of Henotheism—"the belief in individual gods alternately regarded as the highest." All these tendencies, says the Professor, worked together to evolve the idea of Unity of the God-head. But the question still remains unanswered, why did the sages yearn to go beyond the mighty gods like Indra, Varuna, Pushan, etc., when every one of these had the attributes of a Supreme Deity? How came it that these holy gods of the Vedas were, in course of time, relegated to the background to make room for the One Supreme Brahman

(neuter) of the Upanishads? Between the bright anthropomorphic gods of the early Vedic days and the dark, mysterious, impalpable Brahman of the Upanishads, there is a wide gulf that cannot be easily bridged. A great spiritual catastrophe of an undefinable nature seems to lie across the path of evolution of post-Vedic thought, turning the joyous optimism of the Vedic times into an inexplicably persistent pessimism which is so palpable in the Upanishads. Even in the Brahmanas which are admittedly of older composition than the Upanishads we find clear evidences of the effects of this spiritual catastrophe. Though unable to find out the real nature of this catastrophe, Prof. Max Muller in his "Ancient-Sanskrit Literature" is constrained to admit that "there is throughout the Brahmanas such a complete misunderstanding of the original intention of the Vedic hymns, that we can hardly understand how such an estrangement could have taken place, *unless there had been at some time or other a sudden and violent break in the chain of tradition.*" Prof. Max Muller has not attempted to go into the causes of this "violent break", but what the nature of this catastrophe was, requires to be clearly realised, if we are to satisfactorily trace the steps in the evolution of post-Vedic philosophy.

From a careful perusal of the verses of the Hymn quoted above, it would appear that it was not merely a God above all the existing gods that the Vedic sage wanted to postulate, but one whom he had once known and felt, though somehow or other that God's identity has now been lost sight of. The sage seems to have a dim apprehension that there was such a transcendental God whom his ancestors must have known, but who now lay beyond the ken of mankind. The sage seems to have no doubt about the existence of the God himself, he knows everything about Him, only the sage wants to know where to find Him. It is a submerged God, a God who had been once known, seen and felt, that the sage wants to rescue from the dim recesses of memory or from the mist of forgotten tradition. That such is the case will be further clear from similar questionings that we find elsewhere in the Vedic hymns. In Rig. I. 164. 6. in what is known as the Hymn of Dirghatamas (Long Darkness), the poet, after asking who it was that established "these six spaces of the world", observes:—"Was it perhaps the One in the shape of the Unborn?" Here the poet seems to know of the existence of the "One in the shape of the Unborn." He wants to ascertain whether he who had established the six spaces of the world is the same as this Unborn One. Who is this mysterious Being, the Unborn One, whom the sage seems to but dimly remember? If we are to believe Prof. Max Muller this Unborn One is simply the production of the metaphysical speculation of the Vedic poets of a later period. But, as we have seen, the Vedic poets when they speak of this mysterious Being, always seem to assume a recollection, however dim, of His existence and attributes. This same Unborn Being is again referred to in X 167, where the poet says "Not having discovered I ask the sages who may have discovered, not knowing, in order to know: he who supported the six skies in the form of the unborn—was he perchance that One?" In all this it is quite clear that the One, Unborn Being, whom the poet wants to know, was not a total stranger but must have been once known and felt, but who has somehow come to be lost vision of.

Now, the question arises: Who was this mysterious Being, who was once known and felt but who in course of time came to pass into the region of the Unknown? It is important to ascertain the history of this submerged God, for his quest gradually came to be regarded as the be-all and end-all of life, so that it was considered a great calamity not to have known Him in life. (Cf. इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः) How did this mysterious Being come to entirely dominate the whole post-Vedic philosophy to the exclusion of all the bright gods of the early Vedic times, so that to worship the ancient gods like Indra, Varuna, etc., came to be considered derogatory to a Brahmajnani? Every one who has compared the early Vedic religion with the later Upanishadic developments will be at once struck with the change from the glad worship of radiant personified gods of the Vedic Pantheon to the strange brooding over a dark, hidden, secret-named, shadowy, impersonal Being of the Upanishads. The joyous optimism of the Vedas has given place to an inexplicable pessimism, whose pale cast of thought has begun to work havoc into the grossly ritualistic polytheism of the earlier times. We see not only the whole round of sacrifices denounced, even the gods are not spared. (Cf. "प्लवा ह्येते अदृढा यज्ञरूपा....." Mundaka I, 2, 6-7; and "योऽन्यां देवतामुपास्ते.....

....पशुरेवं स देवानां" Brihad. Up. I, 4. 10). The whole heirarchy of gods is dethroned and in their place a shadowy, impalpable Being is enthroned, on whose errands run the mighty Vedic gods, Indra, Agni, Surya, Yama and so on. In the early Vedic days the sages were *tete a tete* with the gods and never the shadow of a doubt, of any mysterious and irresistible longing, fall across the even course of worship and communion. Whence arose this strange yearning to go beyond the revered Vedic gods? And whence also, was this shadow of pessimism?

In my opinion the key to a satisfactory solution of this mystery is provided by the Arctic Theory of Mr. B. G. Tilak. It is impossible here to mention even the main points of Mr. Tilak's theory, but it must suffice to say that in his "Arctic Home in the Vedas," Mr. Tilak has attempted to prove,—successfully, as I am convinced,—by direct internal evidence from Vedic literature and by external evidence supplied by the mythologies of other Aryan races, particularly of the Zoroastrians, that the original home of the Aryan people, before their branching off into several sub-races, must have been situated somewhere within the Arctic Circle, at some time prior to the commencement of the last Glacial Epoch. The reader must be referred to the book itself for the convincing array of evidences and arguments brought forward by Mr. Tilak to establish his theory.

If it is true that the ancestors of the Vedic sages lived somewhere about the North Pole and if it is true also, as Mr. Tilak holds, that their religion was in the main the worship of the Arctic sun, moon and other heavenly objects and phenomena, then it would be interesting to find out in what way the compulsory migration of the Aryan races from the Arctic regions, which had become uninhabitable owing to glaciation, to the warmer southern climes came to effect their religious beliefs. It must be remembered that the movements of the Arctic sun and other heavenly bodies were totally dissimilar to those which they observed outside the Arctic Circle. Not only the diurnal movements of the heavenly bodies, but even the length and nature of the seasons were dissimilar to those obtaining in lower latitudes. I must briefly describe here a few of the Arctic phenomena as are germane to my subject. First, it must be mentioned that the Arctic dawn heralding the approach of the sun will not be of an evanescent nature as with us, but will last for several days together, its rosy and golden-hued splendours revolving round and round the horizon for about a month, at the end of which the sun will slowly emerge into view. Secondly, the sun will be seen to travel round and round the horizon instead of vertically and over our heads as in the Tropical and Temperate Zones. Thirdly, the rising and setting of the sun will not be confined to the East and the West as with us, but during the course of the year, the Arctic sun will be seen to rise for some period first on the eastern, then on the southern, then on the western and then on the northern horizon, setting of course on the respectively opposite horizons. Fourthly, in the middle of the year, after having once risen he will be seen to rise higher and higher above the horizon following a spiral movement and remaining visible in the heavens for several continuous days without setting at all. Having reached the highest point in the ecliptic some 16° or 18° above the horizon, he will commence his downward course in the same spiral manner. There will be several days (and nights) of perpetual sunshine before he touches the horizon. After this, for some days he will be seen to set and rise as with us, till at last he finally sets at the Autumnal equinoxial point never to rise again for two or three months more. During this period of continuous night (Dirghatamas) the earth and all its inhabitants would be immersed in darkness and will be watching and praying for the first gloaming on the eastern horizon which would announce the welcome approach of the sun once again on the new year's day.

I have dwelt on these Arctic phenomena at some length for the benefit of those who might not have found opportunity to go through Mr. Tilak's book. A clear grasping of these *differentea* of Arctic phenomena is vital to the understanding of the Arctic Theory. With such extraordinary phenomena occurring before them every year, what would be the attitude towards the great luminary of the heavens of people who lived in the Arctic regions some ten thousand years back? We have to divest ourselves of the ideas and modes of thought acquired in a hundred centuries of human evolution and put ourselves in the place of those primitive ancestors of untutored imagination, to realise the feelings with which they regarded the heavenly phenomena of the Arctic regions. With what feelings save those of mysterious awe and pious reverence would they regard the great Light of the world, who yearly rescued the universe submerged in the

ghastly chaos of the darkness of an intolerably long night, whose advent into the world was being heralded for days together with the enthralling spectacle of the revolving splendours of a continuous dawn, and for whose speedy return from the nether worlds, full of darkness and malignant spirits, they watched and prayed and offered innumerable sacrifices to aid him in his deadly cosmic struggle with the powers of darkness? It was he who annually created the world out of the chaos (Avyakta) into which it had resolved itself during the long night. It was he, the beginningless and endless Being, who in the shape of Hiranyagarbha (literally the "Golden-Wombed one") flowing over the primeval waters (of gloaming and darkness) bore the seed of creation and eventually created the universe. (Cf. Verses, 1 and 7 of the Hymn to the Unknown God quoted at the outset.) He was the all-pervading, all-seeing, thousand-rayed Being, who after going round and round the world in all directions, was seen to establish himself ten finger measures above (the horizon). (Cf. सहस्र शीर्षा &c.) He it was who went round, the Bright, the Formless, the Scathless, the Sinewless, the Pure, the Sinless Being, the Seer, the Mind-controller, the All-pervader, the Self-born who ordained unto the eternal years the various objects (सपर्यगाच्छुक्रम कायम् &c.). It was that Resplendent Being, with whose rising over the dark primeval waters at the end of the long Arctic night, began the creation of the world out of the chaos into which it had resolved itself, and whose final setting brought on the destruction of the universe, rendering the objects of the earth indistinct and invisible, till the sun again gave them name and form (नामरूप). That is why he is called the revealer of names and forms in the Vedas and why it is said that at the end of each Kalpa (the year), when the long night overtakes the world, things pass into the Avyakta or Avyakrita state and loose their names and forms, though the potentiality (बीजशक्ति) to become manifest again is not lost.

It will thus be seen that in the early Vedic religion the Arctic Sun, the Purana Purusha, figures largely. No doubt the Moon (सोम), the Dawn (उषा) and the Limitless Sky (अदिति) were also invoked as gods and goddesses, but what the Arctic Theory maintains is that at the background of almost all the great gods of the Vedic Pantheon, such as Indra, Varuna, Mitra, Savitr, Yama, Vishwakarma, Rudra, Siva, Vishnu, Matarishwan, Brahma, Tvastr, Prajapati, Pushan, Hiranyagarbha, etc., was the Arctic Sun-God. Mr. Tilak in his work on the "Arctic Home" has not elaborated this point, it being beyond the set purpose of his book, which was to demonstrate that references, direct and indirect, to a pre-historic Arctic Home were to be found in the Vedas. But I maintain that *each and every-one* of the these mighty gods had not only the Arctic Sun at their background, but each God was the Sun himself in his various aspects and positions in the Arctic regions. I maintain that so far as these and other gods of a similar nature are concerned, the ancient Vedic religion was not polytheistic at all. It was a monotheism wholly solar in its origin and contents. Even Prof. Max Muller has been forced to admit that behind the apparent polytheism of the Vedas there was a monotheism which was of an earlier date, though he does not venture to explain how this monotheism came to degenerate into polytheism afterwards. He says: "There is a monotheism which precedes the polytheism of the Veda, and even in the invocation of their innumerable gods, the remembrance of a God, one and infinite, breaks through the midst of an idolatrous phraseology, like the blue sky that is hidden by passing clouds."

The so-called polytheism of the Vedas was not a polytheism in the sense in which we understand the term. It was not a worship of many gods, but of one God in his manifold aspects and under different names. Hiranyagarbha or Brahma was the Arctic Sun-God, floating golden-egg-like on the dark waters and seen to emerge into view on the distant horizon, bearing the seeds of a new creation, at the beginning of each new Kalpa, *i. e.*, at the commencement of the new Arctic year after the long night of winter. (*Cf.* Svetashvatara Up. V. 13. अनाद्यनंतं कलिलस्य मध्ये विश्वस्य स्रष्टारमनेकरूपं विश्वस्यैकं परिवेष्टितारं; Ibid V. 2. ऋषिं प्रसूतं कपिलं यस्तमग्रे ज्ञानैर्बिभर्ति जायमानं च पश्येत्.) This process of creation of a visible universe, as I have stated above, took nearly a month or more of continuous revolving dawns, it being

neither night or day to the on-lookers. Hence, we can easily understand why it should be stated न वा इदं दिवा न नक्तमासीदव्यावृत्तं.....ततो वा इदं व्यौच्छत् (Taitt. Samhita V. 3, 4, 7.) In the Svetashvatara Up. we read "when there is no darkness there is neither day nor night, neither existence nor non-existence. Siva the blessed is alone there. That is the eternal, the adorable light of the sun (Savitr) and the ancient wisdom (*i. e.*, light of the sun) proceeded thence" (IV. 18).

Savitr was the same Sun-God just in the process of rising into full view at the commencement of daylight.

Indra was the Sun-God, just risen above the horizon and hurling defiance with his thunderbolts in all quarters, looking triumphant at last over the powers of darkness with whom he had struggled in the nether worlds, and bestriding the heavens scattering joy and brightness all round.

(Cf. Rig V. 2, 3-4. "I have seen him from a near place, golden-toothed, bright-colored, weilding flames like weapons when offering to him the ambrosial all-diffusing oblation.....I have seen him passing securely from place to place, like a herd of cattle, shining brightly of his own accord: they apprehend not those flames of his, but he has again been born and they which had become grey-haired are once more young." The new birth of this young God which is described here is not the daily re-birth but the annual re-emergence of the Arctic sun after the long and continuous wintry night, during which this luminary with his rays might be said to have aged and been hibernating in the regions of darkness below. In this connection it is significant to read in Shatapatha Brahmana (IX. 1, 2, 12): "The gods were originally mortal. *When they obtained the year, they became immortal.*" By the "year" must be understood the new year-beginning when the bright host of heaven became young and immortal once again.)

Matarishvan was the Sun-God seen to glide across the worlds, both upper and nether.

Vishnu was the sun resting in the blue sky of midsummer. (Cf. Rig. I. 22,20.)

'तद्विष्णो परमं पदं सदा पश्यन्ति सूरयःदिवीव चक्षुराततम्.

"The wise ever behold that highest step of Vishnu, fixed like an eye in the heaven." Vishnu is sometimes described in the Veda as wide-stepping or wide-striding, whose famous steps are three—one at the Arctic year—beginning at the vernal equinox, the second at the highest point (परमं पदं) of the ecliptic at the central day of the perpetual sunshine when the sun is seen to *stand still* like "an eye of heaven" or like "an uplifted thunderbolt" (महद्भयं वज्रमुद्यतम्) as the Upanishads would say, at the summer solstice. The third step is the same as that with which Vishnu as Vamana sent Bali to the nether worlds of darkness, at the close of the Arctic period of perpetual sunshine. (It is on this account that Vishnu's third step is said to be "hidden," "secret" and so on in Vedic literature.)

Rudra, the terrible, seems to have been the Sun-God of the summer and rainy seasons. In the Shatapatha Brahmana (II. 6, 2, 9) Ambika is mentioned as Rudra's sister, and in the Taitt-Samhita (I. 6, 10, 4) this sister is identified with the autumn, wherewith Rudra is wont to kill (by means of catarrh, fever, etc).

Varuna was the Sun-God at the autumnal equinox, looking over the ocean of darkness.

Mitra, from his close association with Varuna seems to have been another aspect of the Sun-God in his downward course towards the western horizon.

Yama was the Sun-God gone down into the darkness of the neither worlds where he held his empire of stern justice and righteousness over the departed souls, the Pitris.

Vishwakarma, the fashioner of the worlds, Prajapati, lord of the bright host, Pushan, the enlivener, and so on, all the great body of gods, were all of them personifications of the one Arctic Sun-God in his manifold aspects. This explains why the Vedic gods have not any marked individuality and why the attributes and functions of one God are often transferred to other gods as we find in the Vedic hymns. When we remember that it is the same Sun throughout, we can easily understand why the acts of creation, preservation, etc., should be attributed to so many gods, like Indra, Varuna, Prajapati, Vishwakarma and so on. This also explains why the supremacy of one God did not reflect on the supremacy of other gods, for the early Vedic sages knew quite well that it was the same Sun-God throughout, who was called by different names, Indra, Yama, Varuna and so on. To exalt for the time being one favourite God above all the other gods, did not require the forgetfulness of the other equally supreme gods, as Prof. Max Muller assumed when he described this aspect of worship as Henotheism. The Vedic sage knew quite well that he meant no disrespect to the other gods, for it was the *same God*, the Sun, who was in each case lauded to the skies. When we clearly grasp this one fundamental fact of Vedic religion, we shall see that it did not require any great mental effort to identify all the manifold gods in one great Being, as we are accustomed to assume in connection with the celebrated Vedic passage:

इद्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान्।
एकं सद्विप्रा बहुधा वदंत्यग्निं यमं मातरिश्वानमाहुः ॥

—a passage whose original meaning would be: "The sages call that One Being (the Sun-God of the Arctic Home) by various names: They call him Indra, Mitra, &c." Considered in the light of the Arctic Theory, it will be apparent that *at least originally* there was no tremendous effort at synthesis implied in this passage, no metaphysical attempt to deduce a Unity of Existence from diversity of phenomena, as we have all along been accustomed to assume. It was a simple recognition or recollection of a well known fact of Arctic experience. And, perhaps, the sage who in later times dimly recollected this truth was looked upon as a Rishi, a Seer, by succeeding generations. But when this tradition began to gradually fade away from men's minds the *mantra* or formula came to be repeated without any clear understanding of the ancient purport.

As the outlines of the great God of Light whom their ancestors had worshipped under various names became more and more hazy, the sages clung all the more desperately at the formulæ and other remnants of that vast submerged civilisation of the Arctic age and zealously preserved, in a way as no other human race has preserved, what few traditions still lingered among them. These are what have come to be looked upon ever since as the *shrutis*, (*i. e.*, what was heard), because in the absence of a written literature these Arctic traditions were handed down from generation to generation, from father to son and from *guru* to disciples, by word of mouth only. And such of the sages who could correctly intrepret these traditions or give a satisfactory explanation, came to be looked upon as "*Mantra*-dristars" or Seers of (the contents or purport of) the *mantras*. For instance, we read in the Mundakopanishad: तदेतत्सत्यं मंत्रेषु कर्माणि कवयोयान्यपश्यंस्तानि त्रेतायां बहुधा संततानि ॥ तान्याचरथनियतं सत्यकामाः "This is the truth: what sacrificial rites the sages discovered (literally 'saw') in the *mantras*,—rites which obtained widely in the Treta period,—let the seekers after truth observe them." Similarly, we come across passages in Vedic literature stating that such and such a Rishi saw such and such a *mantra*, or that he found such and such a God in such and such a *mantra*,—which all mean that the particular sage had consciously or unconsciously traced the tradition to its ancient source.

But it was not to be supposed that even the few traditions that were sought to be preserved would remain intact in the hands of Time. Amid surroundings totally dissimilar to those that prevailed in the earthly paradise of the Arctic regions and with the sublime figure of the great Arctic Sun cut off from the background of these traditions, the original meaning of the Shrutis came to be lost and only the husk remained in the shape of meaningless formulæ, which no one could rightly decipher. As these shrutis, however, had come to be looked upon with feelings of utmost reverence as a sacred trust from their divine ancestors, they could not be cast away as worthless. Metaphysical speculation then stepped in and tried to supply the kernel that had vanished. Various interpretations, sometimes bold and astoundingly near the truth, but often times fanciful, extravagant and even childish, came to be offered by the Shrotriyas who claimed to be versed in the traditions. The Brahmanas and Aranyakas represent this period of universal and ceaseless speculative activity of the sages. Even during the Upanishadic period the tradition of a distant ancestral home had not completely died out. We find vague references to it especially in the older Upanishads. In the III Adhyaya of the Chhandogya we read that the sun rises first in the east and sets in the west, then rises in the south setting on the north, then again *rises in the West and sets in the East*, then again rises in the north setting in the south and that finally he "rises above and sets below." "When from thence," continues the Upanishad, "he has risen upwards, he neither rises nor sets. He is alone, standing in the centre, and on this there is this verse:—

"Yonder he neither rises nor sets at any time. *If this is not true, ye gods, may I lose Brahman.*"

"And, indeed, for him who thus knows this Brahma-Upanishad (the secret doctrine of the Veda), the sun does not rise and does not set. *For him there is day, once and for all.*"

What more graphic, and true to the actual, description of the solar movements in the Polar regions could we have than this startling recollection of a well-known fact of life in the Arctic home of a by-gone age? We must note also how deadly earnest the sage appears to be in giving utterance to this tradition and how he fears lest he or anyone else should deny its truth. "माहं ब्रह्म निराकुर्यामामा ब्रह्म निराकरोत्" "May I never deny the Brahman! May the Brahman never deny me!" is an exclamation which we meet not unoften in the Upanishads,

showing with what tenacity and and feelings of reverential awe the post-Vedic sages preserved the memory of the submerged God of the Arctic regions. In the Upanishads there are also references to the Uttarayana and Dakshinayana which as Mr. Tilak has pointed out are clearly of Arctic origin. We read in the Prashna that those Rishis who liked to lead a family life begetting children went southwards, whereas those who desired to live a life of Brahmacharya, austerity and devotion went northwards. May it not be that we have here a reference to the practice that might have prevailed among the ancients either during the early post-Vedic life or during the period of the migration downwards, of going northwards into the Arctic regions to catch a glimpse of the Arctic Sun, the one object of their ancestral worship? Might it not have been the practice for such as felt a longing to live in the perpetual presence of the Ancient God, to leave their homes behind and proceed northwards in quest of the Arctic Sun?

There are other, but more and more remote references to the Arctic Home in the Upanishads, which I must leave to a future paper for proper elucidation.

Viewed in the light of the Arctic Theory, the change from the marked optimism and joyous worship of the bright anthromorphic gods of the Vedic Pantheon to the strange and persistent pessimism and the silent worship of a mysterious, shadowy, impalpable metaphysical Being, such as we find in the Upanishads, becomes easy of explanation. With the disappearance of the refulgent figure of the Arctic Sun who stood at the back of each of them, the Vedic gods one by one lost their distinctive marks and grew dim in lustre and majesty and were finally relegated to positions of subordinate function in the scheme of cosmic evolution. But traditions die hard and a dim memory still lingered of that refulgent Arctic Being, the Purana Purusha, in whom all the bright gods had their origin and in whom they merged at the time of the dissolution of the universe, *i. e.*, at the close of the Arctic year, when darkness overtook the world and chaos reigned supreme for a time, till the commencement of the new Kalpa (or year) was ushered in by the advent of the sun above the horizon, recreating and revolving the world which was till then in unmanifest (Avyakta) form, being (in the darkness) undistinguishable by name and form. It was this Arctic Purusha, in his aspect of the Unborn One, lying beyond the darkness (Cf. वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात्) prior to his manifestation and recreation of the world, that formed the theme of the Hymn to the Unknown God quoted at the outset. It was the memory of this Unborn One, more than that of any other aspect of the Arctic Sun-God, that remained with the post-Vedic sages unto the last. It was this Unborn One who formed the one theme of the Upanishadic dissertations and who ultimately became the Nirguna Brahman of Vedanta philosophy. (Cf. तद्वेद गुह्योपनिषत्सु गूढं तद्ब्रह्मा वेदते ब्रह्मयोनिम् । ये पूर्वे देवा ऋषयश्च तद्विदुस्ते तन्मया अमृता वै बभूवुः Shveta. Up. V. 6). It was for the birth of this Unborn Being that the Vedic sages prayed, when they recited the well-known Pavamana or Ascension (of the Sun) verses: असतो मासद्गमय । तमसो मा ज्योतिर्गमय । मृत्योर्मा अमृतं गमय ॥ "Lead me from the Non-Being to the Being, Lead me from Darkness unto Light, Lead me from Death unto Immortality!" It was deliverance from the actual physical darkness of the Arctic night that they prayed for, in the first instance, though at the same time we can well understand how that physical darkness must have meant to them also spiritual darkness. This Unborn Being, is also what is referred to in the Hymn of Creation (Nasadiya Sukta) in the Rig-Veda, X. 129. I give here Prof. Max Muller's translation of verses 1 and 3 to show their unmistakable Arctic background.

1. There was then neither what is nor what is not, there was no sky, nor the heaven which is beyond. What covered? Where was it, and in whose shelter? Was the water the deep abyss (in which it lay)?

3. Darkness there was, in the beginning all this was a sea without light; the germ that lay covered by the husk, that one was born by the power of heat (Tapas).

The same Being is referred to in other words in Kathopanishad II. 4. 6. "यः पूर्वं तपसो जातमद्भ्यः पूर्वमजायत । गुहां प्रविश्य तिष्ठन्तं यो भूतेभिर्व्यपश्यत एतद्वै तत् ॥ This verse and similar verses in this Valli ending with "एतद्वै तत्" "This is that" supply an answer, as it were, to the query that was raised in the ancient "Hymn to the Unknown God" in the words "कस्मै देवाय

हविषा विधेम" The answer bears out my contention that the unknown God was the submerged Sun-God of the Arctic Home. It was this Purusha who was imagined to lie beyond the Avyakta (अव्यक्तात्पुरुषः परः Katha I. 3. 11.) beyond the darkness (वेदाहमेतंपुरुषं महान्तमादित्यवर्णं तमसः परस्तात् —Svatashatara III. 8). His immortal abode lay in that secret cave in the highest heaven (निहितं गुहायां परमे व्योमन्) which no mortal eyes could now hope to see (न तत्र चक्षुर्गच्छति—Kena 1. 3.) He was different from anything they could now imagine or perceive (अन्यदेव तद्विदितादथो अविदितादधि—Ibid), so the latter-day sages were told by those who knew the ancient tradition (इति शुश्रुम पूर्वेषां ये नस्तद्व्याचचाक्षिरे —Ibid). This was the mysterious Being to whom the Upanishads referred and about whom the sages of a former age taught (वेदान्ते परमं गुह्यं पुराकल्पे प्रचोदितम्—Shvetashvatara 6. 22.). Wishing to attain this Being the ancients went forth and lived in Brahmacharya (अथोत्तरेण तपसा ब्रह्मचर्येण श्रद्दया विद्ययात्मानमन्विष्यादित्यमभिजयन्ते—Prashna I. 10; ये चेमेऽरण्ये श्रद्धा तप इत्युपासते—Chhandogya V. 10. 1.) His designation was गुहाचरन् (Mundaka II. 2. 1.) or "Dweller in the cave," difficult to be seen (दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्टं पुराणम्—Katha I. 2. 12.) He was an uplifted thunderbolt (महद्भयं वज्रमुद्यतं—Katha III, 6. 2). There is no visible representation now of that far-famed resplendent Arctic Purusha (न तस्य प्रतिमा अस्ति यस्य नाम महद्यशः— Shvetashvatara IV. 19.) His form lies beyond men's ken, no mortal eyes see him now (न संदृशे तिष्ठति रुपमस्य न चक्षुषा पश्यतिकश्चनैनम्— Shvetashvatara IV. 20.). नेति नेति—not this, not anything that any mortal could now perceive, could be that Arctic Purusha—such was the instinctive cry that rang on all sides from the hearts of the sages. It was as if they had been rudely awakened from a dream of enthralling interest, to find the whole sublime vision vanish for ever from their gaze. It was as if the cup of immortality from which they had been quaffing had been suddenly dashed to pieces. Only the memory, the vague dream-like experience, of a vanished earthly Paradise remained. There was a great void in the heart, an embitterment which could not be shaken off. Hence, the sudden shadow of a sadness, of a persistent pessimism, a pale cast of thought, which seems to fall across the path of worship in post-Vedic literature. Though for a time it worked havoc in the life of the people, leaving indelible marks on the national temperament, in the end it proved a merciful shadow indeed, for it was under this shadow that the seed was cast and nurtured, which was afterwards to germinate and flower into the transcendental philosophy of the Upanishads and the Vedanta. The sages having turned their eyes as it were from heaven to earth, from the earth to the ten quarters and finding Him nowhere in the universe, slowly turned their gaze inwards and ultimately found Him enthroned in their own hearts, "nearer than hands and feet." How and by what process of thought and spiritual intuition they came to realise Him there, we need not labour to consider here. But if we can appreciate the tremendous earnestness (श्रद्धा) of a Nachiketa or of the sage who exclaimed इहचेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः, it will not be difficult to understand how they were able to find Him out at last and declare अहं ब्रह्मास्मि "I am that Brahman!" or तत्वमसि "Thou art That!" But it was the break-up of the Arctic Home, that turned the gaze of the sages inwards, *from* the visible to the invisible, from the physical plane to the spiritual, and enabled them to come across a Being far older and far more resplendent and blissful than the submerged Arctic Sun-God in quest of whom they had embarked.

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M. K. GANDHI

AND

THE SOUTH AFRICAN INDIAN PROBLEM.

BY

DR. P. J. METHA, *Bar.-at-Law.*

—:o:—

THIS is a dissertation mentioning a few of the incidents in Mr. Gandhi's life. It is not a biography in any sense of the term. It does not aspire to supersede that most fascinating life of Mr. Gandhi, which Rev. J. G. Doke * placed before the public in 1909, or the one † that was published last year by the enterprising firm of Messrs. G. A. Natesan & Co. It makes hardly any mention of the incidents in Mr. Gandhi's life that have been so well described in the above-mentioned books. It gives no dates of even the principal events of his life-time, not even the dates of his birth or marriage, his first landing in London or Durban. For a connected account of his life, the reader is requested to refer to the said books. This brochure is written particularly with a view to popularise those books, and might in some respects serve as a supplement to them. Having had a very long acquaintance with Mr. Gandhi, I am in a position to give an account of some of his characteristics, with which I am personally acquainted. In this, the reader will find an account of the further stages of progress of the struggle that has gone on in the Transvaal subsequent to the publication of those books. I wish in this article to show my appreciation of the noble stand that our Indian brethren in the Transvaal have made against tremendous odds in such a distant and unsympathetic land for over four years without intermission. I also wish to show my appreciation of the man who has led the campaign so successfully during the whole of that time. He has made the Transvaal Indian cause his own, and has sacrificed at its altar,—all that one prizes most in this mortal life. It is his brain that has conceived it possible for the Transvaal Indians to carry on a bloodless struggle to a successful and glorious end, and it is his personal example that has kept up the spirits of the fighters throughout that long period. He is so much identified with the struggle, that to mention one without mentioning the other is an impossibility. The story of the South African Indian Problem is almost the story of Mr. Gandhi's life.

For the benefit of the readers of the *Indian Review* it would not be out of place if I were to give a short summary of the main question, and the nature of the passive resistance movement as it had been carried on there for the last four years. Having been in that country in the year 1898, I have had an opportunity of studying the Indian problem as it then was; and since then I have been trying to keep myself informed of what is going on there.

In most of the British Colonies various laws have been passed with a view to prevent the immigration of Asiatics there. Australia, Canada and South Africa have taken the lead in the matter and have vied with one another in making each successive law as stringent as circumstances permitted them. These Colonies, in the course of the last twenty-five years, have created an amount of bitterness against the brown, the yellow and the black races in consequence of which the races of the West and the East are being driven almost into hostile camps. The main object of the various Immigration Restriction Acts of these Colonies is to hermetically seal their doors against any future ingress of the civilized peoples of India, China and Japan. Those, who are already settled down there, are denied all rights of citizenship. They are debarred from voting at Parliamentary and Municipal elections. Their merchants are put to innumerable hardships in the conduct of their business, and they find it very hard, year by year, to get their licenses renewed. In the Transvaal, there are additional hardships. They

* AN INDIAN PATRIOT IN SOUTH AFRICA: M. K. Gandhi. By Rev. Joseph Doke, Baptist Minister, Johannesburgh. With an Introduction. By Lord Ampthill. Rs. 2-3. To be had of G. A. Natesan & Co., Madras.

† M. K. GANDHI: This is a sketch of one of the most eminent, and self-sacrificing men that Modern India has produced. It describes the early days of Mr. M. K. Gandhi's life, his mission and work in South Africa, his character, his strivings and his hopes. A persual of the sketch, together with the selected speeches and addresses that are appended, gives a peculiar insight into the springs of action that have impelled this remarkable and saintly man to surrender every material thing in life for the sake of an ideal that he ever essays to realise, and will be a source of inspiration to those who understand that statesmanship, moderation and selflessness are the greatest qualities of a patriot. The sketch contains an illuminating investigation into the true nature of passive resistance by Mr. Gandhi, which may be taken as an authoritative expression of the spirit of the South African struggle. With a portrait of Mr. Gandhi. Price As. 4. G. A. Natesan & Co., Madras.

cannot acquire land to build their houses upon, they are not allowed to walk on the foot-paths, they are not allowed to travel in tram-cars, and they find it very hard to obtain tickets to travel on their Railways in the upper classes and in the Mail trains. The rulers of the Transvaal desire to place even the cultured Indians on the same footing as the ignorant Kaffirs on account of the colour of the skin. It cannot be denied that the colour prejudice has been carried too far in the Transvaal.

Lord Lansdowne, the late Viceroy of India, and the present leader of the Unionist Party in the House of Lords, in a speech delivered by him at Sheffield in 1899, just on the eve of the Great War in South Africa, expressed his great indignation at the treatment meted out to the Indians in the Transvaal. He said :—

> Among the many misdeeds of the South African Republic, I do not know that any fills me with more indignation than its treatment of the Indians. And the harm is not confined to sufferers on the spot; for what do you imagine would be the effect produced in India when these poor people return to their country to repeat to their friends that the Government of the Empress, so mighty and irresistible in India, with its population of 300,000,000, is powerless to secure redress at the hands of a small South African State.

Lord Lansdowne was not alone in feeling so strongly on the position of the Indians in the Transvaal. Most of those, who studied the grievances of the Indians in those days, were in full sympathy with them. The harsh treatment, to which the Indians were subjected during the Boer regime, was made one of the grounds for the declaration of war with the late Republic. The British Resident at Pretoria was their best friend and did all that he could to ameliorate their condition. While at Cape Town, I paid a visit to the Private Secretary to Lord Milner, the then Governor of Cape Colony, and requested him to give me a letter of introduction to the Resident at Pretoria, with a view to obtain the necessary help from him if I should be put to any trouble while travelling in the Transvaal. He gladly furnished me with the necessary papers, and desired that in the event of any trouble being caused during my sojourn, I should report it to him directly. I am glad to say that my journey was unattended by any such mishap as I had feared. But now that the British flag is flying in that country, it would be quite different, if I wanted to make another trip to that country. In the first place, before crossing the Transvaal border, I shall be asked, and for the matter of that even the best of Indians would be asked, to produce a registration certificate according to Law 36 of 1908. This requisition must be complied with by every Asiatic whether he wishes to settle down in the country, or whether he is a temporary sojourner. Of course, in the latter case, the difficulties would not be quite so great as in the former. It is now a matter of notoriety that the Indians in the Transvaal had far fewer troubles in the days of the South African Republic than they have had during the regime established after the great Boer War.

The root of all the hardships and troubles from which the Indian population in the Transvaal is suffering, is the Law No. 3 of 1885 passed by the late Republic. Among other things it enacted that :

> They (the so-called coolies, Arabs, Malays, and Mahomedan subjects of the Turkish Dominion) shall not be capable of obtaining burgher (political or municipal) rights of the South African Republic and that they may not be owners of fixed property in the Republic except in such streets, wards, and locations as the Government shall appoint for sanitary purposes as their residence.

It also enacted that those who settled in the Republic for the purpose of carrying on trade, should register their names, and pay £ 25 once and for ever. Two years after, it was reduced to £3. The object of the law was not to prohibit Asiatic immigration, but to reduce trade competition. Before the War, the total Indian population in the Colony was 15,000 and the Chinese population 3,000. But immediately on the termination of the War, various regulations were issued from time to time to restrict their entrance into the Colony, and on the top of them all, was introduced that ill-fated law—the Registration Law of 1907—which further reduced the Asiatic population. At the present day there are not more than 5,000 Indians and 1,000 Chinese in the whole of the Transvaal.

On the success of the British arms and the re-establishment of a settled Government after the demise of the late Republic, the old Law above mentioned, which was almost a dead letter during the Kruger regime, was, as it were, unearthed, and began to be enforced with the usual British precision and strictness. The result of it was that the few Asiatics who still resided in the Colony were harassed in a number of ways and most of them completely ruined. Referring to their present condition, Mr. Polak in his book

on "The Indians of South Africa * gives a very graphic picture of the straits to which they are reduced. He says :—

> It is a record of shame and cruelty that has no counterpart within the confines of the British Empire. These things may be expected in Russia or in some other despotically ruled country, but not under the British flag, where, nevertheless, they occur. The lesson is one of faith, betrayed and broken pledges, bitter humiliation, cruel slander, strong hatred, vindictive revenge, sudden ruin, sometimes even of dispersed families, abandoned children, dishonoured women, emasculated men. The iron has eaten deep into the souls of the South African Indians. After years of unparalleled thrift, arduous toil, intense self-sacrifice, they have seen their all snatched from them in the twinkling of an eye—as though an earthquake had suddenly come upon them, the earth had yawned, and had swallowed up the results of their labours. Brought up in awe and reverence of the power of the British Raj to protect the helpless and succour the weak, they see it powerless to secure the very relief from its own subjects that it sought for them at the cannon's mouth ten years ago from a small semi-independent State governed by an oligarchy of farmers ridden with an ignorant provincialism.

If the Law No. 3 of 1885, which was since its enactment strenuously resisted by the Imperial authorities from being put into actual operation, had been repealed on the establishment of British power in the country, as was hoped for by every friend of India and the Empire, the whole of the trouble that subsequently ensued would have been avoided. But no such thing was done or even attempted. During the late President Kruger's regime, the Indians used to get every kind of help and sympathy from the British Resident at Pretoria, but, there being none now to take his place, they are cruelly reminded of the comparatively happy days of the old regime.

On the termination of the War, Lord Roberts had a list of the old Indian settlers made out, and in due course permitted them to return to the Colony. He promised them that, on the pacification of the country, their grievances would be inquired into and redressed. But no sooner was this said than some of the white colonists, who feared Indian trade competition, began to agitate against their return to the country, and their agitation is still going on. In consequence of this, their former grievances remain unredressed up to the present day, and over and above that, they have lost the few rights and privileges they enjoyed during the pre-War days. The present policy of those in power is to prohibit altogether any further Asiatic immigration into the Colony and to drive out the old residents. When Superintendent Vernon, while giving evidence before a Magistrate, declared that "*I think it is a white man's duty to hunt these people out of the country*," he was probably voicing the intention of General Smuts and his colleagues. The Magistrate objected to his statement and his attitude. But the man is still holding the office that he occupied when he made that statement.

Referring to the Asiatic question in its usual strain *Volkstem*, the Transvaal Government organ, not long ago wrote as follows :—

> It must not be so easy to be delivered from the Asiatics. What exertion did it not cost us to be delivered from the Chinese (labourers)? And did that exertion not make our people stronger? The same will have to be the case in connection with the Asiatics. That South Africa will free itself from this exotic element, there can be no doubt. But it will cost many a drop of perspiration. When at last the Asiatic has been driven out, South Africa shall be all the better and more robust for it.

The Law 2 of 1907 and 36 of 1908 were enacted with the above objects in view. By virtue of these laws those Asiatics who have obtained the right of residence in that country, are obliged to get their names registered before the Registrar of Asiatics, to give their thumb and finger impressions, and to obtain a certificate from him. Any Police officer can ask any Asiatic to produce the certificate at any time, and those who cannot or will not produce it can be immediately hauled up before a Magistrate, and after a trial, sentenced to three months' hard labour or a fine of £100. Those who enter the country before providing themselves with the certificate as mentioned above, can be deported, in the first instance, by the order of the Executive Government, and those who re-enter after the said deportation ceremony is gone through, can be hauled up before a Magistrate and sentenced to six months' hard labour, or a fine of £100. Since the above laws were passed, no fewer than 3,500 Indians have suffered imprisonment, invariably with hard labour in the Transvaal prisons. Over and above this a large number of men have been illegally deported to India through the Portuguese territory. These men were

* THE INDIANS OF SOUTH AFRICA. Helots within the Empire! How they are Treated. By H. S. L. Polak. This book is the first extended and authoritative description of the Indian Colonists of South Africa, the treatment accorded to them by their European fellow-colonists, and their many grievances. Price Re. 1. To Subscribers of the "Indian Review," As. 12. G. A. Natesan & Co., Madras.

entitled to stay in the country,- and subsequently proved their right of domicile in it. Some of those valiant men were deported with no more than the articles of daily requirement they had with them, when they were arrested, and thus they suffered innumerable privations and sufferings while they were shifted from place to place. Some of them have had to leave their families behind, unprotected and uncared for. Fortunately, the little band of passive resisters under the leadership of Mr. Gandhi did what it could for them.

Before the King's sanction was given to the law of 1907, the Provisional Government of the Transvaal had passed the very same law. On the 11th of September 1906, a mass meeting of the Indians was called in Johannesburg to consider what steps they were to take on the law being allowed by the Imperial Government. It was attended by about 3,000 persons. The principal resolution passed at the meeting was that if the Indians were called upon to give marks of identification once more they would refuse to do so, and would instead submit to the penalties imposed by that law. The struggle has been going on ever since. During the four years of its continuance, various tragic scenes have taken place, and most of the leaders of the various Indian communities such as Messrs. Gandhi, Dawood Mahomed, Rustamji Jivanji, Imam Abdul Kadar, Ahmed Mahomed Cachalia, Ibrahim Aswat, Thambi Naidoo and others, all highly respected in that country, have had to go to jail because they refused to give their thumb and finger impressions before the Police as required by the Asiatic Laws. Several Indians who took a prominent part in the struggle have been incarcerated in prison more than half a dozen times till now.

The Asiatic passive resisters in the Transvaal have no personal objects to serve in carrying on the struggle. They are simply fighting for the good name of India. These men think that if they quietly submitted to the Law, and neglected to perform their duty to their country on this occasion, they would be looked upon as a disgrace to the country that gave them birth. Instead of being carried away by wild notions of violence, which a small number of them would have liked to resort to, they made up their mind to suffer in their persons the penalties imposed by Law, and thus helped their country to maintain its sacred traditions and realise its glorious past.

In this place, I propose to give a short summary of that memorable struggle, in favour of which, men of almost all parties and views have unhesitatingly expressed so strongly. But before doing so, it would be better to give the genesis of it in the words of Mr. Gandhi. He has put it very neatly in an address that he delivered before an audience of Europeans at the Germiston (Transvaal) Literary and Debating Society in 1909. He said :—

> Passive resistance was a misnomer. But the expression had been accepted as it was popular, and had been for a long time used by those who carried out in practice the idea denoted by the term. The idea was more completely and better expressed by the term "soul force." As such it was as old as the human race. Active resistance was better expressed by the term "body force." Jesus Christ, Daniel and Socrates represented the purest form of passive resistance or soul force. All these teachers counted their bodies as nothing in comparison to their soul. Tolstoy was the best and brightest (modern) exponent of the doctrine. He not only expounded it, but lived according to it. In India, the doctrine was understood and commonly practised, long before it came into vogue in Europe. It was easy to see that soul force was infinitely superior to body force. If people in order to secure redress of wrongs, resorted to soul force, much of the present suffering would be avoided. In any case, the wielding of this force never caused suffering to others. So that, whenever it was misused, it only injured the users, and not those against whom it was used. Like virtue, it was its own reward. There was no such thing as failure in the use of this kind of force. "Resist not evil" meant that evil was not to be repelled by evil, but by good ; in other words, physical force was to be opposed not by its like but by soul force. The same idea was expressed in Indian philosophy by the expression "freedom from injury to every living thing." The exercise of this doctrine involved physical suffering on the part of those who practised it. But it was a known fact that the sum of such suffering was greater rather than less in the world. That being so, all that was necessary, for those who recognised the immeasurable power of soul force, was consciously and deliberately to accept physical suffering as their lot, and, when this was done, the very suffering became a source of joy to the sufferer. It was quite plain that passive resistance, thus understood, was infinitely superior to physical force, and that it required greater courage than the latter. No transition was, therefore, possible from passive resistance to active or physical resistance. . . . The only condition of a successful use of this force was a recognition of the existence of the soul as apart from the body, and its permanent and superior nature. And this recognition must amount to a living faith, and not a mere intellectual grasp.

The passive resistance struggle as it has been carried on in the Transvaal, and the noble stand that the Indians have been able to make so far, by using it as their weapon to fight for their rights, has served to show to the world that after all physical force, however great, is not always capable of offering permanent resistance to the soul force of even a few individuals, if the object of the fight is altruistic.

According to the saying that it is the last straw that breaks the camel's back, the Transvaal Indians went on for a great many years bearing the load of a number of disabilities they were subjected to in that country, and, perhaps, would have gone on like that indefinitely. But as soon as the iniquitous Registration Law (here the saying does not quite apply, because the latter alone is a greater load than all the disabilities combined) was proposed to be added to it, they at once felt that they would have to succumb under its weight, if it was allowed to be added to the burden they were already carrying. Thus came about that memorable passive resistance campaign in that country. The Indians at once saw the folly of taking everything lying down ; they therefore worked themselves up to the height of their manhood, in order to meet the new conditions. If they had quietly submitted to this Law, the Cape Colony, Natal and other Colonies under the British flag would have followed in its wake with similar laws, with the result that the Indians would have found the doors of the greater part of this earth closed against them before long. They have, in fact, saved the situation. The Transvaal Indians declare, and rightly too, that passive resistance is an infallible weapon against the unjust and oppressive laws of the States in which they live, and that there is no peaceful weapon so potent against the wrongful acts of States towards their subjects, as that of passive resistance. They have kept it on for four years, and are determined to carry it on until the Government accedes to their demands. The name of Mr. Gandhi will remain permanently associated with passive resistance, whenever and wherever it may be carried on hereafter.

Worthy to be reckoned as one of the great men India has produced, this young Indian has, during the last seventeen years in a far-off land, cheerfully borne on his shoulders a load under which most leaders would have been overpowered. The pertinacity with which he has maintained his fight throughout has astonished the on-lookers and softened even the hardest of hearts. The troubles and hardships which the Transvaal Indians have suffered and are suffering, are now known all over the world, and the South African Indian question has long ago passed from the stage of parochial politics to one of high Imperial concerns. The little band of passive resisters, in fighting out its bloodless battle, has earned a reputation, similar to that a band of heroes enjoy after triumphs in bloody battles. The reputation for bravery which the Boers have acquired as fighters will, certainly, be tarnished, if they fail to recognize in this band, a similar virtue though in a far different spirit. Signs are not wanting to show that such appreciation will not be long in coming. The seeds of self-sacrifice planted by Mr. Gandhi in 1893, are beginning to bear fruit after 17 years.

During the continuance of the struggle in the Transvaal, Mr. Gandhi has had unique opportunites of studying the question of passive resistance from its various bearings. In fact, nobody has had such a large experience of the practical working of it as he, and therefore his thoughts and reflections on the subject are worth careful consideration. Briefly they are as follows :—

"Only those people whose manhood is highly developed and who are altogether fearless, can become good passive resisters. Women as well as boys and girls who have reached the age of understanding, can also make good passive resisters. It is not necessary that a large number should co-operate in order to keep up the struggle. However, when it is undertaken by a large number, it is likely to be crowned with success much sooner. He says that it can be carried on even by a handful of men or even single-handed, and that if the present fighters were somehow to fall off, he could and would carry it on single-handed. Men who are not endowed with a strong physical constitution can fight the battle as well as those who are physically strong. To make a good passive resister, it is not necessary to exercise the body, or to learn drilling. It is unnecessary for him to know the use of guns and rifles. Even the mighty kings are afraid of those who have acquired mastery over themselves. Their cannon balls and ammunitions of war are powerless to defeat them, and at last they are obliged to yield to their reasonable demands."

Who can say after having known the stuff of which the Transvaal passive resisters are made —men who endured prison life more than once—that they are less brave than the military men? Like military men they carry death in the hollow of their hands. Before entering the lists, they give up all the good things of the world and give up even the craving for earthly possessions. Mr. Gandhi gave up his profession and went to jail on three separate

occasions. He was prepared and is still prepared to go there, if the Government dare arrest him. He never troubles himself about thoughts of his family—what would happen to his wife and children during his incarceration, who would give them their daily requirements and who would provide them with the necessary funds. These reflections depress him not. It is a notorious fact that he has not laid by anything against a rainy day, having given away whatever he had, towards the Colony at Phoenix, and the maintenance of *Indian Opinion*. None of the considerations which generally weigh with every so-called wordly-wise men, has deterred him from doing his duty to his country and from going to jail whenever he thought that he was better there than outside. Mr. Dawood Mahomed, Mr. Cachalia, and other leaders of their respective communities, have placed duty before everything else, have sacrificed all their material interests, and gone to jail several times. While they were in jail their European creditors—most of the Indian business is financed by them—on failing to induce them to give up the struggle, pressed them for payment of their debts. Under the circumstances in which they were placed, they could not meet their demands. The result of it all was that their businesses were gone. They are now leading the lives of extreme poverty. So far as sacrifices of the worldly possessions go, the passive resisters of the Transvaal have in a number of instances given greater proofs of their having done so than the men who offer themselves for military service.

Women as well as boys and girls have contributed their quota to the struggle in the Transvaal. Mrs. Rambhabai Sodha, the wife of Mr. Sodha, one of the staunchest passive resisters, dared to cross the frontier and was arrested at Volkstrust. She was duly tried and sentenced to imprisonment. She has appealed against the sentence and in the meanwhile she is free. But she will not flinch if the higher Court orders the sentence to be carried out. Some of the women worked as hawkers of fruits and vegetables, to maintain themselves and their children, while their husbands were undergoing the various terms of imprisonment in the Transvaal jails. Directly and indirectly, they gave every encouragement to their husbands to continue the struggle. There are numerous instances given in the annals of Rajputana by Colonel Todd, where Rajput ladies fought side by side with their husbands or gave them every assistance and encouragement to do so. There are some instances mentioned, of husbands returning defeated from the battle-fields, and being unwelcome to their wives. The same is repeated in the Transvaal. Many a wife has willingly let her husband do his duty to his country, and has parted from him most cheerfully, while on his way to the jail. Not a few have concealed their contempt for their husbands hesitating to do their duty or paying the fine instead. The Indian boys and girls in the Transvaal have also contributed their share to the glorious struggle, each in his or her own way.

The passive resisters of the Transvaal are largely made up of traders and hawkers. They have had no physical culture and learnt no military drill. They have no acquaintance with guns and rifles, and they do not want to know it either. From personal knowledge of some of these valiant fighters, I can say that some of them used to live in fine Bungalows, drive about in splendid ourn-outs, and otherwise live in great ease and comfort. These very men, on hearing the call of duty, were ready to go to jail and suffer all sorts of privations and humiliations. Those who are familiar with this class of men, and know how much trouble they have undergone in jails, cannot help admiring their bravery and power of endurance which, in several cases, surpass those of the military men.

General Smuts, the other day, paid a tribute to the manner in which the Indians stood together. The trend of the public press has for a long time been towards granting the Indian demands, and some of the papers have advised the Government to accede to them. The *Transvaal Leader*, at one time most hostile towards the Indians, in a leading article published on the 23rd December 1909, wrote as follows :—

> Are the Asiatics to be kept out by means of a Law which, in their view, needlessly humiliates them as a race, or under Governor's regulations which, being applicable to immigrants from all regions, put no special stigma on their own nationality? Are we to brand a particular race which represents an elder, and in some respects higher, civilization than our own, or shall we take powers which will block the entry of immigrants of all races, unless under the conditions, or within the numbers which, as a State, we may deem it necessary to fix? The admission of Mr. Gandhi and his friends yesterday gives hope that the Government see their way at length to adopt the latter course—that of dealing with individuals without dishonoring the race. Such a concession to a people who include some of the first gentlemen, scholars, and soldiers in the world, and whose better classes are represented to us by professional men of the type of Messrs. Gandhi and Royeppen, is a concession which would be honorable both to themselves and the Transvaal Government. It would heal the deeply-wounded feelings of India, and in so doing remove a lot of anxiety from the mind of the Imperial Government.

The white population of the Transvaal has also changed its attitude towards the Indians. The bitterness of feeling that was so rampant against them at one time, is getting less and less; nay, some of them have become very friendly towards them, and advocate their cause as if it was their own. One great good out of the struggle that is patent to any observer, is that the Indians in the Transvaal have learnt to esteem the possession of the sense of self-respect far higher than men in similar situations in India have in dealing with foreigners. In this respect, their brethren in India might follow them with advantage. The Transvaal struggle is a good augury for the high destiny of this country once more. Not long ago, the *Times of India* said, and very properly too, that "the Indian nation is being hammered out in South Africa."

One virtue the passive resisters have to possess in abundance and exercise most assiduously, is truthfulness. If the struggle had lacked in this essential qualification, the Transvaal Indians would have succumbed long ere now.

Another great virtue that the passive resisters have to practise zealously, is fearlessness. To be a true passive resister, it is necessary that he should be able to brave the consequences of his daring conduct, and to submit calmly to the penalties, which, as the world goes at present, might, in the name of law and order, inflict on him.

Another qualification which those who set duty to their country above all considerations and fight hard to make their country substantially better, is that they should take a vow of poverty. Mr. Gandhi and his colleagues have chosen to lead lives of poverty, all for the sake of their country. Mr. Gandhi believes that those alone can render great service to the people who take to simple life, as in ages past, can rest contented with simple and coarse fare and lead lives of simplicity. Yielding to the weakness of the flesh in the matter of diet, drinks, etc., makes one effeminate, particularly so in the hot climate of India.

In addition to the three attributes, *viz.*, Truthfulness, Fearlessnes, and Poverty, as essential requisites for the service of one's Motherland, Mr. Gandhi advocates a fourth, that is, celibacy. He says that so far as the power of control over all human passions and desires goes, none can exercise it better than he who practises celibacy. India is a country of real live Brahmacharies. They are to be found everywhere. Some take to it from their youth, and some after having been householders for a few years. A real Brahmachari invariably possesses the other three attributes, and has hardly to be taught to cultivate them. By virtue of the position he has taken up, he is poor and fearless, and there is no reason why he should not prize truth at its real value. Such men alone can make ideal passive resisters.

Passive resistance is undoubtedly the best weapon to fight with for promoting all national aims and aspirations. Even the most unjust and arbitrary acts of a Government could be met by this weapon more effectively than any act of violence. The advantages of soul-force against physical force have been well-pictured by Mr. Gandhi in the following words :—

> Passive resistance is an all-sided sword; it can be used anyhow; it blesses him who uses it and *him* against whom it is used without drawing a drop of blood; it produces far-reaching results. It never rusts and cannot be stolen. Competition between passive resisters does not exhaust them. The sword of passive resistance does not require a scabbard and one cannot be forcibly dispossessed of it.

Mr. Gandhi acts up to the above principles and inculcates them to those who come in contact with him. His son Harilal is trying to follow his father to the best of his ability and has been to jail several times as a passive resister. He is not supposed to have any legal right to enter the Transvaal, though his father has. His second son Manilal, who is now about 17, seems to be a chip of the same old block. He entered the Transvaal and took to hawking. He was arrested and sentenced more than once for hawking without a license. When not in jail, he leads as simple a life as his father, and the report goes that he is going to be a perfect Brahmachari. The example that Mr. Gandhi sets, is indeed contagious. In the issue of the *Indian Opinion* of the 29th January, 1910, it was reported that Mr. Royeppen, B. A., of the Cambridge University, a Barrister-at-Law, and a Christian by birth, was arrested—while hawking without a license, that he has given up the intention of getting enrolled in any of the Courts of South Africa and practising there as a Barrister, and that he has made up his mind to lead a life of poverty and to serve his mother-country.

It will not be out of place to mention here the sort of life that Mr. Gandhi usually leads in South Africa. His life is really very simple, and he manages to live on 15 rupees a month in the Transvaal where everything is expensive. He

prefers country life to city life. He has a positive dislike for city life on account of its environments and its vices. In such a cold climate as that of Johannesburg, he takes two purely vegetarian meals, and takes no other beverage than pure water or milk. He usually takes his first meal at about one or half-past one in the afternoon. It consists mostly of fruits and nuts. The second meal comes off at about seven in the evening, and as a rule it is of his own cooking. He has given up taking tea, coffee, cocoa, etc., as these articles are mostly prepared with the help of indentured labour. He generally performs his own domestic services, such as cleaning cooking utensils, sweeping the house, making up his bed, etc. In these matters also he acts on the principle of equality for all and would not allow any one to render him such services as could be rendered for him by himself. His dietary is very simple as a rule, consisting only of bread, vegetables and fruits, and he never allows himself anything that is not absolutely required for health. In his younger days, he made various experiments on his person to find out the bare minimum required to keep his body and soul together, and ultimately he has hit upon this dietary. He believes that by meeting the bare necessities of life, the soul is better purified. Writing to me lately from the Tolstoy Farm, where he is now living with a number of passive resisters' families, he says:—

I prepare the bread that is required on the farm. The general opinion about it is that it is well made. Manilal and a few others have learnt how to prepare it. We put in no yeast and no baking powder. We grind our own wheat. We have just prepared some marmalade from the oranges grown on the farm. I have also learnt how to prepare ceramel coffee. It can be given as a beverage even to babies. The passive resisters on the farm have given up the use of tea and coffee, and taken to ceramel coffee prepared on the farm. It is made from wheat which is first baked in a certain way and then ground. We intend to sell our surplus production of the above three articles to the public later on. Just at present, we are working as labourers on the construction work that is going on, on the farm, and have not time to produce more of the articles above mentioned than we need for ourselves.

In the bitterest cold, he bathes in cold water and sleeps in the open verandah. When he goes out, he is obliged to dress in European style, but at home his dress is mostly of Indian style. When he was last in India, he used to dress mostly in pure Indian style, wearing clothes made by hand. While practising as a Barrister in Kathiawar, he used to appear in the local Courts in his Indian costume, with Indian-made sandals to his feet; and according to *the time immemorial* custom in India, would leave his sandals outside the Court before presenting himself to the Judge. He has, in fact, gone through such a long course of training in the methods of living a life according to nature, that to do so has become quite a second nature with him now. That is how life in the Transvaal jails was by no means irksome to him. On the contrary, he considered it a blessing to be in jail, when his duty to his country demanded it of him.

What a vast change there is in his present life, and that of twelve years ago, when I put up with him, as his guest in his house situated not far from the Durban beach! The late Mr. Escombe, for a long time Attorney-General of Natal, was almost his next-door neighbour. Even then, so far as he himself was concerned, his life was simple enough; but now it is much nearer the natural life than ever. Like the Yogi of Bhartrihari as depicted in the following Shloka, he is quite as happy—perhaps happier—now as he was in those days. The Shloka in the Nitishataka is:—

क्वचिद्भूमौ शायी क्वचिदपि च पर्यङ्क शयनः
क्वचिच्छाकाहारी क्वचिदपि च शालयोदन रुचिः ।
क्वचित् कंथाधारी क्वचिदपि च दिव्याम्बरधरो
मनस्वी कार्यार्थी न गणयति दुःखंम् न च सुखम् ॥

Meaning.—"A benevolently disposed person who is simply anxious only to do his duty on some occasions sleeps on the bare ground, and on others, on finely-made beds and beddings; on some occasions he lives on mere fruits and roots, and on others, *on nicely* prepared dishes; on some occasions, he wraps himself up in a tattered quilt, and on others, he is finely dressed; living under such opposite conditions of life, such a man is equally happy, whether it is one or the other."

Mr. Doke in his book writes that what Kipling has written about Poorandas, is equally applicable in the case of Mr. Gandhi. He says, "This is a graphic picture of our friend." The ascetic of Bhartrihari, the Poorandas of Kipling and the Gandhi of Mr. Doke seem to be formed of the same metal, and I am not sure that the latter would allow the imaginary characters of Bhartrihari and Kipling to outdistance him in the race, if such was possible.

When Mr. Gandhi was sentenced by the presiding Magistrate at Volkstrust to two months' rigorous imprisonment, or as he himself put it in a note to Mr. Doke, "to partake of the hospitality of King Edward's hotel,"

for failing to produce his certificate of Registration and for refusing to give thumb and finger impressions for the sake of identification, as if such identification was at all necessary in his case—he wrote in the same chit saying of himself "the happiest man in the Transvaal." He has published what the nature of the happiness was that he has had in the Transvaal jails and what his experiences were on three different occasions, in the form of small brochures. I shall here give a few extracts from them to show what an unenviable life he had while there. Those who wish to be more enlightened as to the power of self-control and self-renunciation that Mr. Gandhi is capable of bringing to bear on his life and work, would do well to go through the original, published by the International Press, Phoenix, Natal.

Each and every person who is sentenced by any competent Court to imprisonment in the Transvaal jail, independent of the nature of the offence committed by him, is obliged to wear prison clothes. The dresses worn and the blankets used by any one prisoner are given to any other. They are not always sufficiently clean. Those sentenced to hard labour are made to work for 9 hours a day. They are sometimes employed in road repairing, sometimes in breaking metal, sometimes in doing earthwork, *viz.*, digging and carrying earth from one place to another, and occasionally in gardening and such other work.

In the jail, the prisoners have to sweep their own cells, to clear out their own piss-pots, and to clean the water-closets. With reference to the latter, Mr. Gandhi writes thus:

At one time one of the warders came to me, and asked me to provide him with two of his men to clean the water-closets. I thought that I could do nothing better than clean them myself, and so I offered him my services. I have no particular dislike to that kind of work. On the contrary, I am of opinion that we ought to get ourselves accustomed to it.

At times, prisoners are transferred from one jail to another. On those occasions they are brought out in their prison garb, and made to carry their belongings themselves from the jail to the neighbouring railway station, and from the station to the other jail. In this way, Mr. Gandhi used to be transferred from one jail to another, and was made to travel in the third class. While being thus taken, he used to be handcuffed also. This created great commotion at the time.

The worst of the jail life is want of sufficient and nutritious food. The jail diet principally consists of Indian corn and dry beans. Our people are not used to the dietary on which the Kaffirs can thrive. The short-term prisoners—and the passive resisters are invariably short-term prisoners—are not allowed any ghee, and both the Hindus and the Mahomedans refuse to take what is offered instead, *viz.*, lard, because its use is forbidden by their religion. They all had to be satisfied with a semi-starvation dietary. In this matter Mr. Gandhi suffered great hardships during his third term of imprisonment of three months in the Pretoria jail.

Mr. Gandhi begged of the medical man in charge to allow ghee instead of lard to all the Indian prisoners. The gentleman offered it to him alone. But he made up his mind not to avail himself of the offer, until the other prisoners were allowed the same. He says:—

"The very same day bread and rice were placed before me. I was really very hungry, but how could I take bread like that, as a passive resister? And I refused to take either." In the meanwhile, he continued nagging at the matter. In this way a month and a half passed away, when an order was received to the effect that in those jails where there was a large number of Indian passive resisters, ghee was to be served. He writes: "After struggling in this matter for a month and a half I was relieved from the pangs of a self-imposed semi-starvation diet."

While reading the above account of the sufferings undergone by the passive resisters in the Transvaal jails, the readers will have drawn their own conclusions of their character, each in his own different way. Some will ask why Indians in the Transvaal allow themselves to be put to so many sufferings, why they prefer to be arrested and sent to jails where they are obliged to perform the most dirty work—such as they have been prohibited by their religion to do. Others will ask why instead of remaining in such an inhospitable land, they do not return to their mother-country, and why they hanker for a big loaf, when that can probably be secured only after such terrible sufferings. It is better to remain satisfied with only a small loaf, which can always be secured—and that without much difficulty—by any willing worker in his own land. A number of men put to me questions of the kind while I was engaged in collecting funds for the passive resisters. With regard to such questions, Mr. Gandhi has expressed himself as follows. His views deserve a very careful perusal and consideration:

The one view is why one should go to jail and there submit himself to all personal restraints, a place where he would have to dress himself in the coarse and ugly

prison garb of a felon and to live upon non-nutritious and semi-starvation diet, where he is sometimes kicked about by jail officials, and made to do every kind of work whether he liked it or not, where he has to carry out the behests of a warder who is no better than his household servant, where he is not allowed to receive the visits of his friends and relatives and is prohibited from writing to them, where he is denied almost the bare necessities of life and is sometimes obliged to sleep in the same cell that is occupied by actual thieves and robbers. The question is why one should undergo such trials and sufferings. Better is death than life under such conditions. Far better to pay up the fine than to be thus incarcerated. May God spare his creatures from such sufferings in jail. Such thoughts make one really a coward, and being in constant dread of a jail life, deter him from undertaking to perform services in the interests of his country which might otherwise prove very valuable.

The other view is that it would be the height of one's good fortune to be in jail in the interests and good name of one's country and religion. There, there is very little of that misery which he has usually to undergo in daily life. There, he has to carry out the orders of one warder only, whereas in daily life he is obliged to carry out the behests of a great many more. In the jail, he has no anxiety to earn his daily bread and to prepare his meals. The Government sees to all that. It also looks after his health for which he has to pay nothing. He gets enough work to exercise his body. He is freed from all his vicious habits. His soul is thus free. He has plenty of time at his disposal to pray to God. His body is restrained, but not his soul. He learns to be more regular in his habits. Those who keep his body in restraint, look after it. Taking this view of jail life, he feels himself quite a free being. If any misfortune comes to him or any wicked warder happens to use any violence towards him, he learns to appreciate and exercise patience, and is pleased to have an opportunity of keeping control over himself. Those who think this way are sure to be convinced that even jail life can be attended with blessings. It solely rests with individuals and their mental attitude to make it one of blessing or otherwise. I trust, however, that the readers of this my second experience of life in the Transvaal jail will be convinced that the real road to ultimate happiness lies in going to jail and undergoing sufferings and privations there in the interests of one's country and religion.

Placed in a similar position for refusing his poll tax, the American citizen, Thoreau, expressed similar thoughts in 1849. Seeing the walls of the cell in which he was confined, made of solid stone two or three feet thick, and the door of wood and iron a foot thick, he said to himself thus:—

I saw that, if there was a wall of stone between me and my townsmen, there was a still more difficult one to climb or break through before they could get to be as free as I was. I did not feel for a moment confined, and the walls seemed a great waste of stone and mortar. I felt as if I alone of all my townsmen had paid my tax. They plainly did not know how to treat me, but behaved like persons who are underbred. In every threat and in every compliment there was a blunder; for they thought that my chief desire was to stand the other side of the stone-wall. I could not but smile to see how industriously they locked the door on my meditations, which followed them out again without let or hindrance, and they were nearly all that was dangerous. As they could not reach me, they had resolved to punish my body; just as boys if they cannot come to some person against whom they have a spite, will abuse his dog. I saw that the State was half-witted, that it was timid as a lone woman with her silver spoons, and that it did not know its friends from its foes, and I lost all my remaining respect for it, and pitied it.

An ordinary man would have been cowed down by the troubles and sufferings of the kind that Mr. Gandhi went through in the Transvaal jails, but in his case, they have made him the more determined in his aims and aspirations from the national point of view. He is always willing and ready to go through any amount of suffering for the sake of principles and in the interests of his country. Those who have come in contact with him lately are convinced that no self-sacrifice would be too much for him where the honour of his country was concerned and that he was living simply for the cause he had made his own.

He believes that the ancient civilisation of India is far superior to any other, and the main ground for that conclusion is that it is based on religion and high ethical principles. He says that in no other civilisation, religion and morality form such important factors as in that of the Indian civilisation, and therefore has a high reverence for it as well as for the country which gave birth to it. The fervour of his patriotism is of such a high order that he would not take a single step before measuring its full consequences, and would never jeopardise the vital interests of his country, however much he may be goaded to swerve from the high path he has chalked out for himself towards performing his duty to it. The readers of Mr. Doke's book in which several instances of personal assault are related, must have been surprised at the amount of self-control that he possesses even under the gravest provocation. Some of the assaults were certainly highly criminal, and if he had resorted to legal remedies or retaliation, no one could have taken exception to them. But he would not and could not entertain such a thought. It is the love of his country that took him to jail on three different occasions. He asks if this country were a partner in the British Empire, as almost everybody believes and makes others believe, how is it that that partner of the Empire has no voice whatever in the management thereof, and how can the Transvaal, which is another partner therein, prohibit British Indians from entering the country? According to the British

Constitution and the Proclamation of 1858, the Indians stand, as naturally also they do, on a footing of equality with the rest of the British subjects in the Empire. He says that he has no objection to continue to remain one of the subjects in the Empire conducted on those lines. In one of his addresses delivered in London in the year 1909, he declared to the effect that he was content to remain the subject of an Empire in which he had only one per cent. share, but that if he had to remain there simply as a slave, the Empire had no meaning whatever for him. The Asiatic Immigration Restriction laws of the Transvaal cut at this very principle of the Empire, and put an unnecessary stigma on the good name of India. He could not bear to see his country dishonoured and discredited anywhere, because of the colour its people wore, or the creed they followed; and therefore he thought it his bounden duty to protest against the differential laws of the Transvaal in the only way that was open to him.

The basic principles of the Indian civilization are self-sacrifice, self-control and self-renunciation. It inculcates the good of humanity at large and teaches its votaries to give up egoism and to work for the communal good. Unlike other civilizations, it enjoins fasts and penances in order that the body may be inured to sufferings and privations. Modern civilization, however, inculcates progress of man on different lines. To obtain the means, whereby ease, comfort and plenty could be secured during one's existence, no matter how much it may cost others, is the principal aim of individuals as well as of nations. The main policy of each of the European nations is to seek its own aggrandisement at the expense of the other and to adopt the most effective means to check the other's aggrandisement. That is the reason why the European nations have to maintain to-day such huge armies and navies at enormous costs, the burden of which is becoming heavier and heavier from year to year, and against which the groanings of the people are now becoming more and more audible. The more they look upon each other with jealous eyes, the more their burden increases. In India, the teaching has been quite the reverse. There, men are taught to control all their passions and desires which are looked upon as the chief enemies men need fear, and to live a simple, healthy and unencumbered life. Mr. Gandhi believes that the more we divorce ourselves from the practice of the high virtues enjoined by our scriptures, the greater will be our downward march, that the more we look to individual interests, the greater will be the loss of our community, and that the more we seek for material riches, the greater will be the poverty of the nation. The basis of Indian civilisation and Indian culture, being the good of humanity at large, even at the sacrifice of our own individual good, our spirits inwardly revolt at our occasional puny attempts to emulate other nations towards the achievement of riches and material comforts. The result in most cases is that we are placed in a sorry plight, and are neither here, there, nor anywhere.

The principal end and aim of individuals under modern conditions is to acquire riches and spend them on objects that gratify their individual selves. Even the definition of civilization in modern times has undergone complete metamorphosis. Now-a-days that man is considered "civilised" who manages anyhow to live in a fine house, to dress well, to command sumptuous meals, to drink high-class wines and spirits, and who devotes his time towards procuring the means for living that sort of high life. Most of the houses of the so-called civilised men are elegantly furnished, having the best cushioned chairs and satin, finest carpets, most costly pictures, etc. They have electric bells in every part of the house to call their servants, and have electric installations for lighting and ventilating them. Almost every article that conduces to ease and comfort is there. The bedrooms are furnished with handsome bedsteads and fine feather-beds and pillows, with washing and dressing tables and most elegant-looking wardrobes. The windows are covered with curtains and blinds for ornamentation or for preventing light penetrating therein and disturbing the owner's sleep. Objects of art, pleasing and captivating to the eye, are to be met with at every step. In winter, the houses are warmed with electricity or steam pipes, and in summer they are cooled by cooling apparatus, so that one uniform temperature may be maintained therein the whole year round. From the time they get out of bed until they get in there again, they arrange to have something to eat every three or four hours, with tea, coffee, alcoholic drinks, etc., in the intervals. They spend their leisure hours in music and concerts, in dancing and story-telling or in card-playing and sports. One charge laid against the Indians in South Africa is that they do not live in finely furnished houses, they do not sleep on soft feather beds, they do not

dress according to the European fashion, they do not arrange to eat every three or four hours, most of them do not allow a single drop of liquor to enter their premises, they use tea, coffee, tobacco, etc., very sparingly, and do not spend their leisure hours in theatres and music halls and card-playing. The very life that the Indians are taught by their wise ancestors to lead, and which is at the present day recommended to the Europeans by their thinkers as the most proper life for decent people to lead, is held by the majority of the white settlers in South Africa as a ground for persecuting them. Their very virtues are tabooed, and made a ground for hunting them out of the country.

Mr. Gandhi says that factories of the kind started in Europe are altogether unsuited to the Indian environment. According to his view, the greatest good of the greatest number could be secured by the development of cottage industries, such as at one time flourished in every nook and corner of India. The more this idea is brought home to the minds of the people, and the more it is brought into actual practice, the healthier will be our future growth. The more the people work in their own homes, and with their own families, the better is it for their moral and spiritual advancement. In the small Colonies at Phoenix and the newly-started Tolstoy Farm, Mr. Gandhi and his associates are working on this principle. Phoenix has been in existence for the last six or seven years. The Tolstoy Farm came into existence only last year. In the older Colony, the settlers have almost taken a vow of poverty. They live in very simple cottages, and pass a good deal of their time in the open air, doing gardening and agricultural work. They propose to devote some time to handicrafts also. Here they live upon the bare necessaries of life, put on just enough clothing that would protect them from cold and the effects of the climate, and inculcate these principles by personal example in the people they come in contact with. They have started a small school where they give their spare time to teaching their pupils the beauties of simple life. The *Indian Opinion* of Natal is a work of their joint labours. Their manhood is of a very high order. At the Tolstoy Farm, the principle is the same. For the present, only the passive resisters and their families are residing there. Most of them, including Mr. Gandhi, put in enough manual labour to earn their daily bread. The one great peculiarity of these institutions is that they foster the development of character. Indians could not do better than follow these men in their footsteps. They are real Swadeshists in every way, that is, in thought and action, in dress and diet, in religion and morals. Mr. Gandhi says that India could be regenerated only through the medium of Swadeshi ideas.

No Indian in modern times has succeeded so well in bringing the Hindus and Mahomedans together on a common platform as Mr. Gandhi. That, in my opinion, is one of the greatest services that he has rendered to his country. In South Africa, the two communities have been working in co-operation for several years past, and are thereby drawn closer to each other. In all important questions in which their interests as Indians are involved, they work almost with one mind. They have thus acquired a status in the country which, however much some of the white Colonists may like to ignore, is there and has to be counted as an important factor in South African politics.

Mr. Gandhi has expressed his views on the Hindu-Mahomedan problem very often. His view is contained in a letter written by him to a leading Mahomedan gentleman in reply to his. It is as follows :—"I never realise any distinction between a Hindu and a Mahomedan. To my mind both are the sons of Mother India. I know that the Hindus are in a numerical majority, and that they are believed to be more advanced in knowledge and education. Accordingly, they should be glad to give way so much the more to their Mahomedan brethren. As a man of truth, I honestly believe that Hindus should yield up to the Mahomedans what the latter desire, and that they should rejoice in so doing. We can expect unity only if such mutual large-heartedness is displayed. When the Hindus and Mahomedans act towards each other as brothers sprung of the same mother, then alone can there be unity, then only can we hope for the dawn of India."

Of late, the question of Indian Indentured labour has attracted a great deal of attention in this country as well as outside it. This is due to Mr. Gandhi. He has had unique opportunities for studying the question. He is of opinion that the root-cause of most of the sufferings that the Indians have had to undergo in South Africa, is the Indenture Law passed by the Government of India. The Colonies that have been allowed to exploit Indian labour since the law came into force, have been trying to treat the free Indians also that have gone to settle down there as if they belonged to the same class of

society as the indentured labourers. The general appellation given to all Indians in these colonies is "coolies", no matter what rank of society they come from. It is enough that they come from the same country, and perhaps belong to the same stock. The great majority of the European Colonists treat the Indian population living side by side with them with contumely and feelings of disgust. Wherever they are, they are treated as men belonging to inferior races. On my return from Europe in 1898, I took the old route to India, and passed through the Cape Colony, the Orange River Colony (then Orange Free State), the Transvaal and Natal before embarking again at Durban for Colombo. I was not in Cape Town for more than two hours, before they made me feel that I was in a place where the colour of the skin counted for everything and man nothing. I was at once convinced that the journey could not be a pleasant one to him who did not wear white skin. The men in charge of the Hotels to which I went to secure a room for a few days' stay, invariably told me there was no room there. At first, I believed their statement to be true, but when I had gone over a dozen of them, it dawned on me that they were not willing to take a coloured man into their premises. My experiences in Kimberly and other places were almost the same. Had not the Government of India passed the Indenture Law and had the Natal European Colonists never been allowed to grow fat on cheap Indian labour, to-day there would have been no Indian problem at all in South Africa. The few Indians that would have gone there for pleasure or business, would have found its doors as wide open to them as they are at present in every country of Europe. The thinking part of the people of Europe look upon Indian civilization with feelings of respect, and India as the mother of all civilizations. They treat Indians as their equals. Nowhere is any difficulty experienced by them while travelling or residing there. Some of the French and German savants spend their lives in the study of the ancient literature and philosophy of India and consider it a high honour to learn at the feet of the great masters India has produced. If Europe ever required Indian Indentured labour, and if the Government of India allowed it to exploit that labour, it would not be long before those Indians who were settled down in the various parts thereof began to be looked upon as "coolies".

By virtue of the Act, the wily and often beggarly Indian recruiters of the White Colonists of Natal are able to induce the poor and ignorant but home-loving labouring classes of the Indian villages in certain districts, to agree to temporary slavery in a far-off land. The labourers are given all sorts of false hopes and promises, and are made to believe that they have simply to go there in order to obtain nuggets of gold, which they can do by simply digging the land which is represented to them as full of riches of all sorts. As soon as they yield to these and similar temptations they are made to affix their signatures to a document binding them for five years to serve unknown masters in distant lands, of which they have no conception whatever, for a mere pittance. Legally they are supposed to have voluntarily entered into the contract, and to be able to understand its terms fully, though the document is so worded, as all legal documents are, that even lawyers would not find it easy to interpret it always properly. When they reach Natal, the Protector of Immigrants assigns them to different masters. Some of them are sent to work on tea, coffee and sugar estates, some in coal mines, some for the municipalities, and some are sent to work for the Government on railways and other services. The masters are not all alike. Some of them have obtained wide notoriety for selfishness and greed, and punish the men severely for the most trivial faults. The labourers are bound to serve any of the employers to whom they are assigned. The men being ignorant of the country, its language, etc., and otherwise very simple, have to undergo innumerable hardships during the period of indenture. On some of the plantations, they are looked upon as mere beasts of burden and are treated worse than cattle.

If the master to whom a particular labourer is assigned is inhuman and treats him unfairly or cruelly, the latter must, in the first place, obtain the permission of a neighbouring Magistrate to proceed against the former. This is not always easy. His troubles and difficulties are many.

The Magistrates mostly decide their complaints to be false or frivolous. The accused is hardly ever punished for ill-treatment and cruelty. The complainant from the very nature of the circumstances in which he is placed, is unable to offer sufficient corroborative evidence to prove his statement. His fellow-workers, who are witnesses of the tragedy, are unwilling to appear and give evidence against their master, however wrong he may have been, for fear of a worse fate to themselves. The man's life becomes only more miser-

able for having ventured to seek justice in that manner.

The aforesaid conditions of life are such as would demoralise anybody. Situated as he is, an indentured Indian would be more than human if he does not go down morally and religiously from day to day.

The above are some of the grounds on which Mr. Gandhi advocated the total abolition of the Indenture Law in force in India. The conditions of service are not far removed from those of slavery as it was known before the slave trade was abolished. In some respects, the condition of the slaves of old was decidedly better than that of the Indentured Indian labourer of to day. In 1908, at a mass meeting of the Natal Indians, a resolution was passed urging the Government of India to stop indentured labour to Natal. Mr. Polak, whose name will always remain associated with that of Mr. Gandhi in this matter, at the various meetings that were held in India in 1909-10 to discuss the South African problem, brought home to the minds of the people and the Government, the troubles and hardships from which the indentured labourers suffered. Thus came about the acceptance of the Hon'ble Mr. Gokhale's resolution in 1910 in favour of the stoppage of the indentured labour to Natal and the promise of stopping it altogether by the Government of India from July 1st of the present year.

Any account of Mr. Gandhi would be quite incomplete that does not mention his views on religion. His personal life is nothing if it is not based on the very highest principles of religion and morality. Mr. Doke has given a very vivid description of his religious beliefs and practices in his book, and I would earnestly request its readers to go through that particular chapter with more than their usual attention. Mr. Gandhi acts on the grand principle that all of us, whether we are called Hindus, Mahomedans, Buddhists or Christians, or whether we hail from the Punjab, the United Provinces, Bengal, Bombay or Madras, nay, from any other part of this planet, are sons of one and the same Maker. He has the same love and sympathy for them all, as he has for his own kith and kin. Mr. Doke has mentioned various incidents in his life in which his practice has been found to be always in consonance with his preaching. The one virtue which distinguishes Mr. Gandhi from all others is that he never puts forward an idea or extols an action, which he himself would not be prepared to act upon when circumstances required him to do so. In fact, he practises himself first what he desires to preach to others.

Speaking to a mixed gathering of Hindus and Mahomedans at the mosque in Johannesburg, he expressed the following idea about what he meant by religion :—

"By religion I do not mean formal religion or customary religion, but that religion that underlies all religions, which brings us face to face with our Maker."

From the special study that he has made of the various religious faiths, he is convinced that the elementary principles of all religions are one and the same. He says that the way to serve the Maker and to attain eternal salvation, is one and the same for all, whether they profess Hinduism, Mahomedanism, Christianity, Buddhism, Judaism, Zoroastrianism, Confucianism, or any other faith. The great object of religion ought to be, and as a matter of fact is, to produce harmony between man and man.

Mr. Gandhi's great principle of life has been, "to conquer hatred by love." It is no exaggeration to say that he is probably the only one among living men who is able to practise this doctrine to the very letter. He has almost regulated his daily life on this principle. Mr. Doke has given a number of instances in his book where he shows how, through all sorts of difficulties and adversities, he has always stuck to it. The successes, and one may say failures also, that Mr. Gandhi has had during his eventful career, are due to his following it in every path of life. Having no feelings of hatred or spite towards anyone, men who are politically opposed to his views show deference to him in private, and are often attracted towards him by his personality. Even General Smuts, who is so bitter against all Asiatics, is reported to have a great regard for his personality and has, in one or two instances, given practical proofs of it. The coterie of men who are working with him from day to day in Johannesburg, belong to different nationalities and different religious faiths. But for the help he was able to secure from Europeans like Messrs. Doke, Hosken Ritch, Polak, Kallenbach, etc., and Asiatics like Messrs. Quinn, Cachalia, Dawood Mahomed, Rustomji, Thambi Naidu, etc., hailing from different parts of Europe and Asia, he would not have been able to achieve half of what he has done. It is his daily practice of the above doctrine that brings him the co-operation of those who feel for the down-

trodden and the oppressed. He has declared his views very often on this question. The following extract from the message that he sent to the Indian National Congress at Lahore held in 1909, clearly shows his idea on the subject :—

"The sons of Hindustan, who are in the Transvaal, are showing that they are capable of fighting for an ideal pure and simple. The methods adopted in order to secure relief are also equally pure and equally simple. Violence in any shape or form is entirely eschewed. They believe that self-suffering is the only true and effective means to procure lasting reforms. They endeavour to meet and conquer hatred by love. They oppose the brute or physical force by soul force. They hold that loyalty to an earthly sovereign or an earthly constitution is subordinate to loyalty to God and his constitution. In interpreting God's constitution through their conscience, they admit that they may possibly be wrong. Hence, in resisting or disregarding these man-made laws, which they consider to be inconsistent with the eternal laws of God, they accept with resignation the penalties provided by the former, and trust to the working of time and to the best in human nature to make good their position. If they are wrong they alone suffer and the established order of things continues."

The more Mr. Gandhi becomes known to Europeans, the more is he appreciated by them. The fact that Lord Ampthill, a prominent nobleman of England, one of the late Governors of Madras and for some time Viceroy of India, has written a very sympathetic preface to Mr. Gandhi's life by Mr. Doke, speaks volumes. Those who come in personal contact with him are at once convinced of the purity of his mind and his high mission. The various lectures that he delivered in London during his last trip, were attended by a great many Englishmen and Anglo-Indians in the leading ranks, and were highly spoken of by them. Some of the Transvaal politicians and public men who were at one time very bitter against him, are now among his best friends. All that is due to his humanitarian views and actions; he believes that the longstanding racial prejudices and jealousies between the Europeans and Asiatics are very detrimental to both. He seems to consider that one of his missions is to promote harmony and sympathy between them, and he is always working upon that basis.

While Mr. Gandhi was being marched to the Johannesburg jail during his second incarceration from the Court House, where he had been summoned to give evidence in a case, he was found very much engrossed in his thoughts. Mr. Doke in trying to guess what they possibly could be, first asks whether they were about the horrible place he was being sent to, but on second thought he says :—

"No, not that; it is another Jerusalem which he faces steadfastly. It is such a city as all inspired men see, and to build whose walls they still 'endure the cross, despising shame.' A holy city, already come down from God out of Heaven, forming unrecognised, unseen by worldly souls, amid the squalour of to-day, wherever God's children are. A new Jerusalem whose beautiful gates are ever open to all nations; where no colour-bar is permitted to challenge the Indian and no racial prejudice to daunt the Chinese, into whose walls even an Asiatic may build those precious stones which one day will startle us with their glory."

That he is not thinking of building such a Jerusalem on paper only is quite evident from the manner in which he has applied himself to the task. He is busy at it the whole day barring the hours of sleep and food. Even the former he considers so much waste of time, and spends as little after it as would be absolutely necessary to maintain his body in a fairly healthy condition. How he means to do it may be gauged from the following extracts from a letter to his friend, as quoted in "M. K. Gandhi" published by Mr. Natesan. It is styled the confession of his faith, and runs as follows :—

(1) There is no impassable barrier between East and West.

(2) There is no such thing as Western or European civilization, but there is a modern civilization which is purely material.

(3) The people of Europe, before they were touched by modern civilization had much in common with the people of the East; anyhow the people of India, and even to-day Europeans who are not touched by modern civilization are far better able to mix with the Indians than the offspring of that civilization

(4) It is not the British people who are ruling India, but it is modern civilization, through its railways, telegraphs, telephones and almost every invention, which has been claimed to be a triumph of civilization.

(5) Bombay, Calcutta, and other chief cities of India are the real plague spots.

(6) If British rule was replaced to-morrow by Indian rule based on modern methods, India

would be no better except that she would be able then to retain some of the money that is drained away to England; but then India would only become a second or fifth edition of Europe or America.

(7) East and West can only and really meet when the West has thrown overboard modern civilization; but that meeting would be an armed truce, even as it is between, say, Germany and England, both of which nations are living in the Hall of Death in order to avoid being devoured the one by the other.

(8) It is simply impertinence for any man or any body of men to begin or contemplate reform of the whole world. To attempt to do so by means of highly artificial and speedy locomotion, is to attempt the impossible.

(9) Increase of material comforts, it may be generally laid down, does not in any way whatsoever conduce to moral growth.

(10) India should wear no machine-made clothing whether it comes out of European mills or Indian mills.

(11) England can help India to do this, and then she will have justified her hold on India. There seem to be many in England to-day who think likewise.

(12) There was true wisdom in the sages of old having so regulated society as to limit the material condition of the people; the rude plough of perhaps five thousand years ago is the plough of the husbandman to-day. There lies salvation. People live long, under such conditions, in comparative peace much greater than Europe has enjoyed after having taken up modern activity, and I feel that every enlightened man, certainly every Englishman, if he chooses, may learn this truth and act according to it.

It is the true spirit of passive resistance that has brought me to the above almost definite conclusions. As a passive resister, I am unconcerned whether such a gigantic reformation, shall I call it, can be brought about among people who derive their satisfaction from the present mad rush. If I realize the truth of it, I should rejoice in following it, and, therefore, I could not wait until the whole body of people had commenced. All of us who think likewise have to take the necessary step, and the rest, if we are in the right, must follow. The theory is there; our practice will have to approach it as much as possible. Living in the midst of the rush, we may not be able to shake ourselves free from all taint. Every time I get into a railway car or use a motor-bus, I know that I am doing violence to my sense of what is right. I do not fear the logical result of that basis. The visiting of England is bad, and any communication between South Africa and India by means of ocean's greyhounds is also bad, and so on. You and I can outgrow these things in our present bodies but the chief thing is to put our theory right. You will be seeing there all sorts and conditions of men. I, therefore, feel that I should no longer withhold from you what I call the progressive step I have taken mentally. If you agree with me, then it will be your duty to tell the revolutionaries and everybody else that the freedom they want, or they think they want, is not to be obtained by killing people or doing violence, but by setting themselves right, and by becoming and remaining truly Indian. Then the British rulers will be servants and not masters. They will be trustees and not tyrants, and they will live in perfect peace with the whole of the inhabitants of India. The future, therefore, lies not with the British race, but with the Indians themselves, and if they have sufficient self-abnegation, and abstemiousness, they can make themselves free this very moment, and when we have arrived in India at the simplicity which is still ours largely and which was ours entirely until a few years ago, it will still be possible for the best Indians and the best Europeans to see one another throughout the length and breadth of India, and act as the leaven.

I have known Mr. Gandhi for over twenty-two years very intimately. During all that time I have found that the one great difference between him and others is, that once he is convinced that a particular line of conduct, as tested by the highest canons of morality and the strictest doctrines of religion, is correct, it will not be long before he adopts it for himself as his daily practice, if he has not already been observing it. He says that if you wish the good of those you come in contact with, the only way to achieve the end is to be good yourself. Self-improvement and self-culture are his ideals. He always acts upon the proverb "Example is better than precept" and that is how all his theories and practice are blended so harmoniously one with another in his daily life. No earthly temptations are too strong for him, and none of them can make him swerve from the noble path that he has chalked out for himself. It is no exaggeration to say that in this age of materialism it is not possible to come across another man who lives the Ideal life he preaches.

CURRENT EVENTS.

BY RAJDURAI.

THE OLIVE BRANCH OF ARBITRATION.

WHETHER this Twentieth Century of ours, which bids to be pregnant with many a mighty miracle, will witness before its close the realisation of that noble dream of the late poet Laureate, is, indeed, an event about which none can forecast. It is no doubt in the womb of Time. Whenever it happens—whenever the war-drum ceases to throb and the battle-flags come to be furled, heralding the march of the Parliament of man and the Federation of the world—it will be the greatest day of rejoicing, unprecedented in the whole history of Humanity. It will be the glad harbinger of a better day which shall usher the true messianic event of Peace on Earth and Good-will towards men of which the Star of Bethlehem gave the first faint sign two thousand years ago. Mankind will have then entered on its new epoch of Evolution the far-reaching effects of which none can foretell. But it is, indeed, most gratifying to record the fact that we owe it to the genius of the great Anglo-Saxon race in the Western hemisphere, so full of undreamt-of potentialities, the first genuine step taken in the practical solution of the problem which has perplexed and vexed the minds of many a mighty nationality on the globe for years past. As the head of the United States, President Taft has earnestly set his hands to the formidable task. He has held before the English public the olive branch of Arbitration. A draft agreement has been prepared, and is about to be immediately submitted to the people of Great Britain, the original kith and kin, for their approval and adoption. The one central point of that agreement is how to avoid war, when conflicts arise, be they political or economical, and submit the points in dispute to pacific and friendly arbitrament. Thus, it has in a way smoothed the way for the Hague Conference which for some years past has aimed at the higher and more difficult task of solving international disputes by its own machinery. Great Britain, in anticipation of the formal agreement, has already cordially responded to the appeal of its own flesh and blood in the new hemisphere. The meeting held the other day in the historic Chamber of Guildhall, was in every way most satisfactory, nay, gratifying. Perfect unanimity prevailed, while the leaders of the two great parties, sinking all their other political differences, joined hands to speed on this great work and lay the first solid foundation of what may hereafter lead to universal peace by means of arbitration. On the motion of England's Prime Minister, seconded by the brilliant leader of the Opposition, it was resolved that the meeting cordially welcomed the proposal of the President of the United States of America in favour of a general treaty of arbitration between that country and the British Empire and pledged its support to the principle of such a treaty as serving the highest interests of the two nations and as tending to promote the peace of the world. In moving this historic resolution, Mr. Asquith said: "The situation, the unique situation which (obliterating for the moment all distinction of party and of creed) to recognise and welcome, has come into existence with no ostensible or over pre-arrangement. It has not been organised or engineered by the apparatus of diplomacy. The initiative has been taken, as we gladly and gratefully acknowledge, by the Chief Magistrate of the United States of America. But the seed which he cast fell on the ground which was prepared to receive it, and that which a few years—may I not say a few months ago—might have been regarded as the dream of idealists has not only passed into the domain of practical statesmanship, but has become the settled purpose of two great democracies. I do not think that I am using the language of exaggeration when I say we are here to-day to record the most signal victory in our time in the international sphere of the power and reason and the sense of brotherhood. What is now proposed, and that is the profound significance of this new departure, is that as between the United States and the United Kingdom, no matter what may be the gravity of the issue, whatever may be the magnitude of the interests involved, whatever the poignancy of the feeling which it arouses, there is for the future to be a definite abandonment of war as a possible solution, the substitution of argument for force, and supersession by judicial methods of the old ordeal of battle." These are words breathing the very essence of peace. They are in no sense the words of a dreamer or idealist but those of a matter-of-fact, sound practical man, and a statesman to boot. Cynics may express and no doubt have expressed, their scepticism about it. They seem to ominously shake their heads and point to the history of humanity in the past and

those eternal verities by which it is environed. We do not make light of that scepticism. It is justifiable. But Humanity is marching on and its goal is certainly for peace and not war. The pitch of civilisation itself to which it has reached after the hard and bloody conflicts and struggles of thousands of years, has brought on a new evolution of thought in men's minds. And it is this evolution, so long brewing, which has now been given the first practical turn, demanded by the voice of Humanity itself. So that the following further weighty reflections to which Mr. Asquith gave expression at the Guildhall meeting deserve to be carefully remembered: "Other things, we may hope and believe, will follow. It is not for us to dictate or preach to other nations, nor can we, while things remain as they are, forego the precautions which are needed over the wise and vigilant stewardship of world-wide trust. But it is the privilege of great nations, as with great men, not only to follow precedents, but to make them. If the United Kingdom and the United States solemnly and formally agree that as between themselves war and the possibility of war is once and for all renounced, a step will be taken immeasurable in extent, incomparable in significance in the outward progress of humanity." These are no empty words. Indeed, they are the most weighty which have fallen from a practical British statesman of the first rank. They are profoundly significant and pregnant with the greatest possibilities of good for the future of progressive Humanity. The world has reasons for rejoicing at the first great step that has been taken in the realization of a pacific federation and universal brotherhood. All honour to the two great nations who are really one not only in flesh and blood but in thought and action.

MEXICO AND MOROCCO.

In the world's politics, the next outstanding occurrences of the past four weeks are those of Mexico and Morocco. The former has been still a backward State. Indeed, its modern history really commences with the presidency of that great statesman who for well-nigh forty years has so ably steered the vessel of state and brought it from a condition of semi-wildness to civilisation and remarkable national prosperity. President Diaz is the man who has made Mexico what we find it to-day. But it is a curious irony of fate that the very person who brought under control the wild and marauding tribes, induced order out of chaos, made life and property secure, and in a hundred ways made Mexico self-respecting and self-sufficing, with immense progress in wealth, should to-day be confronted, nay overtaken, by another set of wild rebels, admirably trained in guerilla warfare, so as to make it inevitable for the better welfare of the country, to sacrifice himself at the altar of this new Moloch. The aged President has renounced his presidentship which he held for over forty years with such consummate tact and remarkable statesmanship. The insurrection of the Northern States has become too formidable, while the guerilla warfare is one against which the peaceful and prosperous southerners now find it powerless to contend. Let us hope that the sacrifice President Diaz has made for the good of the country will bring the insurrection at an end and that wild tribes of the north will soon settle down to peaceful pursuits. It should be remembered that Mexico owes all its present prosperity to the handful of white settlers. They have trained four-fifths of the population, which consists of Indians and Negroes in the working of democratic institutions. The Republic of Mexico is a striking instance in the art of Self-Government by indigenous races.

As to Morocco, it is to be feared that as we write, the French General who has marched to Fez, and is now on its outskirts, has a very tough task to overcome before he can release from the grip of the tribe the few Europeans beseiged there. There is no regular beseigment but the warring tribes have so circumvallated the capital as to make the admission of daily food and other supplies almost impossible. France, in her present condition of international politics, be it said to her great credit, has all through acted most cautiously so as not to wound the sentiments and feelings or the susceptibilities of other nationalities interested in Morocco, specially the German and the Spanish. But in her evident and good-intentioned anxiety to be over cautions, she has moved forward her troops so slowly that she now finds that it was a mistake, and that a little more energy and quickening of pace might have avoided the situation at present created before Fez. As we write, the telegrams from the seat of war are exceedingly ominous. Further reinforcenmets are being hurried forward to the Mulya river. The column of General Boisset is within two days march of Fez. He has sent the alarming report that the old town is practically in the hands of the insurgents. The General himself has been threatened by a tribe known as Sherarda. It is to be devoutly hoped that this danger will be avoided and he will soon effect a junction with the other General and bring about a pacific end. The eyes of all European powers, are now centred on the operations. The world's sympathy are with France in her present renewed conflict with the Moroccans. Indeed, Macedonia and Morocco seem to be the two cockpits—one of Eastern Europe and the other of Northern Africa.

BRITISH POLITICS.

The Veto Bill has passed the House of Commons as was confidently expected by the half-hearted and broken down Oppostion itself. The Lords have it now before them. They have passed the first reading which is only a formal procedure. The debate will ensue on the second reading, and it remains to be seen how all the rash and wild warriors, specially those belonging to that sturdy contingent known as the "backwoods men," behave. Will they surpass the Bashi Bazouks in their new fangled zeal to overturn themselves and the House of Commons? Or will they accept the inevitable "lying down." A few days more and the fate of the Veto Bill will be known. Meanwhile, Lord Lansdowne has brought to a hearing his hotchpotch Bill for a reform of his House. Needless to say friends and foes alike have already been singing its requiem and none will be sorry if this bantling proves the greatest abortion, though its parents, specially the Godfather, no other than that "aristocratic peacock" who strutted the Indian Viceregal stage for seven years, may shed a tear while consigning it to its grave. It may, however, be taken for granted that the Veto Bill will, after a show of the fullest resistance, pass the gilded Chamber. The Veto, the Veto, that is the cry of the popular House. Once that Veto becomes the law of the land, the way will be clear for all and sundry of the tribe of constitution-mongers to try their unapprenticed or apprenticed hand at ending or mending the Lords. That need not concern us for the present.

But more than the Veto Bill, the interest in which has greatly flagged, the National Insurance Bill introduced by Mr. Lloyd George, has absorbed the largest attention of the British. And well it may, seeing what a far-reaching measure it is and what consequences for the better welfare of the vast mass of the workers in the United Kingdom are likely to flow from this practical legislation which modern socialism has brought in its train. The older, more orthodox and cautious consider it as a huge "ransom" which the Government has provided for the ardent socialists. These enquire whether the ransom will last long! Whether the burden of it will be bearable in times to come, specially with another Boer War on hand. But these Cassandra-like queries we must leave severely alone. Every new piece of legislation having for its object radical social amelioration, is bound to pass through the customary stages of denunciation, sceptism and cautious but scathing criticism. But it is gratifying to note that the Cassandras are few and far between. The introduction of the Bill by the Chancellor of the Exchequer has earned the blessings of both sides of the House. This is a very happy augury of the good luck which awaits its final passing. Mr. Lloyd George rightly observed that the Bill transcended the ordinary differences of party opinion. Speaking on the subject, the *Manchester Guardian* observes:—"One cannot sufficiently admire the courage which has boldly tackled both problems (of unemployment and this insurance against sickness) in a single Bill and that in a session so crowded with other interests as the present." The Insurance Bill deals, first, with sickness and invalidity, and, secondly, with unemployment. The first is comprehensive and full of the minutest details, the second is somewhat tentative and partial in its operation. It goes without saying that the broad principles of the Bill follow the legislation of Bismarck in Germany some thirty years ago. The wonder is why have the British taken quite a generation to introduce so beneficent a piece of enactment in their own country. The answer is easy. Because the British were not educated to the pitch, the Iron Chancellor had educated himself without the aid of politicians and social reformers. England at the time had a horror of socialism. But the whirlgig of Time introduced first the suffrage which led to the admission of representatives of the working classes into the House of Commons. The Labourites made their way strenuously but slowly into the hall of St. Stephen. Then followed the socialists. Between them they *educated* the British, and the result of that education is the great Bill which the Chancellor of the Exchequer introduced the other day. Thus between pride and prejudice, a beneficent measure had to wait for thirty years to be first considered by so shrewd and practical a nation as the British who in all other respects are far ahead of the Germans! We may now quote the *Manchester Guardian* on

the insurance provisions : "They are in effect the greatest measure of public health that has been proposed in our time. The sickness benefit will cover doctoring and free medicine from the chemist. It is hardly possible to exaggerate the gain to the health of the community that is likely to follow. Nor do the benefits of the Bill end here. There is to be a maternity allowance of 30 shillings, which will be forfeited if the mother returns to work within a month after the birth of a child. In addition the Government will contribute out of the insurance funds a million and a half to the construction of consumption sanatoria, and so will begin an organised State attack on the disease. No measure of our time has carried with it such rich promise of improvement in the health of the community, of gain in its spirit and temper and in the efficiency of the work." So it is and the British are to be congratulated on a Chanceller of the Exchequer who having taken courage in both hands, courage born of the conviction of the evils of unemployment, invalidity and so on among the masses who are the bone and marrow of national prosperity, has been able to launch this most beneficent and far-reaching legislation ever produced in the British Parliament. It is a Bill which would have made the heart of Gladstone leap with joy. It is a Bill which would have rejoiced both the great good Queen Victoria and her illustrious son, King Edward VII of happy memory. And we are sure that King George V and Queen Mary, whose deep and abiding sympathy with every thing appertaining to the well-being of the working classes of England is so well-known and so frequently testified by personal acts of royal courtesy and benevolence, will also be rejoiced at this great measure.

CONTINENTAL AFFAIRS.

Affairs on the Continent were quiescent. The rioting in the Champagne districts of France has been quelled, though, sad to say, not without inflicting immense pecuniary loss to the capitalists of the vintages and the vine-growers themselves. A drastic law is under preparation to meet courageously and expeditiously occurrences of this ruinously colossal and bloody character in future. When democracy thus runs amuck and mad, Democracy itself has to protect society against the inexcessible excesses of some of its fanatic and lawless members. The only other shadow which is crossing the path of France is that of Morocco to the affairs of which reference has already been made. In Spain, Seignor Canalejas is pursuing steadfastly his course for a sound economic government and for a stable society free from the rabies of the Carlists and other pretenders. Portugal is still in the same chaotic state as before; and very few have yet discovered the difference between the present republican government and the monarchical one which it overthrew. The conflict between Church and State is acute; but so far it is satisfactory to note that the Vatican has been defeated. Germany is going on her even tenour and fast building her Dreadnoughts which it is needless to say, will be all pronounced obsolete by 1915 as much as the British ones. Millions are being sunk in iron without the slightest benefit to the two nations save their iron-masters and war ship-builders. But since both the nations have not yet got over this mad craze of the strongest navy, nothing better need be expected. Sometimes nations never learn a lesson till too late, and that too at an intolerable cost. In Russia, M. Stolypen is still the outstanding figure though it is clearly seen that he is riding for a fall. He played off too long the reactionaries against the reformers, with this result that both reactionaries and reformers have come to regard him with a genuine hate. Turkey is still fighting her old enemy Albania and waging an interminable and fruitless campaign against the wild and intractable bedouins of Arabia Petrea. At Constantinople, the game of mutual recrimination and conspiracy as of old is still being played. The force of the Committee of Union and Progress is spent. They are more or less extinct volcanoes.

THE EAST.

In the Middle East it is rueful to record the anarchy, disorder, and occasional bloodshed which are yet rife in Southern Persia. From Ispahan down to the south and the east the country is open to brigandage. Some of the officials have been murdered and the surviving members of their families have taken refuge under the British Consul at Shiraz. Meanwhile the Mejliss seems to be less obstreperous than before. It has been able to finance the long pending loan and its accounts are being fast set in order on a sound Western footing by the junta of American financiers recently lent by the friendly United States. Let us hope they may turn a corner and lead on distracted Persia to a haven of contentment, prosperity and peace.

The Dalai Lama has not put himself in evidence during the last few weeks; but meanwhile China is strenuously and steadfastly consolidating her suzerainty in Thibet, strengthening frontiers at all points of the compass, specially in the South-West, in the direction of Bhutan and Nepaul, and otherwise bending the mulish and intriguing lamas to obedience under the divers pains and penalties. She is also bent on giving no quarter to the ambition of the Anglo-Indian commercial squatters at Gyantse who are now and again manufacturing scares to the prejudice of the Chinese, presumably under the inspiration of the fire-eating Imperialists and Swish bucklers who are eagerly waiting to re-enter Lhassa! However there is no such fear so long as Lord Hardinge is the Viceroy of India. He knows too well how to cut the claws and clip the wings of the commercial squatters at Gyantse and Zatung.

Meanwhile China, we are glad to notice, is forging ahead and doing everything to shape her future economic destiny into channels which shall vivify the land and make her people more than prosperous, and also offensive against the foreigners who still endeavour to cast wistful glances at some of her rich preserves. She is building immense train railways and is putting on a sound footing her currency which is to be, we are rejoiced to see, in *silver*. Already a loan of ten million sterling has been raised. Our earnest wish is that China may advance politically, industrially and socially. Nothing has given us greater satisfaction than to see her fiercely waging her iron crusade against opium. This is the result of "China awake." If the threatened invasion of the "Yellow Peril" of Farthest East is to be repelled, there is no nation to do it save a prosperous, well-armed, well-navied China. So, we wish her every success in her patriotic attempts to regenerate herself from the sleep of centuries.

Essays on Indian Economics.

BY THE LATE MAHADEV GOVIND RANADE.

CONTENTS :—Indian Political Economy; the Reorganisation of Real Credit in India; Netherlands India and the Culture System; Present State of Indian Manufacture and Outlook of the same; Indian Foreign Emigration; Iron Industry—Pioneer Attempts; Industrial Conference; Twenty Years' Review of Census Statistics; Local Government in England and India; Emancipation of Serfs in Russia; Prussian Land Legislation and the Bengal Tenancy Bill; the Law of Land Sale in British India.

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THE WORLD OF BOOKS.

[Short Notices only appear in this Section.]

"Metternich to Bismarck." *By L. Cecil Jane.* (*The Clarendon Press 4/6.*)

This book dealing with European History from 1815-1878 supplies the long-felt need of an adequate and handy text-book for the 19th Century history. The 10th volume of "Cambridge Modern History" is too pondercus and other works such as those by Fyffe, Bolton King, and Alison Philips are either too specialised or too scanty and general.

The author presents a clear treatment of the re-settlement of Europe after Napoleon's downfall on the basis of the original *status quo*, and conservative reaction. He shows that the rising spirit of nationalism and Robespierrean ideas received a severe check. With the fall of Prince Metternich, the Austrian Chancellor, who was the apostle of this receding movement, once more revived the seemingly inert Liberalism which vented itself in the revolutions of 1848. Massini and Garibaldi in Italy, Kossuth in Hungary and Bismarck in Germany wanted an overthrow of the existing Balance of Power and after long and heroic struggles attained their object in the sixties of last century. The power of the reactionary Habsburg House as an engine of evil was once for all destroyed, Italy was unified, the Magyars obtained local autonomy and the Iron Chancellor of Germany made the conception of patriotism for the Father, the dominant factor in German life.

The book is well got-up and has 7 maps illustrating the formation of new kingdoms like those of Greece and Italy and the absorbing and complicated Eastern Problem. The arrangement of the chapters is good, each dealing with a distinct phase of European life and that alone. The style is simple and even the first reading of the book instils into the mind impressions which are clear and sound. The work might be made the groundwork of an elaborate study of the many questions which have been in the forefront of history during the last century.

The New Message.—*By P. C. Mukerji, M. A., B. L.* (*S. C. Auddy & Co., Calcutta.*)

This is an interesting pamphlet setting forth the rudiments of national theism. A number of points are urged in a spirit of philosophic enquiry and the author's strong faith is illumined by a proper recognition of Reason.

The Kingdom of Slender Swords. *By Hallie Eminie Rives. (Mrs. Post Wheeler.) With a foreword by His Excellency Baron Bakino. (Bell's Colonial Library.)*

The reader of English fiction has very rarely the opportunity of knowing anything of social life in Japan. Mrs. Post Wheeler's story has the advantage of being written by a writer who is intimately familiar with the social condition of the golden race. Various types of character, embracing a wide circle of European and Oriental life, come within the treatment of the novel and furnish interest to both the Continents.

We must, however, condemn in the strongest terms the writer's hazy imagery—her pictures of Nature are wanting in vividness and strength. The verbiage must have been constantly pruned in the interest of elegance of style, as well as clearness of effect. We are bewildered by such sentences coming one upon another :

'Barbara glimpsed it, the very spirit of beauty, between the whirling shadows of fine camphor trees, between tiled walls guarding thatched temples, flights of *gray* pigeon and spurts of *pink cherry* blossom. As she leaned out, and the pines bowed rhythmically, and the water-wheels turned in their furrows, and the *yellow-green* of the bamboo, the *purple-indigo* of the hills and the *golden-pink* of the cherries lifting above the hedges, wait by like raveling skeins of a tapestry—that majestic presence, ghostly and splendid above the wild contour of hill and mountain, seemed to call to her."

Two Allegories: *The Altar in the Wilderness. By Ethelbert Johnson. (William Rider and Son.) The Giants of the Earth, by Charlotte M. Salwey, M. J. S. (Charles Taylor.)*

The days of Allegory would seem to have passed away for ever but live successful attempts are before us. Johnson's *Altar in the Wilderness* is an attempt to interpret Man's Seven Spiritual Ages. The one great attraction of the book is the constant relationship he exhibits between abstract allegorical ideas and matters of ethical conduct. Charlotte Salwey's book is a real 'rhapsody,' almost poetic in its glow of imagination and charm of style. There is an astonishing vividness in the abstruse philosophic conceptions that are crystallised in the book, in the form of short tales.

A Manual of Occultism. *By "Sepharial"; (William Rider and Son, Ltd; London: 1911.)*

It is not an easy matter to write a book on Occultism in such a way as not to make it mystic or unintelligible to the common folk, but our author has succeeded exceedingly well in the difficult undertaking. There is no other work in English so far as we can see which presents such an interesting subject in such a simple and clear manner. In the chapters on Astrology, he explains how to make a horoscope and how to read it. It must be very interesting for any person to learn how to read health, marriage, occupation, progeny and kind of death by the examination of a horoscope. It is generally supposed that these sciences are revelations only to a few, but "Sepharial's" masterly exposition shows the possibility of any lay person making himself proficient in these mystic sciences. The section on Palmistry is equally inviting. Palmistry has always been a very popular method of fortune-telling in India, and any one must feel extremely delighted to be enabled to read his Fate line, Health line, Life line and Marriage line himself. Then, he deals with the calculatory art—a rough and ready method of prognosticating by means of the name of the person. As an illustration, the author takes the name of Napoleon Bonaparte, and shows how by correct computation we may read in it "empire, conquest, success and renovation." Talisman and Numerology are then dealt with, and in treating of Hypnotism and Mesmerism, the author shows how these can be included under the occult sciences.

The next part deals with the occult arts—Psychometry, clairvoyance, &c. Speaking of clairvoyance or clear vision, our author says it may be either natural or induced. It is said of natural clairvoyants that, in coming to a locality, they will describe things which have already taken place there as if they were presently conscious of them, or as if they were actually taking place before their eyes. At other times, they will describe events which are subsequently enacted. Induced clairvoyance is natural clairvoyance artificially induced and brought into temporary activity. The crystal is a ready means of inducing clairvoyance where a tendency to it is known to exist.

It is interesting that the West is gradually adopting the way of thinking of the East. The epoch-making work in this direction is Myer's "Human Personality," and the work before us is only a further indication of the welcome change.

Literary Lapses. *By Stephen Leacock. (John Lane, The Bodley Head. 3s. 6d. net.)*

This is a new volume of humorous skits providing infinite delight to the reader. All degrees of comedy are represented in the sketches—from the refined comic spirit of Meredith to the boisterous mirth of Voltaire. A reading of the two hundred and fifty pages impresses us with a profound appreciation of the author's mastery of Humour, though we frankly admit some of the passages pass even the bounds of Farce. There is a refreshing variety in the scenes selected for treatment, which must enhance its value. The book opens with a brilliant account of his financial career, his starting a bank for depositing the magnificent sum of fifty-six dollars a month; the axioms of geometry find a delightful application in the details of a boarding house; there is the young child, Gustavus Adolphus who devours three hundred and fifty pounds of nourishment concentrated into a fill by the renowned Professor Plumb of the Chicago University; there is the glorious Shakespearean critic Mr. Hogshead who discourses on the varied aspects of a *Saloonia* who is according to him a most interesting character in the *Merchant of Venice*—our ribs shake till we are afraid of taking in such large draughts of the author's merriment! We recognise the fact that Mr. Leacock hails from the land of Mark Twain and desire to congratulate him for producing striking effects of native humour without resorting to the uses of the jargon of low-class slang.

A word of special appreciation must be reserved for the *Half-hours with the Poets* at the end, where he displays a profound sympathy with the literary characteristics of Longfellow, Tennyson and Wordsworth, his psychological analysis of the last poet being particularly happy, reminding us of some of the best attempts of the Smith brothers in the *Rejected Addresses*.

The author is, however, open to grave criticism in the humorous essay on the *New Food*—a rude shock is given to the readers' susceptibilities by causing the child to explode into fragments. We are not sure if it does not suggest some of the spirit underlying Swift's *Modest Proposal* for the using of Irish children as food for the country's overflowing population.

INDIA'S ANNUAL CONGRESS AND CONFERENCES.—Containing the Inaugural and Presidential Addresses delivered at the Sessions of the Congress and the Industrial, Social, Theistic and Temperance Conferences held at Calcutta, Surat, Madras, Lahore and Allahabad. 5 Uniform Volumes. Price As. 12 each. The 5 together Rs. 1-14.

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Songs of the Double Star. *By G. Leathem. (David Webb, London.)*

A rapturous love of Beauty inspires the delightful collection of songs that appear under the above title. A glowing imagination and a fresh outlook on life characterise the poems which are full of lyric sweetness of a high order. A roseate optimism has succeeded in enabling him to realise his own ambition of being a master of,

Song that can take even this poor world,
So paltry and worn and sad,
And give it back to our dazzled eyes,
In the raiment of beauty clad.

The verse is occasionally marred by a neglect of artistic workmanship, but the essential sweetness of the poems is more than a compensation for the lapses in literary form and details of *technique*. The Religion of Beauty is depicted in all its charm and the reader is reminded of the spirit pervading Rosetti's *House of Life* and Shelley's *Epipsychidion*. The volume opens with some love-songs dealing with the life of the two lovers which justify the title of a *Double-Star*. There are some genuine outbursts of song which would do honour to persons with an acknowledged poetic reputation. We must single out for high appreciation, the poem on the *Princely Boon of Song*, flung by the Gods in a careless hour, to relieve man of the miseries of the world. He seems to enunciate his creed of Beauty in his graceful poem on the *Eternal Theme*:

It's only woman that's worth a song.
As poets know full well,
Though many a time
For the charm of rhyme
They babble of Heaven and Hell.

But it is such a fine poem that is marred by the line :

But all these sordid *practical things*.

A tender poem full of the sweetest love thoughts is his *First Kiss* with its rapturous exclamation :

The second kiss is not as the first,
Nor brings such wine to the lips a thirst
The third and the fourth are sweet indeed,
But not as the first to the spirits' need,
The ninth and the tenth—ah! well away,
Whither has vanished love's golden May?

Quite an interesting poem is that on the *Don*, delineating the mathematician whose pursuit is :

The classics, strict severity
Of mathematic's beauty.

Cameos from Shakespeare. *By K. B. Marzban.* (*J. B. Marzban & Co., Bombay.*)

This is distinctly a schoolbook, designed to create in Indian Students of English an abiding interest in the works of the great master-mind Shakespeare. The compiler of the neat little Manual thinks that if Shakespeare is taught in a common-sense way unburdened with learned disquisitions on grammatical and philological subtleties there is no English writer that would interest the student more. Mr. Marzban is right in believing that if the Indian student be once brought to read and understand easily, the finest portions of the dramas, comedies, tragedies and histories—the cameos under review—he will subsequently return to the study of the great poet and get to understand the lessons he teaches thoroughly. Though all Shakespeare's plays are not represented, the more famous of them are, four and five scenes being taken from plays like Hamlet, King Lear and Macbeth and only one or two from the less remarkable compositions. The little book is finely illustrated, the frontispiece of Shakespeare and the other photogravures being remarkably well-executed. A few of the illustrations depict scenes as acted by Indian students and are items of practical value. There is an introduction to each of the cameos which is not a synopsis of the play, but which gives a general drift of the extract itself. We think the book will fill a real place in any curriculum in which a study of Shakespeare is included. The cover of the volume is scarcely in keeping with its valuable contents.

Dadabhai Naoroji's

SPEECHES AND WRITINGS.

This is the first attempt to bring under one cover an exhaustive and comprehensive collection of the speeches and writings of the Venerable Indian Patriot, Dadabhai Naoroji. The first part is a collection of his speeches and includes the addresses that he delivered before the Indian National Congress on the three occasions that he presided over that assembly; all the speeches that he delivered in the House of Commons and a selection of the speeches that he delivered from time to time in England and India. The second part includes all his statements to the Welby Commission, a number of papers relating to the admission of Indians to the Services and many other vital questions of Indian administration. The Appendix contains, among others, the full text of his evidence before the Welby Commission, his statement to the Indian Currency Committee of 1898, his replies to the questions put to him by the Public Service Committee on East Indian Finance.

860 pp., Crown Octavo, Rs. 2.

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Guide to the Study and Composition of English. *By J. C. Nesfield.* (*Macmillan & Co.*)

Mr. Nesfield is prolific in the production of educational manuals and his latest is another addition to his long series of books relating to the study of English. Beginning with an account of the foundations of English speech, he proceeds in this volume to a consideration of various kinds of exercise in composition. A chapter on Precis writing and kindred subjects is a valuable innovation and he has done well in treating of Prosody and offering hints to a proper study of Literature. We hope the book will enjoy the popularity in schools, which his works have always had.

Double Lives. *By Francis Gribble.* (*G. Bell & Sons, Ltd.*)

The plot of this racy novel turns on the story of an Oxford graduate's life—Mr. Gabriel Vaughan. His life is depicted as that of a libertine but if it were merely that, the novel may not be interesting. The interest of the story lies in the fact that the hero is led on almost unconsciously to live a disreputable life, simply because he fancies he is tired of the commonplace and wants to live "secret lives." "He had not like a Don Juan, deliberately set out to do what he was doing, but had floated with the stream of sentiment." "He had exhausted his heart without building in his memory any shrine to worship at." The book is, on the whole, pleasant reading and affords interesting side-lights of the busy life in London. But, on the whole, the life depicted in the novel is one of reckless immorality. But the author spares his squeamish readers any outrage on their conscience by making the hero marry the heroine—Evelyn Challoner—in the end. The characterisation is not very deep, but firm in its outlines and one can distinguish easily Cynthia Ralston from Topsy Tintara and Raymond Challoner from James Matthew Benskin. The style is fresh and quite readable although a bit too conversational.

The Vaishnavite Reformers of India.

CRITICAL SKETCHES OF

THEIR LIVES AND WRITINGS.

BY T. RAJAGOPALA CHARIAR, M.A., B.L.

CONTENTS:—(1) Nathamuni; (2) Pundarikaksha; (3) Yamunacharya; (4) Sri Ramanujacharya; (5) Sri Vedanta Desika; (6) Manavala Maha Muni and (7) Chaitanya.

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G. A. Natesan & Co., Sunkurama Chetti St., Madras.

TOPICS FROM PERIODICALS.

The Imperial Conference and India.

Writing of India's position at the forthcoming Imperial Conference, "Asiaticus" in the *National Review* says: "It was even worse at the Conference of 1907. On that occasion the Secretary of State never put in an appearance at all. The India Office was represented probably by the most unacceptable member of the Secretary of State's Council who could well have been found. He did not represent the Government of India, except in a nominal sense; he was not the spokesman of the British communities in India; he was most certainly in no sense the representative of the peoples of India. It would be a very difficult thing to say who or what Sir James Mackay really represented upon that memorable occasion. There is no person, professing to speak for India, whose views are more consistently repudiated by the Indian Press. His sole contribution during the fifteen meetings was a defence of the principles of Free Trade in India. It is due to him to explain that the opinions he then expressed defined the official attitude of the Government of India, adopted at the bidding of the India Office. Similar opinions would probably have been uttered by any official representative of India, so, no great harm was done. The fact remains, however,—and it is very pertinent to this discussion—that the belief dutifully avowed by Sir James Mackay did not interpret the views of the bulk of the civil servants, or of the Indian manufacturers, or of the peoples of India, or of anybody save the Home Government and a few big British importing firms in Calcutta and Bombay. Because India is not self-governing—and it is not here contended for a moment that she ought to be—the real views of India on the fiscal question were not placed before the 1907 Conference. Those views can be stated in a single sentence. They are embodied in the strong and growing demand that India shall be granted some measure of fiscal independence under due restrictions."

The writer then goes on pointing out a series of instances in which questions concerning the British Empire have been discussed without any reference to Indian interests.

"Asiaticus" makes the significant observation that physical independence for India could be had not at the hands of Whitehall but from Simla.

As soon as it is realised that Parliamentary control blocks the way to fiscal independence, inflicts upon India unwarrantable excise duties in the interests of Lancashire, thinks of British interests first and Indian interests afterwards, arrogates to itself the right to decide Indian expenditure without consulting India, and exercises without reserve the prerogatives of absolute rule, India will come into direct opposition, not with Simla, but rather with the control from England.

At a time when every self-governing Dominion is completing its emancipation from the Colonial Office, it is not to be expected that India will be willing to place herself under closer subjection to the India Office and to Parliament. We may, if we choose, continue the policy practised of late, which tends to propagate the impression that the Government of India thwarts the aspirations of the Indian peoples, and that they must turn more constantly to the India Office for justice and fair treatment. That way danger lies.

The concluding observations of the writer are worth quoting in full.

Meanwhile it behoves us to acknowledge far more effectively than we have yet done, that India is an integral part of the Empire. We cannot for ever continue the practice of holding Imperial Conferences with India left out. We cannot continue to devise schemes for binding the Empire closer together, and omit India from the reckoning. This is a matter which concerns Great Britain far more closely than the Dominions, because India is our greatest market, but it concerns the Dominions also. It is to their interest, as well as ours, that India should be linked more closely with the rest of the Empire. India is certainly destined to be a great manufacturing country, as well as a huge exporter of raw products. It is probably entering upon a period of far greater prosperity than it has ever yet known, in spite of the recent reverses undergone by its cotton industry. It buys vast quantities of imports, and will buy still more largely in the future as its wealth increases and becomes more fluid. But it is not upon the basis of trade alone that the Dominions should take a closer interest in India. Great Britain is engaged in her huge dependency in the greatest political experiment the world has ever seen, nothing less than attempt to regenerate and guide into new paths of progress myriads of the human race. It is a task which, rightly regarded, calls forth the highest qualities of the British people.

Unfortunately, at present the attitude of the Dominions is too often marked by a very different spirit. They regard India with scarcely veiled contempt, and are unwilling to consider it as part of the Empire at all. Yet with some experience of more than one of the "Britains overseas," I make bold to say that the present attitude is generally due to lack of knowledge rather than to any real antagonism. It derives additional force, no doubt, from the difficulty of Asiatic immigration with which every Dominion is more or less confronted. I have never regarded that difficulty as impossible of solution. India has room and to spare for all her peoples, and the problem she has to solve is one of distribution rather than over-population. On the other hand, her best men, her citizens of education and refinement, have some right to expect that they may be permitted to move with freedom in any part of the Empire to which they belong. They cannot claim an unrestricted right of entry which is denied even to the English, but they are not unjustified in asking for a wiser discrimination.

Moral Education in India.

In the April number of *the East and the West*, Mr. F. J. Gould has a paper on "Moral Education in India." He starts with this advocacy that the European administration and European voluntary agencies should respectfully recognise Indian tradition and Indian literature and imagery as the best basis for moral teaching, and on this basis construct such helpful additions, both spiritual and scientific, as the national genius can and will spontaneously accept. This is possible, the writer says, because there is an international approximation between East and West in the world of thought which is one of the noblest religious achievements of the present time which has made such a conciliation possible. And further:—

The twentieth century will inevitably witness a strong and irreversible development of Indian civic life, and the State, in its central and municipal aspects alike, will be impelled towards education as the chief vehicle for the encouragement of the spirit of effective citizenship. Apart, therefore, from the claims of vested interests in this or that institution, and from the trivial controversies of the hour, the three factors in the educational problem are the Indian who loves his native soil and history, the European moralist who desires to bestow upon India the choicest fruit of Western philosophy and religion, and the administrator who is conscious that the real foundations of the State are in the faith and imagination of the people.

Mr. Gould finds in the mass of Indian tradition and literature a very valuable nucleus of story and apologue, capable of forming the sub-structure of moral and civic training. With a view to elicit criticism the writer on four occasions taught classes of children before audiences containing a marked proportion of Indian ladies and gentlemen.

The result of such experiments shows, the writer says, that no Indian or Anglo-Indian who assisted at these demonstrations complained that the teaching could on any ground give offence to the religious sentiments of Muhammedans, Hindus, Parsees, Buddhists or other forms of faith current in India.

Whether the narrative is tinged with the characteristic theology or philosophy of Hindu, Moslem, and other modes of thought, or other it is conveyed in the guise and phrase of normal secular experience, it can be made to converge upon a definite moral idea—Temperence, Courage, Veracity, Modesty, Family Affection, Friendship, Justice, Duty, Industry, Social Service, and so on, in the complete round of personal and civic conduct.

Sir Oliver Lodge.

Mr. J. Arthur Hill contributes a brief sketch of Sir Oliver Lodge to the *Occult Review* for April. He says:—

Sir Oliver Lodge was born on June 12th, 1851, at Penkhull, near Stoke-upon-Trent. At the age of eight he went to the Newport Grammar School, and at fourteen he was taken into business to help his father, who was in failing health. But his love of science was developing, and, working in the evenings, he prepared himself for the matriculation examination of the University of London, and for the Intermediate Examination in Science, taking first-class honours in Physics. In 1872, he gave up the idea of a business career, and went to University College, London, to pursue mathematical and other scientific studies. In 1877, he took the degree of Doctor of Science, in the subject of Electricity, and became Demonstrator and subsequently Assistant-Professor of Physics in University College, London.

The scientific work for which Sir Oliver is most famous is a long series of researches on the discharge of electricty, and accompanying phenomena. Starting with an investigation into the behaviour of lightning and into the best method of guarding against it, he was led to make experiments with lightning on a minute scale as manifested in the spark of electric machines, and thence to the surging or oscillating character of the discharge along wires, in which he obtained many new and interesting results.

In the earliest years of investigation of electromagnetic waves, Lodge was indefatigable in devising modes of creating and detecting the waves, investigating their properties, writing papers, giving lectures, and stimulating other minds to the research. Among his most brilliant discoveries was that of the "coherer" for detecting the waves. With this detection he devised the first practical wireless telegraph.

In regard to psychical matters, Sir Oliver's interest dates back to the early seventies, when he became acquainted with Edmund Gurney, who was attending his lectures on Physics, and who introduced him to F. W. H. Myers. But it was not until 1884 that he became convinced of the reality of telepathy. He believes, on scientific evidence, in the survival of human personality past the crisis of bodily death; in progress indefinitely continued towards a goal unthinkably remote and he postulates the essential goodness of

the Cosmos, the universe existing hospitably for the weal of souls. He is thus both scientific and religious, avoiding on the one hand the narrow dogmatism of materialism, and on the other hand the equally objectionable dogmatism of a theology which modern science has discredited.

The British in India.

In *Scribner's* for April Mr. Price Collier takes a rapid survey of the history of India from Mughal to Briton, and, while doing abundant honour to the work and the character of the British in India, he laments the unreadiness of the English to meet emergencies, as was once the case. He goes on:—

Along different lines much the same thing goes on in England to-day, and again it will be a miracle if there is no trouble with Germany, or in India, within ten years. One can depend upon the British, however, to wait for that event until they are fully unprepared.

If an imaginative observer were asked to coin a phrase least adapted to the present situation and condition of the British Empire, he might use the words: "Englishmen may sleep peacefully in their beds!" It is comical to record that the young solicitor who answers to the country for the navy uses this phrase; the able metaphysician who responds for the army uses this phrase; the lately anarchical labour leader, who replies for the commerce of the country, uses this phrase; the solicitor who is responsible for the finances of the country uses this phrase; the Prime Minister, a scholarly barrister, and be it said the steady-headed, strong-handed master of them all, despite the tales to the contrary, repeats the same phrase. I repeat, for an almost wearisome number of times, they are a great people! Fancy singing, "Rock-a-by, baby, on the tree-top" to the House of Commons and to the country, with such responsibilities, such perils, such warnings pressing upon their attention. We may all envy them their sound nerves.

He says that nowhere in the world will you find better feeling between officers and men than between British officers and native soldiers in India.

"T. P." in his *Magazine* for May, treating of the social side of Parliament, tells the following incident of Mr. Gladstone, who took extraordinary care of his health:—

There was scarcely a day of his life when he did not take a walk for two hours. He did that even at those moments when the demands on his time were enormous. He told me himself that if he did not get his walk during the day he took it at night. In those times the House would sit till three or four o'clock in the morning, and if Mr. Gladstone found then that there was rain, he drove home to his house, put on waterproof clothes, and then got in his walk. Even when he was leader of the House and in charge of a great Bill, he still stuck to his old habits.

Manual Training.

Mr. T. S Usherwood writes in the *Educational Review* an article on Manual training in schools which aims, he says, at fostering self-reliance, trains in habits of accuracy and truth, and is at the same time capable of development in such directions that there in no risk of destroying that freedom, variety and elasticity which is an essential feature of a good school. He illustrates the advantage of a course of instruction which includes manual training to one which does not by taking the case of experimental geometry.

In the latter,

the pupil may reasonably ask why he should measure the three angles of any triangle and add them together; why he should measure and compare the angles at the base of an isosceles triangle; why he should do the thousand and one other things he is asked to do under the system now followed in which the aim is to dilute or dodge Euclid.

On the other hand, if he is attending a school where there is manual training,

it is probable that he will realise the necessity for making a working drawing of the first model he attempts and in most instances this drawing will consist of a network of parallel and perpendicular lines. The construction of this drawing necessarily involves the use of the set squares. This and similar excercises assure a firm foundation of geometrical experience and are bound to result in the discovery of certain relations between geometrical concepts, thus affording valid grounds for undertakings investigations in pure geometry.

At present according to Mr. Usherwood the time allotted to manual work in most schools is 'ridiculously inadequate'. It is of greatest importance that the meaning of the term 'manual training' be appreciated correctly. He postulates that manual training is not industrial or technical—'although it may be argued that there is little harm done if it be both to some extent'. It is, however, 'emphatically the foundation' upon which a technical training may be built, if the pupils have their equisite ability.

It should be far too wide in its scope to be industrial. Mr. Usherwood goes on to say:—

It should be concerned with teaching and learning the use of tools of all kinds; the methods of using and working various materials; the construction and use of working drawing, without which manual training becomes a mere series of aimles experiments. The ideal is, in short, the *mastery* of tools, materials and processes. Incidentally, there is no doubt that it affords the best, because the most adequate preparation for formal work in science—its application to the genesis of mathematical work being, perhaps, most noteworthy.

Indeed, manual dexterity should be trained by means of an orderly sequence of exercises, and mediamical skill as well as intellectually training is required. The course must be systematic and it should also be expressional.

Money-Lending Banks.

Mr. Felix Cassel, K. C., M. P., has an important article on this subject in the pages of the current number of the *Financial Review of Reviews* where he warns the investing public against entrusting their moneys with purely 'money-lending' concerns which call themselves banks and ruin, it may be, hundreds of midle-class men and women. Both the banks and the money-lender lend money; but there is a world of difference between the two. A banker proper opens a credit in his books to a customer either in the form of an over draft based on the volume of the latter's turnover, or by discounting his bills or by advancing money on his securities." He makes mistakes, of course, but he avoids risky ventures; while the money-lender lends money to problematical ventures and charges high interest. As matters at present stand, any person on payment of £30, annually, could take out a banker's license and is entitled to put up a brass plate calling his office a bank.

There is another distinction:

The secret of sound banking is that there should be always strong reserves of specie as compared to the total liabilities, and a constant adjustment of the rates of discount according to the bullion in reserve and the state of the foreign exchanges. A money-lending bank is not only tempted to ignore these conditions of security but it cannot help ignoring them. Its loans are petrified in unrealisable securities; its assets, at the time of pinch, are never liquid; its resources are locked up in financing a railway here, or a brewery there; to arrest the supplies often means a heavy loss, to go on may possibly mean a greater loss. The money-lending bank is always trying to steer between the devil and the deep sea.

The essence of these money-lending firms miscalled banks is gambling-putting the money saved by the thrifty middle classes into speculative loans and advances. They are often associated with the misappropriation of funds, in the payment of fictitious dividends, with holding out bogus inducements, with preparing false balance-sheets, or with issuing no balance-sheets at all.

The question of a remedy for this state of affairs is important and it may not be possible to prevent money-lenders from trading under the name of a Bank. But a substantial financial condition could be attached to the privilege. Just as insurance companies are asked to deposit £20,000 before they are permitted to start work, so every person, not being a limited company who commences to carry on the business of banking should be asked to register his name, address and description with the Board of Trade and deposit with the Board a sum of £20,000. A private Bill to this effect has been introduced into the House of Commons.

India's Most Pressing Needs.

The *Statist* one of the few English Periodicals which constantly discusses *Indian affairs* has again another well-informed article on "India's Pressing Needs." It pleads for a thoroughly sound system of education, an education for the whole body of the people, given through the medium of the vernacular languages, and aiming at fitting them for the duties they will have to perform in life. Next to education India needs irrigation upon a vast scale. The Indian Government has done a great deal in the way of irrigation, and is doing still greater work at the present time. There are critics who hold that the Indian system of irrigation is mistaken, and that it does more harm than good. However that may be, a really good system of irrigation is indispensably necessary to safeguard the country against the liability to drought to which it is so constantly subject. The third urgent need of India is universal, cheap and easily accessible means of transportation. The Indian Government urges with much force against all who plead for a larger outlay upon schools, irrigation, and railways, that India is an exceedingly poor country, and that it would be dangerous to increase too quickly the debt, and therefore the taxation, of her people. There is unquestionably much force in the objection. But we venture to think that if the Indian Government possessed little more imagination and a little more of that kind of sympathy which enables men to put themselves in the position of others and see things with the eyes of those others, it would without extraordinary difficulty find means of overcoming the objection.

About the hoarding of gold and silver the *Statist* says:—

Hoarding has been going on from time immemorial, and probably will go on for a long time yet. But if it could be overcome the most formidable of the dangers to which India is exposed would be got rid of. No doubt hoarding began in long past times, when Indian Governments were rapacious and little deserving of the confidence of their subjects; and when, moreover, there were no banks or other institutions in which the people could put trust and which would receive and take care of their savings. The British Government of India is a foreign Government, and for a long time it was natural that the people, though welcoming it and supporting it in putting an end to the anarchy which grew up while the Mogul power was breaking up, yet did not extend to it the confidence that would lead them to put their savings at its mercy. But there are symptoms now that the Government is really gaining the confidence of the order-loving, industrious, and thrifty classes. During the financial year just ended, the investing public in India has been buying Rupee Paper and Indian Sterling loans to a very large extent. It is incredible that this could have happened if the Indian people were not now convinced that their money invested in Indian Government stocks is perfectly safe. Consequently, the Govenment has the strongest possible inducement to do everything in its power to increase the trust which its subjects are reposing in it by enabling them to improve their position in every way that can be safely devised. The first thing to be done, obviously, is to induce the Indian public to bring out the immense hoards they have hidden away, and to invest them in some form of enterprise that will help in developing the resources of the country and will yield a sufficiently attractive income to the hoarders to overcome their love of hoarding.

The *Statist* gives out some of the openings for investment:—

The gold and silver imported into India during the past financial year amounts roughly to about 27 millions sterling. If the hoarders could be persuaded to invest even half that sum the whole face of India would be transformed in a very few years. If every year 13½ millions sterling were brought out of the hoards and were invested, let us say, in railway building, in ten years 135 millions sterling would be laid out in adding to the means of locomotion in our great Dependency. The main difficulty is, of course, to make a beginning. How is the mania for hoarding to be overcome, and replaced by the desire to obtain an income from the wealth now idly hoarded? Obviously, if even a few persons in every neighbourhood could be induced to invest a portion of their hoards, their neighbours would after a while come to see that investors were receiving a handsome increase to their incomes by profitably employing what previously had been either hidden away or ostentatiously worn as ornaments. And some of these neighbours, watching how the position of the investors improved, would themselves be stirred up to invest. Thus, the hoarders at large might ultimately come to see the folly of idly hoarding their hard-earned saving. The Government ought to direct its attention to the means of inducing a beginning. Valuable as people's banks are, other things are at least equally valuable, and the Government should try to devise other means of general investment. If they were to succeed in finding general means of doing this, in the course of a single generation, schools, railways and irrigation works would be built on a vast scale and the face of India would be transformed, the comfort of the people would be increased, their attention would be turned away from dangerous matters to improving their material condition, and ultimately India would become a well-to-do and contented country.

The *Statist* strongly pleads for "People's Banks":—

We have been urging for many years the desirability of establishing banks for the poor, that is, for the small peasant and the small trader. The Indian Government, we are happy to be able to say, has for some years adopted that policy, and people's banks are rapidly growing. It is perfectly obvious, however, that it is not by a disturbing the monetary system of a country and running the risk of inflicting further heavy looses upon the thrifty poor that either the safety of the Government or the welfare of the people can be promoted. The really true policy is to leave no stone unturned to improve the material condition of the people. After all, Government exists for the good of the people, and it should never forget that its first duty is to promote that good.

Dadabhai Naoroji's

SPEECHES AND WRITINGS.

This is the first attempt to bring under one cover an exhaustive and comprehensive collection of the speeches and writings of the Venerable Indian Patriot, Dadabhai Naoroji. The first part is a collection of his speeches and includes the addresses that he delivered before the Indian National Congress on the three occasions that he presided over that assembly; all the speeches that he delivered in the House of Commons and a selection of the speeches that he delivered from time to time in England and India. The second part includes all his statements to the Welby Commission, a number of papers relating to the admission of Indians to the Services and many other vital questions of Indian administration. The Appendix contains, among others, the full text of his evidence before the Welby Commission, his statement to the Indian Currency Committee of 1898, his replies to the questions put to him by the Public Service Committee on East Indian Finance.

860 pp., Crown Octavo, Rs. 2.

To Subscribers of "The Indian Review," Re. 1-8-0.

G. A. Natesan & Co., Sunkurama Chetti Street, Madras,

The Census In Ancient India.

Mr. Narendra Nath Law, M.A. has an interesting article on this subjet in the *Modern Review*. It is interesting to know that there was some form of census current in India over two thousand years ago in the age of Chandragupta. Megasthenes hints at this in the following extract we make from his account:—

"The third body of superintendents consist of those who inquire when and how births and deaths occur with the view not only of levying a tax but also in order that births and deaths among both high and low may not escape the cognizance of Government."

The testimony of Megasthenes is amply confirmed by the details of census and similar operations preserved in the famous Arthasastra of Kautilya. The necessity to Government of an intimate knowledge of the places and people under it goes without saying, and it is no wonder that in the effective administrative organization of Chandragupta there was found a place for census operations the scope and aims of which were, however, necessarily different from those of similar operations in modern times.

The distinguishing feature of Chandragupta's census seems to be that it was not periodical but a permanent institution—a department of the State run by permanent officials. The department was a large one, manned by several officers. The head of the department was called Samapast, *i.e.*, Collector-General, who combined in himself, besides those connected with the census, various other functions such as collection of revenue, checking accounts, land-survey and the like. The area under his administration was divided into four districts and each district into a number of villages. Each district was placed under an officer and under him was appointed a number of subordinate village officers whose work was supervised by their superiors, the district officers. The village officer was put in charge of five or ten villages according to the directions of the Collector-General. A special batch of officers was appointed by the Collector-General who worked as spies and 'overseers' under various disguises on their own independent lines and supplied information on their own account. The sphere of work of the spies was not identical with that of the village officers; for it included certian points of enquiry to which the village officers had to attend and included a few independent heads of enquiry, as will be seen below.

The functions of the spies, besides their duties in connection with the land survey and revenue collection, were:—To number the total uumber of inhabitants in each village; to number the houses and families in it; to ascertain the caste and profession of each family; to determine which house was tax-free; to determine the occupiers of houses; to ascertain the income and expenditure of each family; to count the number of domesticated animals of each house. There were also a few independent heads of enquiry, *viz*, to find out the causes of emigration and immigration; to ascertain the number of men arriving and departing; and to watch the movements of men and women of suspicious character. It should be remarked that the above duties they had to perform under the guise of householders. Sometimes also under the guise of thieves these spies with all their followers would frequent places of pilgrimage, bathing places, deserted tracts, mountains, ancient ruins, etc., to detect thieves, enemies and wicked persons.

In conclusion a few words should be said in regard to the scope and aims of the census operations in ancient India. The necessity of them appears to have rested on political as well as economic grounds. Politically they were of great advantage to a Government like Chandragupta's, enshrouded as he was by quite a number of independent hostile kingdoms. The census system kept him and his officers fully informed of those facts that were necessary for the security of the empire. We find it laid down as one of the duties of the census officials that they should watch the movements of suspicious people, of foreign spies, the emigration and immigration of men and women of doubtful characters, and ascertain the causes thereof. These are facts of which an accurate knowledge is indispensable for the security of the State.

The census helped them politically in another way. Villages were classified not only as of first, middle and lowest rank but also as those that were free from taxation, those that supplied soldiers, those that paid taxes in grains, cattle, gold, forest produce, &c., and those that supplied free labour, so the census was of help to them by supplying information as to which villages formed the most convenient recruiting grounds for the Imperial army.

Economically, the importance of the classification of villages, and of the information as to the occupations of people, their income and expenditure, &c, goes without saying, forming as it did a valuable aid to taxation and a most reliable index to the material condition of the people.

Some Mahomedan Rulers of India.

In the April number of the *Moslem World* the Rev. A. S. Crichton gives us some characteristics of the Mahomedan rulers of India. After giving out the martial ability which distinguished Baber, the writer says, that gifted with great literary talent, his memories are a piece of excellent writing.

He had a passion for beautiful scenery and a love for plants and flowers. The voice of the exile rings out again and again as he describes the barrenness of India's plains. With a skill that reminds us of the Moors in Spain, he imported fruit-bearing trees, and trees of beautiful foliage hitherto unknown in Hindustan. Wherever he discovered gardens pleasing to the eye, he found himself at home and expressed his pleasure in his memoirs. The truth is, Baber was a poet. Time and again he interrupts the course of his narrative to transcribe couplets of his own composing. He says that he composed on an average as many as fifty-two such couplets every day. Even if this be somewhat of an exaggeration, there can be no manner of doubt that he had in him the soul of a poet.

Of Akbar, he was not merely a solidier. His administration was as successful as his battles. His great minister Abul-Fazl has left abundant proof of this in his monumental work, the "Ain-i-Akbari." Even allowing a liberal discount for the over praise of an oriental hero-worshipper, there remains ample proof of Akbar's all-round ability. Every department of Government found in him an originative genius. He was an indefatigable worker. He is said to have been content with one meal a day, and his daily allowance of sleep was so small as to astonish not only his Eastern subjects but also the Western readers of his story. The writer thus says of Akbar's attitude to religion:

Born and reared in the strict observance of Islam, for the first few years of his reign he followed in the path of his orthodox forefathers. But under the influence of Abul-Faxl, a change soon took place. The devotees of other creeds were welcomed at Court. Akbar listened to the Brahmin expounning Brahminism, to the Parsi explainiog Zoroastrianism, and to the Goanese *padre* preaching the message of the Christ. And he did not listen unmoved. He drifted gradually away from orthodox Mohammedanism, then from Mohammedanism altogether, until he rested in a sort of pan theistic eclecticism. As Badauni, a keen Mussulman says, "His majesty has passed through the most various phases, and through all sorts of religious practices and sectarian beliefs, and has collected everything which people can find in books, with a talent of selection peculiar to him, and a spirit of inquiry opposed to every principle. Thus a faith based on some elementary principles traced itself on the mirror of his heart."

In speaking of Emperor Jehangir, his reign is remarkable for the appearance of the greatest woman in Moghul history. It was during Jehangir's reign that communication between England and the Moghul empire was first established.

Shah Jehan's history is written not in words, but in the beautiful architecture which is still amongst the wonders of the world. The palace of Agra, the pearl mosque, the Taj Mahal and almost all the great buildings in Delhi are some of the records of his reign.

Aurangazeb is the last of the Mohammedan rulers. Of him it is said that amongst the Moghul emperors there is no person more difficult to estimate aright than Aurangazeb. He was strong and yet acute, deceitful and yet domineering, hypocritical and yet deeply serious. Though for many years under the iron rule of Aurangazeb the policy made for peace, it did not have the elements of permanence in it; and the stolid Hindu asserted himself soon.

With Aurangazebe died the great period of Mohammedan rule in India. None was found able to bear his armour. Others sat on the throne of Delhi with the name of Moghul emperor, but decay had set in. To follow the process of decline is the story of the beginnings of British domination.

Morley's Indian Speeches

An Enlarged and up-to-date Collection

CONTENTS:—Indian Budget Speech for 1906. Indian Budget Speech for 1907. Speech at Arbroath. The Partition of Bengal. Indian Excise Administration. British Indians in the Transvaal. The Need for Reform. The Condition of India. Speech at the Civil Service Dinner. The Reform Proposals. Second Reading of Indian Councils Bill. The Creation of Provincial Executive Councils. Third Reading of the Indian Councils Bill. The Hindu-Mahomedan Problem. The Forward Policy. Back to Lord Lawrence. The War on the Frontier. The Government of India. Also the Full Text of his Despatch on the Indian Reform Proposals. An appreciation of Lord Morley, and a good portrait.

Select Notices

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Re 1. To Subscribers of the "Indian Review," As. 12.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

British Rule in India.

The May number of the *Chambers's Journal* contains an article on this subject from the pen of Sir Andrew Fraser, K. C. S. I., Ex-Lieutenant-Governor of Bengal. The English feel, he says, that they cannot give up the position they occupy in India, involving as it is does both privilege and responsibility.

There may be, there manifestly are, difficulties connected with our rule in India; but it has been thrust upon us by circumstances which were probably always beyond our control, and which cannot now, at all events, be set aside. We find ourselves apparently of necessity in the position which we occupy, and we cannot abandon it. We have to discharge its responsibilities and to perform its duties. It may be that experience will show that a democracy cannot govern a dependency like India. If so, there are many who will believe that this fact may by accepted as discreditable to democracy. It has not been so hitherto in our country.

Sir Andrew goes on to show that the English are here to maintain the peace, to secure progress, to give to the peoples of India the benefits of their civilisation, to educate and to elevate them. He remarks that one thing ought never to be forgotton that there is one thing that all these peoples share —namely, the British Government of the country, and that the fact of the existence of this bond of union must itself tend to modify the position of things in India.

The divers peoples in the different parts of that country are held together by the authority of the British Government which is over them all. The principles that underlie the goverment of all the provinces of India are practically the same. Details must differ because of the different circumstances of the different provinces; but essential principles are the same throughout. There is also in every province a small body of educated persons who know something at least of the English language; and a man may travel throughout India and make his way with a section of the educated community through the medium of English alone.

Sir Andrew decries the caste system in India as warring against anything like homogenity and community of interest even in the same locality. It devolves, therefore, the writer says, on the officers of the Government to know the people to go about amongst them constantly, to understand their customs and their circumstances and to endeavour to promote justice and well-being among them. "Government must fail in its duty if it governs in the interest of one class or of one people, amidst so many classes and so many peoples with divergent interests." Sir Andrew pleads for securing the co-operation of the people of India in their own government and giving a share in the administration of the country to Indians who may prove themselves to be fit to take such a share.

The principles laid down in regard to this matter by those resposible for the Government of India have been clear and decided ever since the great proclamation of Queen Victoria in taking ever the government of the country. No class of the people ought to have any justification for entertaining or expressing a doubt as to the faithfulness of the British Government.

Speaking of the appointment of the Indians in the executive offices Sir Andrew Fraser says:—

A man ought to be appointed to executive office because he is fitted by his education, ability, and integrity to discharge its duties. He is not to fight for a particular interest or for a particolar class, but he is to hold the balance justly between conflicting interests and different classes. The Government which governs in the interests of all and not in the interest of any particular section of the community is bound to see that tha men whom it appoints are fit for the office to which it appoints them. It must not listen to the loudest voice; but it must give at least as careful consideration to the interests of the much more numerous classes who are silent and uninfluential.

As regards regards the restoration of the Maharaja of Benares to the position of a feutatory chief the writer says:—

The difficulty might easily have been raised that the Government of India was handing ower some of its own subjects to an Indian prince; but that difficulty would have been a purely theoretical one. The Maharaja had formerly held the position of a feudatory chief; and as to the people, they will be governed in accordance with native ideas, but also in accordance with British principles; and there is little doubt that they will be as happy under the new regime as they were under the old. The attachment of the people to their own rulers is well known. There is doubt that they value the security for peace and good government which the supremacy of British authority gives in India; but they know and esteem their own rulers, and willingly submit themselves to their authority. No one who realises the importance in India of governing according to Indian ideas will doubt the propriety of the step taken in this case by Lord Minto's Government.

About the reforms which were introduced by Lord Minto's Government Sir Andrew Fraser has the following remarks to offer:—

These reforms, in so far as they deal with the increased representation of the peoples of India in the Legislative Councils, and with more effective representation of the different classes of His Majesty's Indian subjects in these Councils, can, it seems to me, produce nothing but good. They introduce no new principle into the government of India; but they make a very decided step forward in the course of self-government, which had been adopted long before and has been more or less distinctly before the Government of India since the proclamation of Queen Victoria.

QUESTIONS OF IMPORTANCE.

Deputation To H. E. The Governor.

FROM THE MADRAS PROVINCIAL CONFERENCE.

A Deputation of the Madras Provincial Conference waited on H. E. the Governor at noon of the 17th instant, at the Government House with a memorandum of representations based on the resolutions adopted at the last Sessions. All the members of the Deputation except Nawab Sayed Mahomed Saheb Bahadur were present with Rao Bahadur V. K. Ramanuja Chariar, the President. They were introduced to His Excellency by Mr. A. Y. G. Campbell, Private Secretary. The President then read the following:

THE ADDRESS.

May it please Your Excellency:—On behalf of the last Provincial Conference, we beg to tender our respectful thanks to Your Excellency for having consented to receive through the Deputation the Resolutions passed by the Conference. This is the first occasion on which the Resolutions of a Provincial Conference are submitted in person to the head of the Local Government for favourable consideration. Your Excellency will be aware that the Governor-General and Viceroy has been pleased, in recent years, to receive the Resolutions of the Indian National Congress, at the hands of a Deputation and we heartily thank you for inaugurating the same procedure in respect of the Resolutions of our Provincial Conference. We trust that this procedure would be followed in future years. We do not intend to occupy Your Excellency's time by reading all the Resolutions, but shall confine ourselves to drawing Your Excellency's attention to the more important of them.

In the opinion of the Conference the time had arrived when the principle of election should be further extended. It will be admitted that the elected members of our Legislative Council have conducted themselves creditably. We are of opinion that more seats should be thrown open for election and that the especial bodies which are represented by nominated members should have the privilege of electing their representatives. The view of the Conference regarding the constitution of the Finance Committee is indicated in the Resolution. Our Conference is very strongly of opinion that the recent Public Service Notification is not calculated to give due effect to the recommendations of the Decentralization Commission. The object of these recommendations is that the Executive should be manned by men of education and culture who would be regarded by the public with the same respect as members of the Judicial Service. The starting pay of Rs. 35 a month will not attract competent men. When those that enter the higher grade on this pay rise to important positions after years of service they have little vitality left in them and their usefulness might considerably be diminished. The Conference hopes that the notification will be materially modified.

Resolution 6 relates to the recommendations of the Decentralization Commission. We are in hope that Your Excellency's Government which has taken deep interest in the betterment of the people will deal with the question sympathetically and in a generous spirit. We beg to express the hope that the system of Village Panchayats will soon be introduced.

Resolution 9 requires very sympathetic consideration. The system of Grant-in-Aid in force is not calculated to enhance the usefulness of the institutions which work under great difficulties to impart sound education.

The Conference understands that the revision of the Grant-in-Aid Code is engaging the attention of Government and hopes that the rules will be so altered as to bring them into conformity with what obtains in other Presidencies. Having regard to the importance of securing efficient teachers for imparting sound instruction it is absolutely necessary that a Provident Fund should be started for their benefit.

In the opinion of the Conference, the Hon. Mr. Stone's scheme is in the main conceived on right lines. We also hope this subject will be dealt with in such a way as to earn public gratitude and confidence.

Resolution 13 deals with a subject of vast importance. We presume the Government's attention will be encouraging and the principle accepted in 1893 by Lord Wenlock's Government, regarding the institution of simultaneous examinations will be upheld by Your Excellency's Government. It is time that the pledges of previous Governments are fulfilled both in spirit and in letter. We are strongly of opinion that the time has come for the introduction of free and compulsory education as outlined in the Hon'ble Mr. Gokhale's Bill, as that is the groundwork on which the real progress of the country in any direction depends. These deal with subjects that have already been before the Legislative Council. We beg to assure Your Excellency that they have the unanimous support

of the people. We request that the Government will be pleased to re-consider their decision.

Our Conference very strongly urges upon Your Excellency's Government the necessity for obtaining the early sanction of the Government of India for the introduction of the Bill to amend the Religious Endowments Act.

Resolution 10 deals with Provincial Settlement. The Conference hopes that the Government of India will be addressed on this subject. We are of opinion that Madras has not been fairly treated by the Supreme Government on the question of Financial Autonomy. We hope Your Excellency's Government will be pleased to grant remissions in cases of failure of wet crops, not only when it is due to excess of deficiency of water but also to any other causes beyond the control of the ryot.

HIS EXCELLENCY'S REPLY.

H. E. the Governor made the following reply :—

Gentlemen,— I have very great pleasure in welcoming you here this morning and assuring you of the gratification which it is for me to receive this Deputation. I have to thank you one and all for having come this great distance from the Presidency town in order that you may lay before me the Resolutions of the Provincial Conference which was recently held at Madras. I am especially gratified by this act of courtesy on your part, when I reflect on the names of those who participated in the proceedings to which I have just alluded and when I reflect also on the names of those who comprise this Deputation of this morning. It comprises not only men who have been chosen as non-official members of the Viceroy's Imperial Legislative Council, as well as of some who have been chosen as non-official members of the Madras Legislative Council, but it includes the names of several who have taken an important part in movements of great and public concerns, both political and social, in this Presidency. Therefore the constitution of this Deputation adds strength to the opinions expressed and weightiness to the arguments which are used. I may mention in passing that I read with very great interest the proceedings of your Conference in Madras, and I hope you will not mind my remarking on the earnestness, the moderation and practical common sense with which each subject, as it seemed to me, was handled which came up for review at your hands. Now, gentlemen, the record of the various resolutions which you have placed in my hands is a long one and contains a considerable variety of subjects. It is necessarily of great length and it is, I am sure, obvious to you that it would be impossible for me this morning to deal even in the most cursory manner possible with the subjects that are placed before me. Moreover, these resolutions invite argument and discussion which would be difficult to compress into any reasonable limit. At the same time everyone of these subjects either has been or is at present a matter of debate, concern, and anxiety to my Government. As I said just now many of you are members of our Legislative Council and it is within your competency to bring in one way or other to the notice and consideration of Government each one of the subjects contained in these resolutions. I can only say that the fact that the influence you exercise there is backed by the Provincial Conference, that the opinions to which you give expression are endorsed by so well-informed and so intelligent a body and the sentiment by which you are animated is shared by those in whose behalf you approach me to-day. This fact, I say, must have great weight with and impression upon Government. It would, of course, be affectation on my part if I were to pretend that there is any likelihood of all the proposals embodied in these Resolutions being at once accepted by Government. In some cases the ends which you seek to achieve, gentlemen, are those precisely which we would attain but perhaps the difficulties which have made themselves manifest as being somewhat formidable are not yet fully recognised and the road perhaps is not quite so open or clear as at first sight it would appear to be. In other cases, the consummation of the desires by which you are prompted would have to be preceded by our conversion from views which we held already and in some cases hold strongly. But of this at least I can give you a very definite assurance and that is that the representations which you make to me to-day will not be ignored. I can promise you, gentlemen, that they will receive the fullest consideration of my Government and myself and if ultimately it may be deemed necessary to reject any of them I will ask you to believe that such rejection will only be, because we consider it advisable in the interests of Government and for the welfare of the community at large. With this assurance, gentlemen, I can only once again thank you for your courtesy in coming here to-day, and assure you that I will take into my most careful consideration the matters which you have been good enough to bring to my notice.

Mr. Gokhale's Elementary Education Bill.

The following is an excellent analysis of the chief points of the Hon. Mr. Gokhale's Education Bill. It has been issued in a pamphlet form by the Madras Branch of the Servants of India Society :—

[*The figures in brackets refer to sections and sub-sections of the Bill.*]

1. *It is permissive*: Local Bodies are empowered, but not bound, to notify areas of compulsory elementary education. [1, (2), 3 & 4]

2. *Only for Boys at first*: Compulsion restricted to boys at first; may be extended to girls later when desirable. [17]

3. *Fees remitted for poor*: No fees to be paid by those who are too poor to pay. [9]

4. *No Police*; *Special School Attendance Committees*: The compulsory rules are to be enforced not by the police but by special committees formed for the purpose. [10]

5. *Light Penalties*: After due warning the parent may be fined for the first time not more than two rupees and for repeated non-compliance not more than ten rupees. [11, 12 & 13]

6. *Religious objections respected*: Exemption given to those who have conscientious objection to the religious instruction given. [5 (*a*)]

7. *Excuses for non-attendance*: Non-attendance is excused in following cases :—

(i) Domestic necessity.
(ii) Sickness of child.
(iii) Seasonal needs of agriculture.
(iv) No school within a mile.
(v) Child otherwise properly educated.
(vi) Or other sufficient cause. [5]

8. *Child's Employment prohibited*: No one may employ a child that ought to attend school. Such employment is punishable. [6, 14 & 15]

9. *Four Years only*: Only children between the ages of six and ten required to attend school. In all other countries including Baroda and Ceylon, the compulsory period is not less than six years. [4]

10. *Efficiency*: Department of Public Instruction should recognise the schools and prescribe school accomodation. [4 & 7]

11. *Government Control*: The Governor-General in Council to make general rules. Local Government to sanction the notification of the compulsory areas, the bye-laws framed and the education rate. [3, 8, 18 & 19]

12. *Cost*: Divided between Government and Local Body. It is to meet a part of the additional expenditure that the Local Body will levy a small education rate. [8]

An American legislator, addressing his countrymen more than half a century ago, once said that, if he had the Archangel's trump, the blast of which could startle the living of all nations, he would sound it in their ears and say : 'Educate your children, educate all your children, educate every one of your children.'

THE ROYAL COMMISSION.

Appointed in 1886 to report on the working of the measures adopted to make attendance at school compulsory in England and Wales, bore ungrudging testimony to the great effect which compulsion had produced on school attendance. 'It is to compulsion,' they wrote, 'that the increase of the numbers on the roll is largely attributable. Among the witnesses before us, Mr. Stewart appears to stand alone in his opinion that, provided the required accomodation had been furnished, the result would have been much the same if attendance had not been obligatory. But to estimate fairly the influence, which compulsion has had upon the great increase in the number of children attending school, we must speak of it under the three heads into which its operation may be divided. There is, first, the direct influence of compulsion. This is exerted over parents who are indifferent of the moral and intellectual welfare of their children, who are very eager to obtain what advantage they can from their children's earnings, but who never look beyond. But, secondly, compulsion exercises an indirect influence. Many parents are apathetic, yield weakly to their children's wish not to go to school... But they are keenly alive to the disgrace of being brought before a Magistrate, the fear of which supplies a stimulus sufficient to make them do their duty in this respect. In addition, the existence of a compulsory law has considerably affected public opinion and has done much to secure a larger school attendance by making people recognise that the State regards them as neglecting their duty, if their children remain uneducated.'

THE CEYLON COMMISSION OF 1905.

With the exception of one or two districts of the Island, little good will be done by any system which does not enforce compulsory attendance. .....Parents, throughout a large portion of the

Island, exercise very little control over their children, and will leave them to do as they like in the matter of school attendance. The result is that, where there is no compulsion, boys attend very irregularly and leave school very early.

THE HON'BLE MR. BUTLER, EDUCATION MEMBER OF THE VICEROY'S COUNCIL.

I hope that those to whom this Bill is referred for consideration will extend towards it that seriousness and earnestness which has marked the speech of the Mover of this Bill..... Ignorance is our enemy; and our prayer is for light to expose and shatter that insidious foe.

THE HON'BLE NAWAB SAIYID MUHAMMAD SAHIB BAHADUR.

The time has come when education should not only be made free but compulsory, for, I respectfully submit that it is the duty of the State to stimulate educational activity among the masses by the introduction of compulsion in some form or other.

THE HON'BLE MR. MAZHARUL HAQUE.

They (Muhammadans) said that they were quite willing to be taxed if the Government would take this matter into their own hands and provide education for the Muhammadan community..... .... Sir, that is the attitude of one important community in this matter, and I have not the least doubt that my brethren of the Hindu community will also come in line with us and cheerfully bear this burden.

THE HON'BLE RAJA PARTAB BAHADUR SINGH OF PARTABGARH.

It is no insignificant matter that the enlightened Government of Bombay has instructed its representative not to oppose this measure at this stage. I trust other Local Governments will give this measure as sympathetic a consideration. .... The Government of India cannot afford to lag behind the Government of His Highness the Gaekwar.

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UTTERANCES OF THE DAY.

Lord Minto On India.

The Freedom of the City of Edinburgh was conferred on April 28 upon the Earl of Minto 'as a mark of the respect and esteem in which he is held in Scotland, and in recognition of his distinguished services to the Empire as Viceroy of India and Governor-General of Canada.'

The Lord Provost, in the course of his speech, said: In 1905, Lord Minto was appointed Viceroy of India, and held that exalted position—the highest under the British Crown—for five years. He has just returned after a record of service which will hold a place in the history of the British Empire. During these five years his Lordship displayed those qualities of wisdom, tact and courage, combined with a knowledge of men and affairs, which enabled him to cope successfully with the problems continually arising in the government of the teeming millions of that vast country, with their endless diversities of creeds, customs, and ideas. It is impossible for me here to attempt to give any description of the gigantic task thus so nobly performed. A writer in the *Edinburgh Review* of October, 1910, gives an interesting and appreciative account of Lord Minto's Viceroyalty, and the questions with which he had to deal. I can only say here that Lord Minto has won the admiration and gratitude of all who love their country—(applause)—and recognise the Imperial mission of our race, and who appreciate the work of the great succession of rulers sent out from these islands. Like the great Proconsuls and Generals of Roman times who returned home from distant parts of the earth and were honoured by their fellow-citizens, Lord Minto has returned after his great Imperial Service; and the least we can do, and we do it with heart-felt earnestness, is to mark our appreciation and gratitude by conferring upon him the highest honour it is in our power to bestow. (Applause.) My Lord, we have on our burgess roll many names of men who have been eminent in public life, names which will endure in history and be held in honour by generations to come, and in our estimation you are well entitled to receive, and we willingly offer to you, a place thereon. May I add that it is with peculiar satisfaction and pride that we hail your Lordship, not only as one whose deeds have earned this position, but as being one of our own people, a Scottish nobleman who has not only

but through his family for long generations, been identified with our city and our fellow-countrymen of the Scottish Border. (Loud applause.)

The burgess ticket, enclosed in a silver casket bearing the City Coat of Arms, and surmounted by a Coronet, was then handed to Lord Minto, who proceeded to sign the burgess roll.

THE EX-VICEROY'S SPEECH.

The Earl of Minto, on rising to reply, was received with loud applause, the company greeting him upstanding. He said:—My Lord Provost, the great honour which you have conferred upon me to-day on behalf of the City of Edinburgh, in your Council-room, and in the presence of this distinguished assemblage, conveys to me the approval of public services I have attempted to render my country, and is all the more valuable to me as a Scotsman, that it emanates from the citizens of the beautiful capital of which all Scotsmen are so justly proud. (Applause,) Ladies and gentlemen, perhaps I have been somewhat fortunate in that the period of my two administrations has been in both cases somewhat exceptionally full of incident. In neither case was I called upon to deal with a state of public affairs which could be fairly called normal. By force of circumstances I have been compelled to take my share in stirring events which have left their mark on the history of Canada, of India, and of the Empire. Soon after I went to Canada, Great Britain was confronted with war in South Africa, and the Dominion took that momentous step of sending troops to the assistance of the armies of the Mother Country which has done so much to weld together the scattered strength of the Empire. (Applause.)

THE INDIAN OUTLOOK.

The story of the last five years in India has been full of incident, as you all know, and has attracted the constant attention of the public at home, and has attracted their most constant watchfulness. I am grateful for the opportunity that enabled me to share in the struggle of those five years, for in these years the justice of many Indian claims was recognised—(hear, hear)—recognition entailing much enlargement and much supervision of administrative machinery, alterations in the old order of things, and changes, great changes in policy, which, like all great changes of that description excited many differences of opinion, and called forth not a little criticism. I am thankful for the share I was able to take in these struggles, in these anxious times, full of quicksands as they were inauguration of reforms which will contribute enormously not only to the peace of the country, but of the strength of that British rule upon which the happiness of India depends. (Applause.) Throughout these trying times I had no stronger or more loyal supporters than the ruling chiefs of India and the great territorial magnates of the land. (Applause.) My Lord Provost, please do not think I wish in any way to minimise the difficulties and dangers of the future. They are evident and plenty. Anarchical plots, though utterly foreign to Indian tradition and utterly distasteful to the great mass of the Indian people, cannot be allowed to gain a foothold amongst the inflammable material committed to our charge. (Hear, hear.) But there are other difficulties to my mind even greater difficulties —industrial questions, economic questions and the direction of the education of the rising generation, education safeguarding the moral as well as the intellectual training of Indian youth. (Hear, hear.) It is upon the solution of these questions, and upon the wise and safe acknowledgment of the great political and social movement that is making itself felt throughout Asia, that the stability of our rule in India will depend; upon that and upon the sympathy of the rulers with the ruled. (Hear, hear.) My Lord Provost, we happily know that the answer to these questions rest very largely within the members of that distinguished Indian Civil Service whose devoted labours and knowledge of the people amongst whom their lot has been cast has already enabled them to do so much splendid and glorious work for the happiness and welfare of their Indian fellow-subjects. And now, my Lord, that I have returned home to the Borders, I can assure you that there is nothing dearer to me than the welcome of my fellow-countrymen, above all of my Scottish fellow-countrymen. (Applause.) I shall never forget the great honour that the citizens of Edinburgh have conferred upon me to-day. The beautiful casket with which they have presented me, I can assure them, will be preserved as an heirloom in my family. (Loud applause.)

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INDIANS OUTSIDE INDIA.

British Indians in the Transvaal.

A correspondence between General Smuts, Union Minister of the Interior, and Mr. Gandhi was published at Johannesburg on April 27 in connection with the withdrawal of the Immigration Restriction Bill announced in the Assembly on the preceding day.

The Minister, while regretting the postponement of legislation, expressed the keen desire of the Government to arrive at a solution. He asked that the question should not be complicated by the continuance of passive resistance.

Mr. Gandhi, in reply, stated that he was willing to persuade the Indians to suspend the passive resistance movement provided that the Government undertake to introduce a Bill next sessions, repealing the Registration Act of 1907, and ensuring legal equality as regards immigration into the Transvaal, maintaining existing rights and settling other points, including the registration of passive resisters, and if in the meantime it would grant certain concessions regarding the registration of individual passive resisters under the Act of 1908.

General Smuts's reply is a substantial acceptance of the proposed terms, which invclve the introduction of a Bill similar in principle to the Bill just withdrawn and the exclusion of Asiatics by differential administration in the application of the language test. While giving the assurance asked for with reservations, he expressed the hope that by approaching the question, in a conciliatory manner to reach a temporary solution, all concerned would be left free to devote their energies to securing a lasting settlement. The proposed legislation would give legal equality to all immigrants, with differential treatment in the administrative as distinct from a statutory sense. Temporary certificates would be issued to educated Asiatics now in the Transvaal, if passive resistance were suspended. General Smuts added that if Mr. Gandhi could assure him that the Indians would suspend passive resistance he would ask the Governor-General to consider favourably the release of the passive resisters now undergoing sentence.

SUSPENSION OF PASSIVE RESISTANCE.

At a representative meeting of the British Indian community on the Rand which was held at Johannesburg on the evening of the April 28th, a resolution was passed accepting as a 'provisional settlement' the terms contained in the correspondence. The debate, which is described as 'heated,' lasted four hours, and there were five dissentients. The result gives Mr. Gandhi a free hand in the final negotiations. The passive resistance movement is, therefore, suspended, and Indians will no longer court arrest and imprisonment by defiance of the existing Transvaal Immigration Registration laws. It is hoped to embody a permanent settlement in an Immigration Bill to be introduced next sessions. An agreement has been reached as to the main principle of the Bill, but some important points still remain open for discussion. It is possible that General Smuts may, in order to avoid creating fresh difficulties in the other provinces, apply the new Bill to the Transvaal only, leaving existing immigration laws operative elsewhere.

The refusal of the Natal Indians to participate in the Coronation festivities, which has been reported to the Durban Town Council, will now (it is stated) be reconsidered.

The following is the latest information on the subject:—

JOHANNESBURG 23RD MAY.—The Transvaal-Asiatic trouble has been provisionally settled. Mr. Gandhi, interviewed by Reuter's representative, stated that the settlement contemplated the introduction next sessions of legislation, repealing the Asiatic Act of 1907, and restoring the legal equality, as regards immigration. As a set-off to the suspension of passive resistance the Government recognizes the right of passive resisters, numbering ten, to the entire Transvaal by virtue of their education, and reinstates passive resisters who formerly had rights of residence, the Government also releasing the imprisoned passive resisters immediately, and pardoning Mrs. Sodha.

Mr. Louis Botha, interviewed by Reuter's representative, gave details of the Agreement, settling the Asiatic trouble, and said he was greatly gratified thereby. He was sure the Indians would do their part to help the Government to make things as pleasant as possible for them. He fully assured them that the Government entertained no hostility towards them, always remembering that they had determined not to admit any more, except as provided in the Agreement. He hoped the Indians, both in Africa and India, would realize the great difficulty Mr. Smuts had in obtaining the concessions he had already made.

Concerning this compromise on the position of Indians in South Africa, Mr. Polak considers it statesmanlike. The Government has generously accepted the Indians' pledges, which the Asiatic leaders believe will be fulfilled in the spirit as well as in the letter.

Indians now seek the removal of grievances affecting the resident community, such as the ownership of fixed property, disabilities of the gold law, and the location question. Mr. Polak expressed the obligations of Indians to the Imperial and Indian Governments and the British Committee.

Indentured Labour in Natal.

Mr. O'Grady asked the Under Secretary of State for India if he would state what number of indentured Indian coolies were employed in Natal under agreement between that colony and the Government of India; whether the suicide rate among these coolies was equal to 501 per million; if so, whether he would take steps for immediate investigation into its causes; and whether His Majesty's Government would consider the desirability of stopping the exportation of coolies to South Africa, especially in view of the treatment they received there and of the conduct of the Governments of Natal and the Transvaal towards their free kindred.

Mr. Montagu: According to the latest statistics the number of Indian coolies under indenture in Natal was 40,931. The number of suicides amongst these indentured labourers in 1909 was twenty. My Hon. friend will see if he compares these actual figures with his calculation that this is an excellent example of the dangers attendant on the use of percentages, or more accurately permillionages. The treatment of indentured coolies has received the careful attention of the authorities in South Africa and India. It has already been decided that indentured emigration from India to Natal shall cease with effect from July 1 next, on the ground, nor that there has been any general ill-treatment of the coolies in Natal, but that the unsatisfactory position cannot be perpetuated which was created by the divergence between the Indians' and the colonists' standpoints, and the absence of any guarantee that Indians will be accepted as permanent citizens of the South African Union after expiration of their indentures. An announcement in these terms was made in the Indian Legislative Council in January.

Mauritius Indians.

We are informed by a thoroughly reliable Indian resident of Port Louis in Mauritius that touts, called sirdars, are coming to India to recruit labourers for the sugar plantations of that colony from among able-bodied men and women who will be fit for any amount of hard work for the planters. These poor ignorant people will be taken to Mauritius as free passengers and on arrival at the port asked to sign contracts of service, in default of which they are not allowed to land. It is the duty of our educated countrymen to be on the lookout for the sirdars referred to above, and to prevent people from being inmeshed in their net. The facts should be placed before the labouring population in their naked reality, so that the unrealisable hopes held out to them by the interested touts may not lure them into the inhospitable foreign land where they will be no better than chattels and goods. Further, it should be explained to them that if they want profitable occupation they can get any amount of it in India itself in centres where there are large factory industries. The demand of the latter for labour is so considerable, the supply is so inadequate, and the wages offered are so good, that by a judicious organisation of inland emigration the congestion of any rural area can be relieved without a single man or woman having to leave the country. Here is a field of work for patriots where there is plenty to do to the best advantage of our ignorant, poor and helpless countrymen.

Government's Emigration Policy.

In the House of Lords, the Duke of Marlborough recently called attention to the unanimous resolution of the Imperial Conference of 1907, in favour of encouraging British emigration to the Colonies rather than to foreign countries and asked what steps were being taken in this connection.

Lord Lucas, Under Secretary for the Colonies, said the Government's policy was generally to encourage emigration to the Colonies. Regarding the alternative—namely, emigration subsidised and organised by the State that was not the Government's policy. It was not requested by the Dominions. His Lordship cited the Emigration statistics, and said he thought it would be difficult to devise means for increasing the present natural flow but the question was coming up at the Imperial Conference. If proposals for closer communication and co-operation between ourselves and the Dominions on the lines he had indicated were brought forward, the Government would do everything to meet the wishes of the Dominions.

Lord Selborne said he did not think the Imperial Government had carried out the spirit of the resolution. The Imperial Government must supply

driving power between the meetings of Conferences. His colonial experience had impressed him with the lost opportunities of the Imperial Government with respect to organising emigration, whatever Party was in power.

Indians in Australia.

The Secretary of the Austral-Indian Society, Melbourne, has addressed a letter to the Indian National Congress detailing the grievances of Indian residents in Australia. The Society includes Indians of all castes and creeds. A deputation from the Society lately waited upon the Minister for External Affairs of the Commonwealth Parliament of Australia and represented that two Indians who had lived in Australia for a number of years prior to the passing of the Immigration Restriction Acts of 1901-5 had gone on a visit to India and were unable to re-enter the Commonwealth. They next obtained passports from the Indian authorities to visit Australia and on arrival were detained by the Customs authorities and submitted to a rigorous cross-examination by the Collector. They were allowed to remain on an undertaking being given by the Secretary of the Austral-Indian Society to produce them whenever required by the Collector. The Minister said they would each have to pay a fee of £2, but as the deputation protested against this the two Indians were exempted from payment. Indians who have lived for a number of years in the Commonwealth and who possess property are on the electoral rolls and possess votes for both Houses of Parliament. They are reputable citizens but when they applied to bring their wives over from India the Minister could not see his way to agree to the proposal on any account. The deputation urged their rights as British subjects and contended that the place of the abode of the husband is also that of his wife and children. Whereupon the Minister replied in words to this effect:—"You see, gentlemen, you say you are British subjects but you are not as you are not treated as such in your own country, and how can you expect us to treat you here differently, though we treat you far better, and recognise you as citizens, having given you votes, &c., and treat you as white men and not as you are treated in India." What have the Government of India to say to these remarks? The educational test for immigrants is the reading and writing of fifty words in a European language. Instead of holding the test in English the authorities frequently ask Indians emigrants questions in French and German in order to disqualify them. A leading Indian wanted permission to send for his son from India but was not allowed to do so. Indians are not allowed to send for their wives from India and hence mixed marriages and illegitimate children are common and there is a great deal of immorality. Chinese and Syrians, who are not British subjects, are given much wider latitude than Indians.

Indentured Labour In Jamaica.

Mr. Wedgewood asked the Secretary of State for the Colonies whether the Governor of Jamaica had decided, with the advice of his Privy Council that henceforth the planters who required East Indian coolie labour must pay the whole cost of their introduction and repatriation themselves instead of the burden being thrown on the whole community, including those planters who employed free labour; and whether this change was due to the action or advice of His Majesty's Government.

Mr. Harcourt: The answer to the first part of my hon. friend's question is in the affirmative. The change is not due to my action, but has my approval.

The Indians of South Africa

Helots within the Empire! How they are Treated.

BY H. S. L. POLAK, Editor, *Indian Opinion*.

This book is the first extended and authoritative description of the Indian Colonists of South Africa, the treatment accorded to them by their European fellow-colonists, and their many grievances. The book is devoted to a detailed examination of the disabilities of Indians in Natal, the Transvaal, the Orange River Colony, the Cape Colony, Southern Rhodesia, and the Portuguese Province of Mozambique. To these are added a number of valuable appendices.

Price Re. 1. To Subscribers of the "Review," As. 12.

M. K. GANDHI A GREAT INDIAN

This Sketch describes the early days of Mr. M. K. Gandhi's life, his mission and work in South Africa, his character, his strivings, and his hopes. A perusal of this Sketch, together with the selected speeches and addresses that are appended, gives a peculiar insight into the springs of action that have impelled this remarkable and saintly man to surrender every material thing in life for the sake of an ideal that he ever essays to realise, and will be a source of inspiration to those who understand that statesmanship, moderation, and selflessness are the greatest qualities of a patriot. (*With a portrait of Mr. Gandhi.*)

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FEUDATORY INDIA.

Reforms in Kapurthala.

Among the miracles performed in Kapurthala during the last eighteen months, one may be mentioned. During the minority of the present Maharaja the hospital used to be under the charge of a qualified European doctor appointed by the Superintendent in consultation with the local officials. Surgical instruments and medicines were kept in the hospital, patients were attended to and operations were performed. The same arrangements were continued when the Maharaja came of age. Latterly, Dr. Jagannath, who was for a long time Chief Medical Officer at Jammu, was appointed State physician at Kapurthala and everything went on satisfactorily. One of Mr. French's earliest reforms was the compulsory resignation of Dr. Jagannath. No one has been appointed to succeed him and there is now no qualified doctor in Kapurthala. No surgical cases are attended to because there is no one capable of undertaking them. In every case of illness in the Maharaja's family the Civil Surgeon of Jullundur has to be called in. The State officials have to do the same thing. People have to go to British territory for medical relief. The salary that was paid to Dr. Jagannath has been saved, but the people of Kapurthala have been deprived of medical help. Just now there is plague in Kapurthala and the surrounding district but there is no relief of any kind. That is one phase of the millennium in Kapurthala. While the State has a highly paid Civil servant as Chief Minister it has not got even an Assistant Surgeon and it is apparently no part of the Chief Minister's duty to get one.—*Tribune*.

Reform in the Nizam's Dominions.

We learn that H. H. the Nizam has called upon his Prime Minister Maharajah Sir Kishen Pershad to direct his Advocate-General, Mr. G. Krishnamachari, to submit proposals for a better and more satisfactory working of the Judicial Department probably in keeping with the public opinion expressed in all directions. Mr. Krishnamachari in conjunction with Nawab Nizamath Jung, the Judicial Secretary, has been collecting statistics from the various Courts established in H. H's. Dominions, and has formulated a scheme and submitted it to H. H's. Government for sanction, and there is no doubt that the same will be approved in due time. The scheme will doubtless involve extra expenditure; for it involves the separation of the Judicial from the Executive.

EQUALISATION OF TAXATION IN MANDI.

The Raja of Mandi, where disturbances occurred during the last two years, has issued an order that as the transfer of *sanads* from agriculturists to non-agriculturists in his State had created a most unfair competition, steps were being taken to equalise the burden of taxation by insisting that cash equivalents be paid by non-cultivators in possession of land in lieu of services due and to apply the proceeds of this revenue to the increase of facilities for animal transport in the State, and thus automatically reduce the burden.

Maharaja of Patiala.

H. H. The Maharaja of Patiala left Bombay for England in connection with the All-India Cricket Team.

H. H. the Maharaja of Rewa's Munificence.

H. H. the Maharaja of Rewa has sent a Deputation to Mysore to invite 12 Visishtadwaita Pandits for a Sree Vaishnava Conference in Allahabad. His Highness has contributed several lakhs of rupees to revive Visishtadwaita Philosophy. The Pandits will be provided with an intermediate class railway fare and arrangements for their comforts while travelling and in Allahabad will be made by the Maharaja.

The Bhavnagar State.

With a view to advance the prosperity of the Bhavnagar State, says the *Kathiawar Times*, a special committee has been appointed to tour through the different parts of the State and to gather together the views of the experts relating to its economical, industrial and agricultural condition. This committee has commenced its work allotted to it.

The Infantry of Kapurthala.

Like a good Oriental, the Maharaja of Kapurthala has, to commemorate his taking up the office of the Colonel-in-Chief of his Imperial Service Infantry, increased the pay of the Sepoys and the Non-Commissioned Officers by one rupee a month. The East appreciates such a tangible commemoration but the West cannot understand it.

Religious Education in Kashmir.

The Maharaja of Kashmir in attempting religious instruction in State schools is making an effort to handle the most thorny of all subjects, and many will be interested to know in what manner he proposes to give effect to the idea. It is thus outlined by Rai Bahadur Mitra;—

(1) In all educational institutions the morning work will begin by congregating the boys in one place, but in separate rooms for Hindus, Mahomedans, and Christians, when a teacher of each religion—Hindu for Hindus, Mahomedan for Mahomedans—will preside and a Hymn to the Universal God will be chanted. The teacher will explain the meaning. The boys will, in prayerful attitude and with due reverence, bow their head in the usual manner according to the custom of each religion. All teachers of each religion must join in this congregational prayer in their special rooms.

Can anybody object to such prayers:—"Thou art the Father of all things animate and inanimate; Thou art the Great Sage and Teacher of the Universe and worthy to be adored by all. Wherefore I prostrate before Thee, with humble supplication, and implore Thee, O Adorable Being! for Thy mercy. O Lord! bear with me, even as a father with his son, a friend with his friend, and a lover with his beloved."

Or say:—

"From the Unreal lead me to the Real,
From darkness lead me to light,
From death lead me to immortality."
—*Brihadaranyak Purana*. 1. 3. 28.

Or say:—

I beseech Thee, O merciful God! to grant me, as long as I live, a sound body, a sufficiency of worldly means and an earnest desire to love and to wordship Thee. I have always been and shall ever be Thy servant, and Thou hast been and ever will be my Lord."—*Purana*.

In the Upanishads there are prayers which are acceptable to all.

(1) For Mahomedans the Koran will be used, and the Bible for Christians.

(2) For half an hour in each class a selected moral text-book will be taught.

(3) Teachers who by their example and precept are best able to inculcate religious and moral principles will be rewarded and promoted.

(4) Special prizes and scholarships will be given to pupils who by their conduct show good moral life.

(5) A register will be kept in the schools in which a record will be kept daily about the moral conduct of the boys.

These will be our beginning, and we shall add more unto our programme as time proceeds and circumstances justify.

A Remarkable Woman Ruler.

I understand that the Coronation visit of that remarkable Indian Chief, Her Highness the Begum of Bhopal, is directly due to the encouragement of King George, who was greatly interested in her during his Indian tour as Prince of Wales.

When the Begum was presented to His Majesty at the Indore Durbar, he conferred on her the Insignia of the Grand Commander of the Indian Empire, and she was the first woman in India in receive that honour. On that occasion the Begum appeared before King George with her face entirely hidden behind a *burka* of a light, blue material, while her head was crowned in gold and her small figure draped in a deeper shade of blue—a costume which she is expected to wear at the Coronation ceremony.

This interesting woman is, in a number of ways unique among her sex. Bhopal is the only State in the world where the ruler must always be a woman. In former days, the husbands of the Begums occupied a curiously unimportant position in the State, and were freely changed as the fancy of the ruler or the supposed necessities of her politics happened to require.

The present Begum is the only living woman ruler who was been in action with her own troops. During a pilgrimage to Mecca, she and her bodyguard were attacked by Arabs, whom she repulsed after a bloody encounter.

The State of Bhopal is famed throughout India for its loyalty. At the height of the Mutiny, the Begum of that time had to face her rebel army, which gathered outside her palace and clamoured to be led against the British. The Begum acquiesced, but at nightfall she contrived to disarm the whole of the rebels, to the number of three thousand men.

And long before this, as far back as 1778, Bhopal was the only power in all India which showed itself to be friendly to Great Britain. The Begum's presence at the Coronation will, therefore, be appropriate in the extreme.—*M.A.P.*

The Vaishnavite Reformers of India.

CRITICAL SKETCHES OF
THEIR LIVES AND WRITINGS.
BY T. RAJAGOPALA CHARIAR, M.A., B.L.

CONTENTS:—(1) Nathamuni; (2) Pundarikaksha; (3) Yamunacharya; (4) Sri Ramanujacharya; (5) Sri Vedanta Desika; (6) Manavala Maha Muni and (7) Chaitanya.

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INDUSTRIAL AND COMMERCIAL SECTION.

India's Imports and Exports.

From the Sea-borne Trade and Navigation Accounts of British India for the year ended 31st March, 1911, we learn that the horses imported during the year numbered 11,444, valued at the average price of Rs. 476, against 7,552 imported during the previous year at an average value of Rs. 437 each.

LIQUORS.

The imports of liquors kept pretty much on the same level as regards quantities as those of the preceding year. Ale, beer and porter totalled 42, 42, 771, gallons at an average price of about Re. 1-5 per gallon, against 41, 81, 934 gallons in 1910, averaging about Re. 1-9 per gallon. The imports of spirits were somewhat less than in the previous year. The number of gallons was 15, 24, 005 averaging in price Rs. 6-14 per gallon, against 16,80,790 in 1910, averaging nearly Rs. 6-8 per gallon.

SALT.

The salt imports were a little less than during the previous year, 480,775 tons against 428,448, and the average price per ton Rs. 14-10 against Rs. 14.

TOBACCO.

There has been a great falling off in the tobacco imports. The value of the imports was Rs. 49,14,185, against Rs. 94,82,280 in 1910. There were only 11,06,756lbs. cigarettes imported, against 30,83,746lbs. during the preceding year, which shows that India is taking a grip of cigarette manufacture for her own internal consumption. The customs value of the cigarettes for 1911 averaged Rs. 3-4 per lb.

COAL.

The imports of coal have been decreasing. In 1908-09, 1909-10, and 1910-11, the quantities respectively were 435,399, 406,378 and 322,735 tons. The average price of imported coal during the past year was Rs. 16-12 per ton.

COTTON AND YARN.

The imports of cotton twist and yarn show a considerable falling off during the past three years from 41½ million lbs. in 1908-09 to 32½ millions lbs. in 1910-11. Grey and unbleached piece-goods sail along pretty much on the same level as regards quality since 1908-09, but the imports of white bleached cottons show a considerable progressive increase,, the figures for the past three years being 477,744,049 yds., 493,041,855 and 586,519,294 yds., respectively, the values being Rs. 7,77,69,398, Rs. 7,68,24,757 and Rs. 9,54, 59, 295. This indicates greater purchasing power on the part of those who use the finer fabrics. Coloured, printed and dyed piece goods also show a very satisfactory increase from 472, 483, 248 yds. in 1908-09 to 591, 527, 435 yds in 19010-11.

MOTOR-CARS AND MOTOR CYCLES.

The value of motor-cars and motor-cycles imported, showed an increase from Rs. 43,14, 231 in 1908-09 to Rs. 73,24,420 in 1910-11. The average value of the 3,458 typewritters imported was Rs. 200 each. There were 758 fewer typewriters imported last year than in 1908-99.

MATCHES.

It is a wonder that India does not make more progress in the manufacture of matches. The imports of these indispensable goods continue to grow. There is nothing to prevent swadeshi enterprise from manufacturing all that are required for internal consumption, and yet we spend a sum fast approaching one crore of rupees in bringing matches from foreign countries. I know there are a few match factories in existence in India, but all their production is but a fleabite in comparsion with the quantity consumed. The plant is not an expensive one. There is a great opening here for small capitalists.

SOAP.

Soap is another article which could be easily made in India on a sufficiently large scale to meet all internal requirements, and yet the imports of this article of daily use go on increasing. The imports for last year were 275,243 cwt. against 222,804 in 1908-09. The customs value of the imports works out at nearly As. 2-10 per lb.

UMBRELLA.

The umbrella trade seems to be reviving again after the falling off during the previous year. We imported 1,250,462 against 1,109,249 during 1909-10. The average value of the umbrellas is a little under one rupee each. More attention is being paid to the internal industry as is evidenced by the increase in the value of umbrella fittings—the value of these imports being Rs. 27,70,324 against Rs. 19,27,822 in 1908-09.

LIVING ANIMALS.

Of living animals (unclassified) we exported last year 466,462. These numbers would doubtless include all kinds from small snakes up to large elephants, mostly meant for foreign Zoological gardens, and for sale as pets in the various towns in Europe and America. This is a trade

that goes on increasing. The total value of the animals exported was Rs. 23,21,055 against Rs. 15,86,192 in 1908-09. This works out at an average of almost Rs. 5 per animal.

COCOANUT AND ITS PRODUCTS.

An export which might be largely increased is the cocoanut and its products, especially as there is a growing appreciation of the value of the nut as food. There is a large demand for this commodity. Rs. 79 lakhs' worth of the kernel or copra were exported last year against Rs. 53 lakhs in 1908-09. These figures are still trifling compared with the enormous developments which might easily be made in this industry. Ceylon understands the copra manufacture much better than Bengal.

FISHMAWS AND SHARKFINS.

Fishmaws and sharkfins are now steady articles of export. The quantity of these commodities exported last year was 1,266,329 lbs., almost the same as the figures for 1909-10. The average value of these delicacies was 18 annas per lb., the total value of the exports being Rs. 14,28,129. Sharkfins are bought largely for export to China and are there used for the making of soup. There is a colony of Mughs on the northern shore of the Bay of Bengal whose chief occupation is the catching of sharks for the sake of the fins and tail pieces. The fins are sun-dried and then bagged for export.

LINSEED.

Linseed exports reached 370,552 tons last year against 233,860 tons in 1909-10, and of cotton-seed, which should not require to be exported, we sent out of the country 299,011 tons, at an average price of Rs. 70 per ton, about Rs. 2-8 per maund. Now that modern machinery can convert cotton-seed into flour fit for human use, it is surely high time that these 300,000 tons per annum should be kept inside India and converted into a cheap wholesome food for the people. There are also cotton-seed oil and cotton-seed cake to be taken from the process of manufacture, while the refuse would go to enrich the soil.

TOTAL IMPORTS AND EXPORTS.

The grand totals of the imports and exports are as under :—

	1909-10.	1910-11.
Imports.		
	Rs.	Rs.
Merchandise ...	1,22,64,83,857	1,33,71,10,953
Private Treasure...	37,42,60,735	39,70,32,761
Government Treasure	9,73,999	6,87,802
Total imports ...	1,60,17,18,591	1,73,48,31,516
Exports.		
Merchandise ...	1,87,96,81,876	2,09,22,06,017
Private Treasure...	6,39,38,303	7,11,95,276
Government Treasure	57,100	89,345
Total exports ...	1,94,36,72,279	2,16,34,90,638
Grand total of imports and exports	3,54,53,90,870	3,89,83,22,154

Showing an increase on the total figures of our over-sea trade of 10 per cent. in 1910-11, over those of 1909-10.—*Capital.*

Use of Mechanical Excavators.

Owing to the shortage of labour and hardness of the soil it has been found very difficult to tackle the excavation work on the Upper Chenab Canal by manual labour. The Irrigation Department has, therefore, recently imported two mechanical excavators for work on this Canal. The first of these excavators is being erected on the Chichoki-Malbon section and will shortly be working. Having regard to the shortage of labour in the Punjab, it is believed that the use of these excavators will prove a very profitable investment for the Province. Six of them have been ordered, two for the Upper Chenab, two for Jhelam and two for the Lower Bari Doab Canal. It is hoped that each excavator will do the work of 600 men, and if it were possible to obtain labour, the cost of excavating 1,000 cubic feet of earth on the Upper Chenab Canal would be at least Rs. 10. It is expected that the excavator will do the same amount of work for about Rs. 3, including all charges. There should thus be an important saving in the cost of constructing these canals by the use of mechanical excavators and their purchase represents a distinct advance towards that conservation of energy on which the future prosperity of the Province so largely depends.

White Phosphorus Matches in India.

Viscount Wolmer asked the Under Secretary of State for India whether steps had been taken to secure the adoption by the Indian Legislature of provisions forbidding the manufacture of matches with yellow phosphorus into India or their importation from that country.

Mr. Montagu: The Government of India have informed the Secretary of State of their intention to legislate on the lines of the White Phosphorus Matches Prohibition Act, which prohibits the manufacture, sale and importation of such matches in this country.

The Opium Agreement.

TEXT OF THE CONDITIONS.

A summary of the Opium Agreement was published in our issue of last week: we have since received fuller details from Simla. The Agreement which was signed at Peking on May 9, provides that the arrangements which were entered into between the British and the Chinese Governments in 1907 shall continue for the unexpired portion, seven years of the original period, but subject to the following conditions :—

Article 1.—China during the next seven years shall diminish its production of native opium annually in the same proportion as the annual export of opium from India is diminished.

Article 2.—In view of the fact that China has adopted a rigorous policy for prohibiting the production, transport, and smoking of indigenous opium the British Government agree that export of opium from India shall cease in less than seven years if proof is given in the interval that the production of native opium in China has completely ceased.

Article 3.—The British Government agree that Indian opium shall not be conveyed to any province in China which has effectively suppressed the cultivation and import of indigenous opium. It is stipulated however that the closing of the ports of Canton and Shanghai to the import of Indian opium shall only take effect as a final step for the completion of the above measure.

Article 4.—During the period of the agreement the British Government is permitted to obtain by local enquiries conducted by British officials continuous evidence of the diminution of cultivation in China.

Article 5.—China is submitted to despatch an official to India to watch the opium sale and the packing of opium for export, but without any power of interference.

Article 6.—The British Government consent to the present consolidated import duty being increased from 110 to 350 *taels* a chest, the increase taking effect simultaneously with the imposition of an equivalent excise duty upon indigenous opium in China.

Article 7.—So long as the additional article of the Chefoo Convention is in force we will withdraw all restrictions and all taxation other than the consolidated import duty such as those which were recently imposed in Canton on the wholesale trade in Indian opium. This provision shall not derogate from the force of any laws published or hereafter to be published by China for the suppression of opium smoking and the regulation of retail trade.

Article 8.—During the calendar year 1911, the Government of India will issue export certificates for 30,600 chests reducing the number progressively until the China exports are extinguished in 1917. Each chest thus certificated may be imported into any Treaty Port in China.

Article 9.—The agreement may be revised at any time with the mutual consent of the parties.

Article 10.—The agreement comes into force on the date of its signature and an annexe to the agreement provides that a census shall be taken on that date of the signature of the agreement of all uncertified Indian opium in bond in the Treaty Ports which being in stock in Hongkong is *bona fide* intended for the Chinese market, and all such chests shall be marked with a special label and on payment of the present import duty of 110 *taels* shall be entitled to the same rights and privileges as certificated opium. All chests thus labelled in Hongkong, however, must be removed to a Chinese port within seven days after the signature of the agreement. For two months after the date of the agreement the ports of Shanghai and Canton only shall be open to the import of further uncertificated Indian opium; thereafter all the Treaty Ports of China obtaining the consent of the other Treaty Powers shall be closed to uncertificated opium. The amount of uncertificated opium labelled for China in the Treaty Ports and Hongkong on the date of the agreement along with the amount of the uncertificated opium admitted into Shangai and Canton during the succeeding two months shall be taken in reduction of the Indian exports in 1912, 1913 and 1914, that is to say, in addition to the annual reduction by 5,100 chests; the exports from India to China shall be still further reduced during each of these three years by one-third of the total of uncertificated opium admitted to the privileges described above.

The Chinese Government issued a long and important decree on the 9th May giving effect to the new opium agreement and explicitly ordering that all restrictions and taxation imposed in the province on wholesale opium shall be immediately withdrawn; at the same time an excise duty of 230 *taels* a *picul* has been imposed on indigenous opium in pursuance of Article 7 of the agreement.

The Excise Duty on Cotton Goods.

The Imperial Revenue derived during the financial year 1910-11, from the Excise Duty on Cotton Goods was Rs. 42,57,000. There has been a steady progressive rise each year since 1901-02. The comparative figures are :—

	Rs.
1901-02	17,70,000
1902-03	18,66,000
1903-04	20,77,000
1904-05	23,82,000
1905-06	27,07,000
1906-07	29,00,000
1907-08	34,00,000
1908-09	35,44,000
1909-10	40,06,000
1910-11	42,57,000

If India had had a free hand in working her own fiscal system, these Excise duties would never have been imposed on her own internal cotton industry. The above array of figures would have stood the Indian Cotton Industry in good stead in times of bad trade.

Fiscal Reform for India.

The freedom of Edinburgh was conferred on Lord Minto on April 20th in recognition of his Lordship's services in India and Canada.

In his reply, Lord Minto said he was thankful for the share he had been able to take in the struggles of the last five years, which saw the inauguration of reforms contributing enormously to the peace of country and the strength of British Rule. He pointed out the difficulties to be solved in connection with industrial and economic questions, the direction of education and the safeguarding of the moral and intellectual training of Indian youth. It was upon the solution of these questions and the wise acknowledgment of the great political and social movement throughout Asia that the stability of rule in India depended.

Cultivation of Cotton in India.

In the House of Commons on April 10th, Mr. Barton asked the Under Secretary of State for India : Whether his attention has been drawn to a report on the progress of agriculture in India, in which the Inspector-General of Agriculture in India expresses the opinion that there is no longer any doubt that India can, as it has done in the past, grow very much finer cotton, and also stating that from fairly extensive trials it is now certain that a good class of American cotton can be produced under average circumstances in Sind : and whether, in view of the importance of this matter to Indian agriculture and to the British cotton trade, he will do all in his power to facilitate the removal of the chief obstacle to progress by advising the Indian Government to co-operate with the agricultural department in the creation of an agency in India to buy, gin, and bale long staple cotton.

Mr. Montagu : The British Cotton Growing Association have recently expressed their desire to co-operate with the Bombay Agricultural Department in the establishment of a buying centre in the Sind districts of the Presidency, and their offer has been communicated to the Government of Bombay. The Secretary of State will view with favour any action which can be legitimately taken by that Government to provide the cultivators with a better market for cotton of a superior quality.

CHILD LABOUR IN INDIAN FACTORIES.

Mr. John Ward asked the Under Secretary of State for India if he would state what are the ages at which children were allowed to work in textile factories under the new Indian factory law and in other than textile factories under the existing factory law.

Mr. Montagu : The age limits of children in the new Act, as in the existing Act, are nine to fourteen years, for all classes of factories alike. I will cause a copy of the new Act to be placed in the Library, when it reaches this country.

WOMEN-WORKERS IN INDIAN FACTORIES.

Mr. Barton asked the Under Secretary of State for India whether, as the new Factory Act at present before the Government of India made no difference in the hours of women workers, he proposed to take any steps to secure the same relative improvement for the women as for the men.

Mr. Montagu : Both Sir Hamiton Freer-Smith's Indian Factories Committee and the Labour Commisson reported that as regards day work the conditions of employment in Indian mills were satisfactory. Women were generally employed on piece work, were free to come and go as they pleased, and of their own accord worked less than the statutory eleven hours. Their physique was uniformly excellent. In abolishing night work for women in textile factories and in narrowing the limits within which the day employment of women is permitted the new Act has gone as far as appears to be demanded.

CHOLERA AND DRINKING WATER IN INDIAN FACTORIES.

Mr Barton asked the Under Secretary of State for India whether, seeing that unfiltered drinking water had been a cause of cholera and typhoid, he would endeavour to have it made compulsory on all factory owners in India to supply a reasonable quantity of filtered drinking water to all employees during working hours.

Mr. Montagu : The maintenance of an adequate supply of good drinking water in Indian factories is already secured by rules under the Factory Act by the Local Governments. The Labour Commission found that little, if any, exception could be taken to the arrangements for supplying water ; and that in many factories special attention had been given to the question.

Gold Currency for India.

In connection with the observations of the Hon'ble Sir Vithaldas Thakersey at the last Budget Meeting of the Imperial Legislative Council regarding the introduction of a gold currency into India, and the proposal for the issue of a ten-rupee gold coin which, according to a Simla telegram, seems to be now under consideration, the following observations made by Sir Montagu Cornish Turner, the Chairman of the Chartered Bank of India, Australia and China at the last ordinary meeting of the shareholders on the 29th ultimo, are worthy of note. He said :—

"A remarkable feature in connexion with the trade of India has been the decline in the import of silver and the great increase in the import of gold into India during the past year. In his recent financial speech in Calcutta Sir Guy Fleetwood Wilson referred to this remarkable feature in India's trade requirements, and spoke of the striking economy in the use of rupees. He referred to the fact that whereas during the period from April to December we usually see in years of good trade a large absorption of rupees, in this past year, so far from this being the case, there was actually a return of rupees into the Currency Department, so that the Government of India are in a much stronger financial position as regards silver than otherwise would have been expected ; and as regards the imports of gold, we find that in 1908 the imports of gold bars and gold coin into India amounted to £ 7,000,000, in 1909 to £10,000,000 and in 1910 to £18,000,000, so that the imports of gold coin and gold bars in 1910 exceeded those of the previous year by no less than £8,000,000. Yet we find, from the figures given by the Government, that gold in the Indian currency reserve increased during 1910 only to the extent of £1,300,000 ; so that during 1910 no less than 162·3 millions of gold disappeared into circulation or was hoarded by the natives of India. Then, against that, we find that in 1910 the import of silver into India was less by 15,000,000 oz. than in the previous year, but at the end of 1910 the amount of silver in Bombay in stock had increased by some 13,000,000oz. ; and from this we infer that India in 1910 absorbed less silver to the extent of £2,500,000 than she did in the previous year.

I shall not attempt to put forward any reasons for this striking feature in regard to India's development, if I may say so, in the use of gold, but I did notice myself when I was last in India that it was quite a common thing to see sovereigns used by travellers going through India. Instead of carrying about bags of rupees, you now carry your pocket full of sovereigns. I was told yesterday that at Lahore and Amritsar local pleaders and barristers are now paid in gold instead of rupees ; and I have also heard of a case in which one of our biggest importers, instead of sending rupees, as they usually did in previous years up to the distributing centres where they bought their produce, are now sending sovereigns, and they do so in order to save freight, which shows how very finely things are cut. But there is the fact that gold is now being used and may be still more extensively used in India. What the effect of this will be I do not venture to say, but we most certainly hope that with the development of the use of gold in India the world's output of gold will also increase at the same time. At present I do not think we need have any fears on the subject, because the gold output of the world has steadily increased in the past few years."

Essays on Indian Economics.

BY THE LATE MAHADEV GOVIND RANADE.

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AGRICULTURAL SECTION.

Cocoanut Beetles.

The following leaflet has been issued by Mr. C. A. Barber, Government Botanist :—

Two beetles attack the cocoanut and other palms and cause immense damage to them. One of them is the Rhinoceros beetle known in Tamil as 'Tennam vandu' and 'Chellu' in Malayalam. It is a big black bettle with a horn on the head and bores into the tender leaves and leaf stalks on the crowns. Grown up palms are not so seriously injured as young trees. It lays eggs in dead palm stems or manure pits and the grubs that hatch out feed on the rotting matter and grow very big. These grubs ultimately change into the Rhinoceros beetles.

The other beetle is the red weevil known as 'Sevvandu' in Tamil. It is a smaller insect than the black beetle and can be distinguished by its long curved snout. It lays eggs in the crowns of palms, generally in the wounds made by the Rhinoceros beetle, or by tappers. The grubs which hatch out tunnel into the crown and kill the trees. They pupate in cocoons made of twisted fibres and emerge in about 2 weeks as weevils.

Remedial Measures.—The Rhinoceros beetle though not serious by itself, leads to the attack of the far more dangerous red weevil. It can be easly extracted from trees by means of the barded wire in common use in many places.

After extraction of the beetle, the tunnels of the beetle should be closed with tar and sand, which should also be smeared on wounds made by the tappers. Otherwise the red weevil will be atracted by the wounds and it will not be easy to save the trees when eggs have been laid.

A mixture of fine sand and salt may be applied twice a year to the top of trees between the leaf stalks. This will have the effect of driving the Rhinoceros beetle away.

Trees badly effected by the red weevil will never survive, and should be promptly cut down; the crown should be destroyed along with the grubs, otherwise the grubs will later on change into weevils and attack fresh trees.

In a plantation dead stems should at once be split up and allowed to get dry. They should never be allowed to remain rotting, as they afford convenient breeding places for the Rhinoceros beetle, nor should any rotting matter be allowed to accumulate within the garden.

The notion is prevalent in some places that the grubs of the palm weevil get up the stem from the bottom and the practice of boring a hole across the stem a few feet from the ground, is resorted to. The notion is a mistaken one and the practice of boring holes is extremely dangerous and should be discontinued.

The two pests are interdependent on one another. The Rhinoceros beetle tunnels into healthy crowns and prepares the way for the attack of the weevil. Trees killed by the grubs of the weevil form good breeding grounds for the Rhinoceros beetle. Hence, unless the above precautions are taken a continuous loss of trees by death in an infested garden cannot be prevented.

New Uses of the Windmill Idea.

In the *Millgate Monthly* for March, Mr. J. H. Crabtree describes under the title of "Harnessed to the Wind" a source of energy that costs nothing. He refers to the use of windmills for farming operations such as turnip-crushing and for water storage. There are still more modern uses :—

The rapid strides made in recent years by electricity and electrical appliances afford complete facility for lighting a country house, mansion, church or farm by means of the wind. Lord Kelvin forestalled this possibility in 1881, when he first suggested the application of windmills for charging electric accumulators or storage batteries. And the very principle which he—as Sir William Thompson—then propounded is now being harnessed to practical purposes.

ELECTRIC LIGHT FOR COUNTRY HOUSES.

For a year, at least, a country house near Halesowen has been supplied with electricity from a storage battery operated by a wind turbine 70 feet from the house. The upkeep for the year for lubricating oil, grease, and distilled water amounts to about 10*s*. Near Chichester a country house is supplied with an 18 ft. wind turbine, on a 75 ft. tower, and is used for lighting and pumping. It supplies over thirty lights in the house and provides energy for pumping all water required by the household. The wind turbine is 60 yards from the house, and connected with storage battery by underground cables. Perhaps, one of the most unique applications of wind power is to be seen at Coseley, near Bilston, where, the parish church is lighted and the organ blown by electricity generated by means of the wind. The turbine is erected near the headgear of a worked-out coalmine. Its windwheel is 18 ft. in diameter, and supplies energy for sixty-five lights at the church and vicarage.

Similarly, wind through the medium of the battery is used for churning milk, up-to-date cooking and warming.

Departmental Reviews and Notes.

LITERARY.

THE INSCRIPTIONS OF KING ASOKA.

[By the courtesy of the Cambridge University Press, a Contemporary publishes the following extract from the article, "Indian Inscriptions," by Dr. J. F. Fleet, late Commissioner of the Central and Southern Divisions of Bombay, in the new (11th) Edition of the Encyclopædia Britannica.]

The inscriptional remains of India, as known at present, practically begin with the records of Asoka, the great Maurya king of Northern India, —grandson of that king Chandragupta whose name was written by the Greeks as Sandrokottas, —who reigned 264 to 227 B C. The state of the alphabets, indeed, in the time of Asoka renders it certain that the art of writing must have been practised in India for a long while before his period. From before the time of Asoka we have an inscription on a relic-vase from a stupa or relic-mound at Piprahwa in the north-east corner of the Basti district, United Provinces, which preserves the memory of the slaughtered kinsmen of Buddha, the Sakyas of Kapilavastu according to the subsequent traditional nomenclature.

Of this king Asoka we have now thirty-five different records, some of them in various versions. Amongst them, the most famous ones are the seven pillar-edicts and the fourteen rock-edicts found in various versions, and in a more or less complete state, at different places from Shahbazgarhi in the Yusufzai country in the extreme north-west, to Radhia, Mathra and Rampurwa in the Champaran district, Bengal, at Dhauli in the Cuttack district of Orissa, at Jaugada in the Ganjam district, Madras, at Girnor (Junagadh) in Kathiawar, and even at Sopara in the Thana district, Bombay. These edicts were thus published in conspicuous positions in or near towns, or close to highways frequented by travellers and traders, or in the neighbourhood of sacred places visited by pilgrims, so that they might be freely seen and perused. And the object of them was to proclaim the firm determination of Asoka to govern his realm righteously and kindly in accordance with the duty of pious kings, and with considerateness for even religious beliefs other than the Brahmanical faith which he himself at first professed, and to acquaint his subjects with certain measures that he had taken to that end, and to explain to them how they might co-operate with him in his objects. But, in addition to mentioning certain contemporaneous foreign kings, Antiochus II. (Theos) of Syria, Ptolemy Philadelphus of Egypt, Antigonus Gonatas of Macedonia, Magas of Cyrene, and Alexander II. of Epirus, they yield items of internal history, in detailing some of Asoka's administrative arrangements: in locating the capital of his empire at Pataliputra (Patna), and seats of Viceroys at Ujjeni (Ujjain) and Takhasila (Taxilla); in givining the names of some of the leading peoples of India, particularly the Cholas, the Pandavas, and the Andhras; and in recording the memorable conquest of the Kalinga country, the attendant miseries of which first directed the thoughts of the King to religion and to solicitude for the welfare of all his subjects. Another noteworthy record of Asoka is that notification, containing his last Edict, his dying speech, issued by local officials just after his death, which is extant in various recensions at Sahasram, Runath, and Bairat in Northern India, and at Brahmagiri, Siddapura, and Jatinga-Ramesvara in Mysore. Some three years before the end of his long reign of thirty-seven years Asoka became a convert to Buddhism, and was admitted as an Upasaka or lay-worshipper. Eventually, he formally joined the Buddhist order; and, following a not infrequent custom of ancient Indian kings, he abdicated took the vows of a monk, and withdrew to spend his remaining days in religious retirement in a cave-dwelling on Suvarnagiri (Sungir) one of the hills surrrunding the ancient city of Giriuraja, below Rajagriha (Rajgir), in the Patna district in Behar. And there, about a year later, in his last moments, he delivered the address incorporated in this notification, proclaiming as the only true religion that which had been promulgated by Buddha, and expanding the topic of the last words of that great teacher: "Work out your salvation by diligence!" This record, it may be added, is also of interest because, whereas such of the other known records of Asoka's are dated at all are dated according to the number of years elapsed after his anointment to the sovereignty, it is dated 256 years after the death of Buddha, which event took place in 483 B. C.

EDUCATIONAL.

INDIAN UNIVERSITIES.

Mrs. Besant publishes a statement of the changed conditions which have led to the amalgamation of the proposed University of India and the University scheme formulated by the Hon. Pandit Madan Mohan Malavya and the modifications agreed on the Charter asked for by the powerful group of representative men working with her. The Hon. Pandit's co-workers include all the leading talents necessary for the carrying out of the different branches of work in connection with the University. Their co-operation will render possible the immediate foundation of a residential University which is a crying educational need of the time, with which a theological faculty will also be instituted and controlled by carefully selected representatives of the Sanatana Dharma. His Highness the Maharajah of Benares recenty promised to give as much land as may be necessary for carrying out the scheme and the promoters feel sure that the Maharajah will carry out his promise and thus associate His Highness's name for ever with the first Hindu University. It seems probable that if the leaders of the Hindu and Mahomedan Universities join in the prayer His Majesty the King-Emperor might graciously consent to give one day to Aligarh and another to Benares, on his way to Calcutta to lay the foundation stones of the two Universities. Mrs. Besant further adds that the occasion is unique, the founding of the first two Universities in his Indian Empire by voluntary effort, and His Majesty, so sympathetic and so gracious, may well think it desirable to bind yet more closely to him the hearts of his Hindu and Mussalman subjects by associating himself with the Universities which will add imperishable glory to his reign and be landmarks in the history of India of the first Emperor crowned both in Westminster and Delhi. Such an act of Imperial grace would be most befitting and would ring throughout India awakening passionate gratitude in the hearts of millions.

Modifications of the scheme have been laid before the original signatories and it is hoped that they will not lose any of them by changes. While Mrs. Besant looks after the interests of the scheme in England, the Hon. Pandit will in India enlist the sympathies of the Ruling Princes, rouse popular enthusiasm and collect the necessary funds.

GERMAN EDUCATION.

IN a lecture on "Germany in the Nineteenth Century," delivered at Manchester University (March 10), Prof. Sadler reviewed the history of German education. The first period, 1800-1840 was an era of brilliant revival and of patriotic reconstruction; the second, 1840-70, was an era of reconsideration, chill and darkened by reaction; the third, 1870-1911, had been a period of marvellous advance, administrative consolidation, and bold educational engineering. Prof. Sadler compared German and English problems and ideals during the century, and found that the English emphasis was placed on almost opposite things. He summed up the German primary and secondary educational forces as follows:—

The primary forces in German education were (1) an intense belief in the power of training and of imparted ideas to develop, enlighten, and humanize both mind and character; and (2) a belief, not less intense, in the supreme merit of inner freedom of mind, attained only by painful discipline, but compatible with narrow means, and even with physical restraints and disability. The secondary causes which had given German education its administrative development and its prevailing habit of thought (by no means always to the permanent benefit of the community) were, (1) the political need for a highly developed State organization, military in some essential parts of its structure, and authoritative in its control over social and industrial developments; (2) a presupposition, resulting from this, that the claims of men as men are wholly different from the claims of women as women, both as regards civic obligation and civic privilege; and (3) the fact that Germany has had no self-governing colonies whose political influence has reacted on the methods of government at home, and no widely extended foreign dependencies which have attracted the adventurous and the intractable, while permitting them to retain their civic connexion with the mother country.

TECHNICAL COLLEGE FOR INDIA.

At the annual meeting of the Scientific and Industrial Association of Calcutta on the 15th April the Secretary in his report annouced that Government had approved of the scheme for starting a Technical College and made an yearly grant of five thousand rupees to the Association. Thirty-nine students leave for the West under its auspices this year.

LEGAL.

INDEPENDENCE OF THE COURTS.

Dewan Bahadur R. Ragoonatha Rao writes:—The *Pioneer* in an article headed "Judicial Discipline" has observed that "the only remedy that we can see for insuring the absolute independeuce of the Courts in India is the establishment of a High Court in every Province. With the best of intentions, a local Government may be moved to intervene in the internal discipline of its Judicial Department with untoward results." This is however, impossible. The system which prevailed before the establishment of the High Courts may be re-introduced. It is this—whenever the Government had to deal with private rights and privileges it consulted the Judges of the Sudder Court and obtained its opinion and acted upon it. The Sudder Court itself had the power to issue circular orders which had the force of rulings of the Court and which settled many general doubtfu points of discipline, procedure and even of Law. The Revenue and Magisterial Departments used to be defenders of the people without their vakalat. The Board of Revenue were the Fathers of the people. The Collector who was ever too kind to the people was tolerated and supported to the proper extent by the Board. Its members were old and experienced men known to the people and whom they knew. Indian officers of longstanding and experience used to be trusted and consulted and their opinions respected. To refer a ryot or a subject to Court was not considered efficiency. These should be revived and all the justice which can be done without breaking the law and without interference with others' rights and which is between a subject and Government should be done in the Revenue Department without puting the just party to the necessity of going to Law Courts which means pecuniary loss to private parties.

ENROLMENT OF LEGAL PRACTITIONERS IN N-W P.

Answer by the Hon'ble Mr. Jenkins to the Hon'ble Mr. Sachchidananda Sinha's question: enrolment of legal practitioners in the North-West Frontier Province:—(*a*) All legal practitioners (including barristers) who wish to practice in the North-West Frontier Province are required to take out a license and to pay the following fees:—For a first grade license Rs. 50 and for a second grade license Rs. 25. A license remains in force until the end of the calendar year for which it is granted. On the applications for renewal a fee of Rs. 20 in the case of a first grade license or of Rs. 10 in the case of a second grade license has to be paid. (*b*) Since the foundation of the province on the 9th November, 1901, nineteen applications for authority to practice have been received from barristers, and of these two have been rejected. (*c*) During the same period 325 applications have been made to the Judicial Commissioner for permission to appear in particular cases, and of these twenty have been rejected. (*d*) and (*e*) No maximum number of legal practitioners has been fixed by the Judicial Commissioner either for his own Court or for the Courts subordinate to him. (*f*) The Government of India are not aware that dissatisfaction has been caused either among lawyers (except perhaps those whose applications have been refused) or litigants and the public by the rules regulating the enrolment of legal practitioners in the Courts of the North-West Frontier Province. The local administration has received no complaints from the public that the number of legal practitioners is insufficient. (*g*) The rules in force in the Judicial Commissioners' Courts in other provinces vary considerably. The Hon'ble Member will gather, therefore, that it is not practicable to reply to this question in its present form.

AN IMPORTANT CASE.

About two years ago Mr. Mathuradas Ramchand, a pleader of Hyderabad, Sind, filed a suit against the Secretary of State in respect of his ejectment at Karachi Cantonment Station, N. W. Railway, from a second class compartment labelled "Reserved for Europeans." The suit was dismissed by Mr. Pratt, Judicial Commissioner's of Sind, on the ground that it did not lie against the Secretary of States. On an appeal filed by Mr. Mathuradas, two other Judges of the Judicial Commissioner's Court have held that the suit can lie against the Secretary of State. Mr. Mathuradas will now press his claims, which means a clear and final decision of issue whether or not railway companies can reserve accommodation for Europeans to the exclusion of Indians from certain compartments.

MEDICAL.

THE MEDICAL SERVICE OF BRITISH INDIA AND OF NATIVE STATES.

Mr. Kelly asked the Under Secretary of State for India: What is the rate of pay of the medical officers in the superior grades of the medical service of British India and the Native States respectively; whether the work of the latter officials has given entire satisfaction to their governments and to the people of these States; whether the system of filling the higher grades of the service in British India is more costly than in the Native States; on what grounds the more expensive system is maintained; whether he proposes to give effect to the recommendations of the Indian National Congress on this subject: and, if not, for what reasons.

Mr. Montagu: I have nothing to add to the replies already given to similar questions.

MILITARY ASSISTANT SURGEONS.

Mr. Kelly asked the Under Secretary of State for India: Whether the cost of entire education, board, and residence of students for the military assistant surgeon's grade is defrayed by the Government; whether the qualification such students get after four years' training is registerable under the Medical Act of 1858; what is the number of such students undergoing training annually; what is the charge on the revenue of India; whether he is aware that there are Indian doctors with registerable university qualifications who would accept these posts; on what grounds is the present system of recruiting the military assistant surgeon's grade still continued, involving as it does the expense of the education of the candidates; and what steps he proposes to take to remedy the system.

Mr. Montagu: Students for the military assistant surgeon's grade are trained for four years, at the expense of Government. The qualifications which they obtain are not as a rule registerable in the United Kingdom. The number of such students and the cost of their training, cannot be stated without reference to India. No charge of the system of recruiting the Indian subordinate military medical service is under contemplation.

A FALLACY ABOUT COFFEE.

In looking about for an explanation of the recent cases of poisoning at Dalkeith, in which the poison was conveyed through drinking. The suggestion has been made and widely circulated that there is a certain coffee-bean which in given circumstances throws off a deadly poison. This information will come as a surprise to all toxicologists. We know of no such coffee-bean, and we very much doubt its existence.

It is a great pity that newspapers cannot guard themselves against such statements. The confidence of the public is thereby seriously disturbed and a needless fear is sown in their minds. Apart from scientific investigation, the evidence of experience is completely opposed to the notion that sometimes coffee-beans are met with which give off a deadly poison. If coffee contained a volatile poison at all in the sense that the original disseminator of this scare probably had in his mind, it would be thrown off obviously in the roasting. As is well known, a strong infusion of coffee has proved most useful to counteract the effect of poisons, and its use is particularly enjoined when an overdose of a narcotic—for example, morphia—has been taken.

Coffee, in common with most articles of food, may disagree with some people, who soon find that fact out and take care to exclude it from their dietary. But it is innocence of poison, and to a great number of people is an undoubted boon. Such people may continue to enjoy their favourite beverage without the slightest fear that for some mysterious reason Nature makes some of the beans poisonous. The widespread publication of the fallacy has been most unfair to the public, besides constituting an obvious injustice to the coffee trade.—*Lancet.*

MALARIA AND MOSQUITO BITES.

Mosquito bites must be avoided by the intelligent use of mosqoito curtains, if circumstances, permit: otherwise, healthier localities must be sought for. They take an important part in the dissemination of Malarial fever and Elephantiasis. There are 2 genera or varieties of Mosquitoes, Anopheles and Culex. The former cause Malarias while the latter produce Elephantiasis. Anopheles do not seem to fly further than from $\frac{1}{4}$ $\frac{1}{2}$ a mile. So, if a town is troubled by Mosquitoes, travelling officials may pitch their tents in a place $\frac{1}{4}$ to $\frac{1}{2}$ a mile farther off from the town. They bite persons suffering from Malaria and Elephantiasis, suck their blood and with it the causative agents, the Malarial *parasites* (Plasmodium Malariæ) and blood worm (Filaria Sanguinis Hominis Nocturna.) These *parasites* undergo development within the stomach walls of the Mosquitoes. If they bite other healthy persons, they inject into their blood those matured parasites. In this way Malaria and Elephantiasis are propagated.

SCIENCE.

PROF. J. C. BOSE ON PLANT LIFE.

In the course of his presidential address on the Place of Science in Literature, before the literary conference at Meimensingh Professor J. C. Bose pointed out that the present tendency of the West was to an undue specialization in almost all branches of learning,—a tendency which was apt, he thought, to make us lose sight of the forest for the trees. This, he went on to say, had never been the method of Indian thought, which had always, on the contrary, aimed at the unification of knowledge. Both the poet and the scientific enquirer were seeking, in their different ways, to lift the veil from the mystery beyond. The poet, ignoring the need of rigid proof, has to use the language of imagery. The burden of his song is a perpetual "As if." The scientific enquirer, on the other hand, has to practise constant restraint, in order to guard himself against self-deception. Even so, however, he, like the poet, comes in his turn to the regions of light invisible. To him also the opaque becomes the transparent, and force and matter tend to lose their mutual distinctiveness and are fused in one. It is here, on the threshold of this realm of wonder, that he may drop for a moment his accustomed self-repression, and exclaim in exultation "Not 'as if'—but the thing itself!" In illustration of this sense of wonder which links together poetry and science the lecturer would allude briefly to a few matters that fell within the purview of his own little corner in the great universe of knowledge, that of light invisible and of life unvoiced. Could anything appeal more to the imagination than the fact that we can detect the internal molecular structure of an opaque body by means of light that is itself invisible? Could anything be more unexpected than to find that a sphere of China clay condenses invisible light more perfectly than a sphere of glass condenses the visible, that in fact the refractive power of this clay to electric radiation is at least as great as that of the most costly diamond to light? From amongst the innumerable octaves of light, there is only one octave with power to excite the human eye. In reality, we stand in the midst of a luminous ocean almost blind! The little that we can see is as nothing compared with the vastness of that which we cannot.

Turning to what he had called 'unvoiced life', the lecturer inquired whether there was any relation between our own life and that of the vegetable world. Opinion on this point had in the past been somewhat indefinite. The matter could only be settled by having recourse to the plant itself, and inducing it to make the record of its own life-history. In this script, the hand of man should play no part. The plant itself, aided only by the writing-lever, should make its own record. For man too often is misled by his own preconceptions. Amongst the problems to be worked out by these plant-autographs was the question whether the plant is or is not responsive to the blows that fall upon it from outside. If it is, then how long does it take to perceive any given blow? Does this perception interval fluctuate or not in accordance with external conditions? Again, does the effect of the external blow reach the interior of the plant by some agency more or less analogous to a nerve? At what speed, if so, does this nervous impulse travel? What are the circumstances that enhance, and what that retard, the rate of such transmission? Is there any resemblance between nervous impluses in the plant and in the animal? In the animal we have the spontaneous movements of the heart. Is there in the plant, any similarly-throbbing tissue? What is the meaning of spontaneity? And lastly, will the plant like the animal, in the supreme moment of the shock of death, give us any unmistakeable signal of the crisis, and after it cease from all activity? Answers to these questions, and others like them, were only possible, said the speaker, if instruments could be invented which might enable the plant, to write down its own statement with unimpugnable accuracy. In the course of ten year's effort such facilities had, he was happy to say, been successfully devised. And these instruments of precision, it might gratify the audience to know, had been constructed entirely in India, by Indian workmen and mechanicians. They were now able, in the Physics Laboratory in Calcutta, to put a plant inside the cover of the recorder, and leave it to be periodically excited, to record its own answer, to recover in its own time and again to be subjected automatically to the recurring shock. Night and day, season after season, this process could go on, and all that was left for the investigator to do was to read the long roll of the plant's own script. Even the dreams of poetry could hardly reach the wonder of the story thus told by the voiceless life of the plant world.

PERSONAL.

THE LATE HON. R. B. G. V. JOSHI.

It is our calamitous misfortune to have to announce this week the death of Hon. Rao Bahadur Ganesh Vyenkatesh Joshi, an elected Member of the Bombay Legislative Coudcil.

Mr. Joshi was born in 1849 at Miraj. He was educated at Kolhapur and completed his collegiate career in the Elphinstone College by becoming a gradute in Arts. Some time afterwards he entered Government service in the Educational Department and rose sheerly by his eminence as a teacher to high position. He was for sometime acting Head Master of the Poona High School. As a teacher and as a Head Master he left an indelible impression upon his colleagnes and pupils. He was a living store of information on various subjects, and his proficiency as a teacher may be gauged from the fact recorded by many of his students that he made so dry a subject as Geography as interesting as lessons in the most emotional and appealing poetry. He was a rigid and strict disciplinarian, yet withal he won for himself the love as well as the respect of the pupils that came under him.

To the public at large, especially in the Maharashtra, much interest attaches to Mr. Joshi's activities as a politician and publicist rather than a school-master. It is true that only after his retirement from Government service could Mr. Joshi take active part in public life. But even during his official career he accumulated immense interest in public questions by his minute and detailed studies. From the early years of his life Mr. Joshi had a charm for facts and figures and in later years possessed the fully developed statistical instinct. He carefully studied the several public and administrative questions as they cropped up, in all their aspects. He had made a special study of the Land Revenue questions and those who have read the long letters on revenue questions that appeared in the *Times of India*, studded with facts and figures and initialled 'G. V. J.' will have marked the remarkable grip with which he manipulated and mastered the subject. If he was a specialist on the Land Revenue question he was not less an adept in the various other departments of administration. His chief feature was the great delight that he felt in statistics. In his "New Spirit in India" Mr. Nevinson wrote of Mr. Joshi that "from his mouth statistics flowed like water from a fountain." He thus describes his study-room :—"On book-shelves round the walls, and heaped upon the floor and tables were hundreds of volumes and pamphlets crammed with figures. It seemed as if the owner had collected every book and essay ever written upon the economics of India, and year by year had filtered them into his mind. He had the instinct for averages which I take to be the economist's instinct. He thought of women and children in terms of addition ; he saw men as columns walking. He watched the rising and falling curves of revenue, expenditure and population as others watch the curves of beauty. Any line of figures was welcome to his spirit, and though he had made his living by teaching little Indians to read "Robinson Crusoe," his chief study seemed to be in the scripture called the "Statistical Abstract relating to British India." Upon this careful piece of literature he meditated day and night ; or if his mind required a change he relaxed it on theology." Statistics were to Mr. Joshi, so pleasing as a poem. He felt, says Mr. Nevinson, a splendour and æsthetic satisfaction in meditating on the large figures possessing epic grandeur, like those of the population of India. The passage in the Statistical Abstract headed "Finance" he enjoyed with "the most delicate appreciation of style." Endowed with such a love for statistics, a retentive memory and austere habits of study, Mr. Joshi could handle almost every problem of administration in India with the ease and intelligence of a trained master.—*The Mahratta.*

THE LATE REV. JOHN PAGE HOPPS.

Our foreign exchanges bring us the sad news of Rev. John Page Hopps's death. By his death the Unitarian ministry loses one of the most powerful exponents of the Unitarian faith and a most popular preacher, and the Brahmo Samaj and India, a genuine friend and well-wisher. He passed away in his seventy-seventh year on Thursday, April 6th. A finished writer and no mean thinker he has left the stamp of his personality on the Unitarian literature of the day. He has taken great interest in the *Indian Review* to which he was one of its valued contributors. His latest contribution on the "Sorrows and Joys of Evolution" that appeared in the February number of the *Review* was valued high by our readers. To give an idea of the influence he exerted, we may mention here that four hundred thousand copies of his statement of "The Unitarian Faith" have been sold till now.

POLITICAL.

THE KING'S CORONATION AND THE IRISH PARTY.

The Irish Parliamentary party's decision to take no part in the Coronation ceremonies or festivities was taken at a meeting of the party held in Committee Room 16 of the House of Commons Mr. John Redmond presiding. Sixty-nine members were present.

The statement which it was unanimously determined to issue on the subject of the Coronation was as follows :—

Ever since the foundation of the United Irish party, under Mr. Parnell's leadership, in 1880, it has been the settled practice and rule of the party to stand aloof from all Royal or Imperial festivities or ceremonies, participation in which might be taken as a proof that Ireland was satisfied with, or acquiesced willingly in, the system of Government under which, since the Union, she has been compiled to live. In accordance with this policy members of the Irish party took no partin the Jubilee of Queen Victoria or in the Coronation of Edward VII. Since the date of these ceremonies circumstances have vastly changed and the cause of Irish liberty, to fighc for which the Irish party was created, is now on the eve of victory. A great majority of the people of Great Britain and the Parliaments and peoples of the self-governing Colonies are friendly to the cause for which the Irish party stands.

In view of these facts, it would be a great source of satisfaction to us if we could, as the representatives of the Irish nation, take our place side by side with representatives of the other great component parts of the Empire at the Coronation of King George.

But with deep regret we are compelled to say that the time has not yet come when we feel free to join with the other representatives of the King's subjects on this great occasion.

We are the representatives of a country still deprived of its consitutional rights and liberties, and in a condition of protest against the system of government under which it is compelled to live and as such we feel we have no proper place at the Coronation of King George, and would lay ourselves open to the gravest misunderstanding by departing, on this occasion, from the settled policy of our party. Entertaining as we do the heartiest good wishes for the King, and joining with the rest of his subjects in the hope that he may have a long and glorious reign, and ardently desiring to dwell in amity and unity with the people of Great Britain and the Empire who, living under happier conditions then existed in our country, will stand round him at the ceremony of his Coronation, we feel bound, as the representatives of a people who are still denied the blessings of self-Government and freedom, to stand apart and await with confident hope the happier day of Irish self-government, now close at hand.

We are sure our people will receive the King on his coming visit to Ireland with the generosity and hospitality which are traditional with the Irish race. And when the day comes that the King will enter the Irish capital to reopen the ancient Parliament of Ireland we believe he will obtain from the Irish people a reception as enthusiastic as ever welcomed a British Monarch in any part of his dominions.

The decision was arrived at only after most prolonged deliberations.

THE INDEPENDENT LABOUR PARTY AND INDIA.

Public opinion in India will emphatically support the following resolution adopted at the Birmingham Conference of the Independent Labour Party at the instance of Mr. Keir Hardie :—

That this Conference declares that the immediate policy of the British Government in India should be guided by ideas of self-government and national reponsibility. To that end it demands that the financial and economical policy of India should be put more under Indian control, and that the Councils recently established should be placed on a more popular banis, add given wider power of discussion and decision.

The Indian Press and Indian public men have made no secret of their conviction that this is the right thing to do, and it must be singularly gratifying to our people to find that it has the support of the Independent Labour Party.

HISTORY AND CURRENT EVENTS.

Portugal had a revolution not long ago. Mexico seems, at the date of writing, to be in the middle of one, as well as Great Britain and Ireland. Europe and America could say we have no constitution. "If you have one, produce it," they might exclaim. That of the United States of America is contained in a sixteen-page pamphlet, purchasable for a few pence. But where is the constitution of "England"? It must be sought in precedents, customs, tacit understandings, much more than in statutes or written law.

GENERAL.

ANGLO-INDIANS.

By agreeing that the Eurasians shall be described in a census return as Anglo-Indians the Government of India have gratified this community at the expense of confusing Indian nomenclature. An Anglo-Indian has hitherto been an Englishman who is residing or has resided in India. The Eurasians have, however, claimed that the name really belongs to them. Lord Curzon in a famous speech, pointed out that the term would lead to confusion and that it was obviously inapplicable to a large section of Eurasians who are of Portuguese descent. Since then Bengal Eurasians have affected the name of "domiciled community," a term which is awkward because it has no adjective. Various names have been tried, such as East Indians, Indo-Britons, Europeans, and statutory natives of India. It is strange it has not occurred to anyone to use the philologists' word—Indo-Europeans. European is very often used and as a rule when in a newspaper a prisoner is described as a European he is a Eurasian.—*The Manchester Guardian.*

A CELEBRATED KASHMIR SHAWL.

Colonel Hendly, C. I. E. the Secretary of the Indian Section of the Exhibition to be held in London during the Festival of Empire, has secured the loan of a celebrated Kashmir shawl in order to show the perfection to which this work could attain. Its history and authenticity are vouched for by no less an authority than his late Highness Raja Sir Amar Singh, the brother of the present Maharaja of Jammu and Kashmir. It was made apparently for presentation to the late King in case his visit to Jammu, when as Prince of Wales he visited India, should extend to Srinagar. The shawl remained in the State Treasury until 1896, when the Durbar ordered the sale of their old shawls. The *Magazine of Art*, in an article on this shawl says "The design is a map of Srinagar, the summer capital of the Kashmir State, drawn to scale showing the Jhelum River running through the City, the Dal Lake, and all the celebrated *baghs* or gardens described in 'Lalla Rookh,' and so well-known to the modern tourist. The work is so minutely fine as almost to create the impression of stamping until the fabric is closely examined. The dyes used are purely vegetable—a distinction now unfortunately rare in even Eastern textile fabrics."

INTEMPERANCE IN THE PUNJAB.

Sir Herbert Roberts asked the Under Secretary of State for India:—Whether his attention has been called to the recent speech of the Lieutenant Governor of the Punjab on the intemperance prevalent in the Central Punjab, especially among the Sikhs; whether he is aware that in the four Sikh districts 194 liquor shops were licensed by the Government in 1909-10; whether this figure represents any reduction of the number licensed in the previous year; and whether any steps will now be taken to reduce substantially the existing facilities for obtaining intoxicating liquors.

Mr. Montagu:—The matter has long engaged the attention of the Local Government. Inquiries made some years ago showed the existence of a widespread habit of illicit distillation in the homes of the people. The number of shops mentioned by my Hon'ble friend is the number licensed in the rural parts of the four Sikh districts. During the last five years the number of shops and the consumption of illicitly distilled liquor have decreased. In the four districts as a whole, the number of shops in 1905-06 was 319 and in 1909-10,269; and the consumption in gallons was 197,322 in 1905-06 and 154,905 in 1909-10. If further inquiries should show that the present number of licensed shops is excessive the Local Government will no doubt take steps to reduce them.

H. H. THE AGA KHAN AND THE DECCAN EDUCATION SOCIETY OF POONA.

We are glad to note that His Highness the Aga Khan gave a donation of Rs. 5,000 to the Deccan Education Society of Poona. It is understood that His Highness intends to induce other Mahomedans to contribute to the funds of the Society. The high-minded and broad spirit, thus displayed, has always characterised the actions of H. H. the Aga Khan and especially the active efforts he made to bring about the Hindu-Mahomedan Conference at Allahabad last December.—*The Subohda Patrika.*

EX-MEMBERS OF COUNCIL.

In reply to Colonel Yate with reference to the proposal to extend to Indian Ex-Members of Council the privilege of retaining the title of Honourable granted to Colonial Members of the Council, Mr. Montagu, Under-Secretary for India, said the case of Indian officials was not analogous and that Lord Morley after full consideration was not prepared to move in the matter.



THEIR IMPERIAL MAJESTIES
KING GEORGE V., EMPEROR OF INDIA.
AND QUEEN MARY, EMPRESS OF INDIA.

Supplement to the "INDIAN REVIEW."

THE INDIAN REVIEW.

A MONTHLY PERIODICAL DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST.

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The Coronation.

BY THE EDITOR.

THE great event of the month—the Coronation of Their Majesties King George and Queen Mary—looked forward to with intense eagerness and joy by the many millions of their Majesties' subjects throughout the British Empire took place on Thursday the 22nd instant amidst scenes of splendour and maginficence, unparallelled in the history of Great Britain. On that day we read that London, the greatest city of the world, the capital of the greatest Empire of ancient or modern times, presented "a unique spectacle of all that wealth, power and pomp, enthusiasm and loyalty, reverence for the past and hope for the future, can combine on an occasion of such solemn significance as the coronation of a mighty monarch". On that day the eyes not only of their numerous subjects but of the whole civilised world were turned to the grand old Abbey of Westminster. There within the historic fane King George and Queen Mary were crowned and Emperor George V., by the Grace of God, of the United Kingdom of Great Britain and Ireland, and of the British Dominions beyond the Seas, King, Defender of the Faith, Emperor of India, ascended the throne of his fathers with all due pomp and circumstance. In the presence of thousands of his subjects of rank and position, of the premiers of his many overseas dominions, of the independent Princes of India and the diverse representatives of all the great Powers of the world, His Majesty King George was consecrated to his high task. The ceremony with which His Majesty was consecrated Sovereign of the Empire is in all essentials the same as that with which Egbert of Wessex and Alfred the Great were consecrated and crowned more than a thousand years ago; but what a contrast in the great heritage that has fallen to King George compared with his predecessor of ancient times! History undoubtedly records instances of the coronation of great monarchs in the past in the East and the West, but "there has hardly been a single sovereign whose rule ever extended over so many continents and so many peoples, to whom so many rulers of the earth owed allegiance as the great King George. The Roman Empire with all its greatness was never half so great in its size or dimensions nor so varied in its composition as the British Empire is to-day. The Empire of the great Caliphs of Islam even in its palmiest days was no bigger than an ordinary province of the British Empire, while the Moghul Empire in India was not even a Pan-Indian Empire. Neither Charlemagne, nor the great Caliph Omar, nor Akbar, nor Asoka, nor Chandragupta ever ruled over such a wide Empire as the British." King George is to-day the Sovereign of one-fourth of the habitable world and of about one-fifth of the world's population and truly of "an Empire over which the sun never sets." That His Majesty is eminently worthy of the great heritage no one will deny. By his early career as sailor, and later on as the heir to the throne it was his peculiar good fortune to travel throughout a considerable portion of the Empire and acquaint himself with the conditions prevailing in all parts of his vast dominions. The keen insight displayed by him and the sympathy that marked the speeches that he delivered from time to time as he travelled through the various parts of his world-wide empire, have earned for him a singular attachment and devotion to his person and to the throne over

which he presides. To King George and to His Royal House, India has always had a unique feeling of reverence and affection. No Indian can think of the *Pax Britannica* without the grateful feeling that it has vouchsafed security of person and property to him, peace and advancement to his country, and roused in his countrymen a feeling of solidarity and high aims and aspirations destined to make his connection with Great Britain proud and memorable. India can never forget the fact that at a time of intense stress and storm, when all voices were crying out for revenge, a great and noble Sovereign won over to her side as if by magic the devotion, reverence and regard of the entire people of the land by her sympathy, "which conquered distance and space" and a Proclamation which has since been regarded as India's *Magna Charta*.

It was in 1857 that Queen Victoria in her ever-memorable Proclamation addressed to the people of India gave her Royal assurance that,

"* * * * * * * we hold ourselves bound to the natives of our Indian territories by the same obligations of duty which bind us to all our other subjects; and those obligations by the blessing of Almighty God, we shall faithfully and conscientiously fulfil. And it is further our will that, so far as may be, our subjects of whatever race or creed be freely and impartially admitted to offices in our service, the duties of which they may be qualified by their education, ability, and integrity, duly to discharge."

King Edward's message to the Princes and people of India on the occasion of the fiftieth anniversary of Queen Victoria's Proclamation, reiterated the promises and pledges contained in his noble mother's Proclamation. He said in the course of the Message :—

"The welfare of India was one of the objects dearest to the heart of Queen Victoria. By me ever since my visit in 1875, the interests of India, its princes and people have been watched with an affectionate solicitude that time cannot weaken. My dear son, the Prince of Wales, and the Princess of Wales returned from their sojourn among you with warm attachment to your land and a true and earnest interest in its well-being and content. These sincere feelings of active sympathy and hope for India on the part of my Royal House and line only represent and they do most truly represent the deep and united will and purpose of the people of this Kingdom."

And His present Majesty renewed these assurances in his Message to his Indian subjects on his accession to the Throne last year, when he said :—

'The prosperity and happiness of My Indian Empire will always be to me of the highest interest and concern, as they were to the late King-Emperor and the Queen-Empress before him,' and again, 'By the wish of His late Majesty, and following His own example I visited India five years ago, accompanied by My Royal Consort. We became personally acquainted with the great Kingdoms known to history, with monuments of a civilization older than our own, with ancient customs and ways of life, with Native Rulers, with the peoples, the cities, towns and villages, throughout those vast Territories. Never can either the vivid impressions or the affectionate associations of that wonderful journey vanish or grow dim.'

But this was not all. In a magnificent speech delivered at the Guildhall, London, in 1906 on his return from his great Empire tour, King George, then Prince of Wales, gave utterance to the remarkable and significant observation :—

"*I cannot help thinking from all I have heard and seen that the task of governing India will be made the easier if we on our part infuse into it a wider element of sympathy. I will venture to predict that to such sympathy there will be an ever-abundant and genuine response*"

Wise, noble and statesmanlike words these, uttered on behalf of India and its people! Is it strange then that on the occasion of the Coronation of the great Sovereign who pleaded for *sympathy* for India, that men of all classes and creeds, rich and poor, have joined in the rejoicings over the auspicious event and prayed for Long Life to the august Emperor and his illustrious Consort?

BEHIND THE SCENES IN THE CORONATION.

By MR. W. T. STEAD.

(*Author of "Her Majesty the Queen," etc.*)

THE Coronation, which from the point of view of Church and State alike is the supreme religious ceremony, is, from another point of view, a great spectacle, the supreme pageant which begins every new reign. Without in the slightest degree reflecting upon the solemn ceremony in the Abbey, I am asked in this article to deal with the Coronation rather as the dramatic representation in the most sublime of all theatres of the marriage between the sovereign and his people. The Coronation in the history of the nation corresponds with a wedding in the history of the individual. As the clergyman puts the ring on the wife's finger, and the husband takes her for better or worse, so the Primate places the crown on the head of the Monarch, who solemnly vows to discharge with all fidelity the obligations which he owes to the nation which has accepted him as its ruler.

REHEARSALS OF THE CEREMONY.

Like all other pageants and dramatic representations, the Coronation requires preparation long in advance of its actual presentation, and the final performance is preceded by many rehearsals, only the last of which is in full dress. Just as in the theatre, so in the Abbey the public is rigidly excluded from participation in these preliminary exercises, yet they are carried out with the most scrupulous care.

Before the last Coronation the whole ceremony in the Abbey was rehearsed from first word to last word by the leading prelates and officials. The king and queen, of course, were absent. They may have had their private rehearsals in Buckingham Palace, but of that I cannot speak. What I do know is that a friend of mine, a General in the British Army who is also a member of the queen's court, was called upon to personate at the final rehearsal his sovereign lord King Edward VII. He was arrayed in the royal robes, girt with all the trappings of royalty, and in his hands were placed the sceptre and the orb. On his brow was placed the crown, while the archbishop solemnly repeated the words of exhortation, prayer and thanksgiving set forth in the Coronation service. He, on his part, made all the vows, oaths and declarations required from the king. As a matter of fact, therefore, as my friend often declares with a laugh, there is still a crowned king of England, for although it was all dress rehearsal he nevertheless performed the whole ceremoney, from Alpha to Omega, which King Edward afterwards went through in the self same place with the self same celebrants.

THE CORONATION COMMITTEE.

Last Coronation was a much more difficult matter to arrange than the present. When Queen Victoria died there were very few who could remember what had taken place when she was crowned. An interval of more than sixty years dimmed the memory of those who were present at her Coronation. Everything had to be worked out afresh. It was very fortunate that at that time Lord Esher was disengaged. He had just resigned the Secretaryship at the Board of Works, and was specially asked to continue the occupation of his post in order to take charge of the arrangements for the Coronation. Although he had a nominal committee with which to confer from first to last it was Lord Esher who arranged everything, decided everything, and directed everything. This is Lord Esher's way. He is a man of great ability, who is never afraid to assume responsibility and who usually tries to reduce the functions of a committee, if not to zero, at least to a point in which it is more ornamental than useful.

The present Secretary of the Board of Work is Sir Schomberg McDonnell, formerly Private Secretary to Lord Salisbury, a man who is in most respects the exact antithesis to Lord Esher. He is an official of officials. He is an honest, upright, industrious and conscientious man, but one who would certainly not deviate a single step, either to the right or to the left, from the well-worn path of precedent. With him are joined others to form what might be called a Coronation Committee. Each member of this committee has his

own work to do. One represents Scotland Yard and looks after the police arrangements, and we have been reminded by the recent reminiscences of Sir Robert Anderson how responsible are the functions of the police on such an occasion, for the Coronation, like a Jubilee, concentrates in one spot so many royal personages that it almost seems to be a challenge to the anarchists and dynamitards of the world to do their worst.

THE EARL MARSHAL.

There is the Duke of Norfolk, who, as hereditary Earl Marshal, is very busy considering questions of precedent and in arranging what might be described as the paraphernalia of the pageant. The church plays the leading part in the ceremony, and has an infinity of detail to look after. Arrangements have to be made for the accommodation of foreign visitors and, in short, everything has to be foreseen and provided for, in order to avoid a hitch which might mar the unity and harmony of the great national and imperial ceremony. Fortunately, there is very little reason to fear that any hitch will arise. The arrangements for the last Coronation were worked out so minutely and were carried out with such ease and regularity that Sir Schomberg McDonnell and his colleagues have very little to do except to take up the minute and detailed record which is left of what was done at the Coronation of King Edward VII., and duplicate it at the Coronation of King George V.

The work of preparing the Abbey for the ceremony was taken in hand early in March. It is necessary to reduce the amount of temporary structural alterations to a minimum and it is one great drawback to the Coronation that it involves closing the Abbey to the public for some months, while workmen are busy with timber, erecting scaffolding and galleries and making arrangements for the great concourse which will be present to witness the crowning of the King.

QUEEN ALEXANDRA AND THE CORONATION.

The only question which has so far arisen, if indeed it can be said actually to have arisen, which might have created some difficulty in the highest circles, was the position of Queen Alexandra at the Coronation. She had been one of the two central figures in the last Coronation, where was she to sit or stand at the new ceremony? It was argued, reasonably, that her position as crowned head rendered it extremely difficult to place her in any of the processions, and it was further pointed out that the presence of the royal widow, sitting apart and alone, would add a sombre element to the celebration, which is not exactly to be desired. Fortunately, the difficulty is not likely to arise, as Queen Alexandra has no intention of appearing at the Abbey on that day. She will remain at Sandringham over the ceremony. It would revive too many painful memories, it would emphasise her widowed and isolated position and would be embarrassing to the young people. She remains in seclusion, with the love and reverence of the nation, but it is not for her to take part in the gay pageant which marks the beginning of a new reign. Apart altogether from those natural feelings which induce Queen Alexandra to remain at home on Coronation Day, there is the customary etiquette of courts which prescribes that those who have been crowned should never attend the coronation of a new sovereign. One who has worn a crown takes precedence of all those upon whose brows the royal circlet has never descended, and as the king and queen who are to be crowned must necessarily take first place, those who have already been through the ordeal of coronation stay away.

THE CITY BANQUET.

The other day the Duke of Norfolk was in the City and some one was condoling with him on the amount of work which he had to get through in connection with the Coronation. He said he had no need to be pitied, for he had practically nothing to do, everything was cut and dried down to the last detail. The Coronation would be an exact reproduction of that of King Edward VII. In this respect the Coronation Committee might with advantage go to school in the City of London, where they have what is practically a Coronation every year, and where the most scrupulous regard is paid to the preservation of unbroken continuity in all the minutiæ of ceremonial. The records of every City banquet and every civic function are preserved with such scrupulous accuracy that any Lord Mayor can at any moment ascertain, not only the menus and the order of the seats, but the quantities of wine consumed, the prices and the names of the vintners from whom they were obtained. The City has records dating back for centuries. and is the great depository in English history for such matters of ceremonial aud festivity. The Court is nowhere compared with the City in all that relates to public festivals or the pageantry of ceremonial.

The only change that is to be made is in the route of the procession. Since Edward VII. was crowned, the great processional way from Buckingham Palace to Charing Cross has been opened out. It is disfigured, however, by the existence of an ugly shored-up house at the end of Cockspur Street. The cost of removing this house is estimated at £150,000. The Westminster Vestry and the London County Council have offered to contribute £100,000 in equal proportions if the Office of Works will contribute the remainder. A compromise was arranged so that the procession will not take the old route through Whitehall Gate.

Many of the leading hotels in London have made extensive structural alterations to accommodate the influx of foreign and especially American visitors. For the milliners, dressmakers, mantle-makers, jewellers, pastry-cooks, confectioners and all manner of those who flourish when society is brisk and are miserable when the season is dull, the Coronation is one of the greatest of all times. Last year, despite the boom in the oveaseas trade, was a bad year for the London season owing to the King's death and the general mourning which it entailed. Let us hope that the expectations of a bumper year in 1911 will be justified.

RELIGIOUS ART IN INDIA AND EUROPE.

BY DR. A. WORSLEY.

IN my *Concept of Monism* this statement appears—"If Asia has earned the title of *The Cradle of Philosophy* in its ideal sense, modern Europe has an equal right to be termed *The Grave*, a grave in which lies buried the idealism of those great philosophic and religious systems of the old world, which have directly influenced, or been accepted by, the materialist Western world."

Many critics have denied this statement, and have asserted that Idealism still lives and flourishes in the religious and philosophical systems of Europe.

No one expects from the exponents of the existent religious systems of Europe the admission that they are purely materialistic, for this would be a gratuitous admission, and would ill befit those with whom it remains a point of honour to defend the claims which they and their predecessors have put forward. Hence, to prove my case it is necessary to seek some coroborration from other fields of learning and culture.

Now, Art offers a fair test of whether Idealism still lives as the dominant influence in our religious systems in the same sense that it permeates and controls the religious thought of Hindustan. For Art is the representation of Thought: and if that thought is worthy of the name, if it is idealistic, then that idealism must find its representation in the religious art of the day.

Before we consider this question let us first agree upon our criteria. Now, Art cannot escape from a certain element of duality any more than can Philosopby or Ethics. We are forced to recognise the subjective as well as the objective side of Art. The latter depends upon the representation being the true image of an external objective reality, and this is the criterion of objective art. Unless the representation is "true to nature", it is bad from this standpoint, and its goodness depends upon how nearly it is, "true to nature." Subjective art, on the other hand, is the representa-

tion of the self within us, of our thought, of Idealism. If we can reproduce our traditionary beliefs, the world within us, in such manner as to satisfy and delight the most educated of our fellow-countrymen, then we have achieved the goal of subjective art. The criterion is whether the world within us is satisfied with our work or not.

Some would deny that purely objective art is worthy of the name of Art. But let this pass for the moment with the observation that such art as that of the photographer is not ranked highly. The reason is at once apparent, for, however well the photographer may satisfy the criterion of objective art, we cannot completely suppress our subjective entity when considering it. We must look at it from our point of view, and our point of view cannot result in a single-eyed perspective. Hence, we can never experience that sense of satisfaction from a photograph that we may experience from a perfect picture. It is also true that, inasmuch as no objective representation can be perfect, we can never contemplate picture or statue that is a purely objective product. For the imperfection of the image is the very measure of the subjective art that has been unconsciously carried into what was* meant to be purely objective. Hence, all art (not being mechanically produced) must fall into some category neither wholly objective nor wholly subjective. If it is very nearly "true to nature," we call it objective; if it is the representation of ideas, belief, traditions, without possessing any necessary counterpart in the objective world, we call it subjective.

Between these two lies the broad *media via* trod by the European artist of to-day. He disclaims vigorously against any mechanical reproduction of external objects being dignified by the name of Art. He claims that all true art is the expression of some subjective sense or emotion. Yet at the same time he will protest against any merit attaching to the almost purely idealistic religious art of Hindustan, and declare that it is "unnatural." Now, if we analyse his position we must either dismiss these claims as founded on prejudice and as being contradictory or we must give them a logical meaning. Let us consider that he contends for both points of view; that Art must at its conception issue from within, but that its idiosyncrasies, exuberances and irrationalities must be vanquished by comparison with objective "reality", so that in the end the result should harmonise with "Nature."

Let us take a simile from two partners in a firm. The junior thinks out a scheme and works it up in the office, but it remains for the senior partner to decide whether it will see the light of day. And just as the influence of the senior partner is paramount in the matter, so must this obligatory concordance with "Nature" ultimately determine the issue in the case of Art, if every subjective idea must pass under the yoke of servitude to objective "reality." From this it follows that Art so conceived must be regarded as objective rather than subjective, notwithstanding some idealistic tendency which has been more or less thoroughly beaten out of it.

It was pointed out very clearly and consequentially by Dr. A. K. Coomaraswamy* that Indian religious art was subjective; that the many-armed multi-headed Brahmas and Sivas of Indian art possessed no objective counterpart, corresponded to nothing in "Nature", and hence struck those who placed the greatest importance upon objective art as bizarre and hideous.

It is because of the idealism dominating the religious life of India that its representation in the domain of art corresponds to nothing in the material world. Their thought is not anthropomorphic; their Gods and Isvaras are not intended to counterfeit men; with them the predominant partner is Idealism, not Materialism; their artists decline to make their ideals pass under the yoke of material similitude. The soul of the people of India stands out in their religious art.

But we can find no counterpart to this in modern Europe. Here religious art is certainly based on tradition, on beliefs once held but now doubted; but its representation takes the shape of likeness to the objective world; the Gods are like men, the Mother of God radiant with that beauty in which man delights; the whole galaxy of Heaven has passed under the yoke of a conquering materialism. It is fatally "true to Nature" as the European conceives it. Yet this triumph of Materialism is a modern development, for if we go back to the time when Christianity was a virile belief we find that religious art had, in those days, an almost purely subjective side; that the Heavens were then built in three tiers, and the countenances of the Gods wore the same far-away look of blissful serenity that we see in the Buddhas.

Hence, I hold that the idealism dominating the religious thought of India finds its representation in an art which is mainly subjective; and for this reason, that Indian religious beliefs are not mere forms and empty shells, but living faiths. On the other hand, the ancient idealism of mediæval Christianity, although tainted throughout with an ineradicable anthropomorphism, produced its share of subjective art. But that the real objectivity of modern European religious art proves that Europe has become materialistic, and that religious faith has come to an end. The traditionary ceremonials may be still observed, but the living faith which could produce works of art bearing no accord with the world of our senses, this has ceased to exist.

The European of to-day demands in works of art a certain element of erotic excitation, over which a veil is drawn just thick enough to save the faces of the *unco guid*.* If, in his religious art, the subjective side is now made subservient to the objective, so that Idealism can only be represented if it conforms to the forms of this material world, is not this in effect the complete destructian of Idealism, is not this the "grave" to which I referred?

But if we hear the reply that religious emblems and even the very Gods themselves have changed with the times, and in accordance with evolutionary theories, we may at least inquire into what they have changed, or what has been substituted therefor?

If this question remains unanswered by the Christian Churches, their silence gives us the final answer.

* As may be imagined for the purpose of this argument.

* "Essays in National Idealism."

* Uncommonly good.

The South African Indians' Struggle.

BY THE EDITOR.

——:o:——

The news that a temporary settlement has been arrived at between the Transvaal Indians and the Government there is confirmed by private letters from Mr. Gandhi. It is a matter for general satisfaction that the Passive Resistance Struggle which went on in South Africa for nearly three years, a struggle which has cost the Indian community a tremendous loss of wealth and business, the heart-break of many women and the dissolution of many homes, is to cease, at any rate, for some months to come. The obnoxious Registration Law of 1907 which branded Indians with the bar sinister of inferiority is to be repealed and the legal equality of Asiatic with European Immigrants is to be restored. This is a victory indeed. But it will be a serious mistake if people in India were to be under the impression that with the settlement of this compromise the Transvaal Indian Struggle is over. The real struggle is yet to commence. General Smuts has to submit his new Immigration Bill either to the Union Parliament in case the proposed legislation is to cover the whole of South Africa or if the legislation is to be purely a Provincial one, to the Transvaal Legislature. When he brings forward the new legislation, the Minister will encounter powerful opposition. We must be also certain that General Smuts will not break faith, and unfortunately for the Transvaal Indians, General Smuts' past performances have not been aboveboard. Secondly, even if the proposed legislation were passed and given effect to, there remain yet the various other grave disabilities under which the Transvaal Indians have been suffering. "The suspension of the passive resistance now agreed upon does not mean that the British Indian community in the Transvaal has obtained redress of all its most serious grievances." Mr. Gandhi in his letter to General Smuts has taken good care to mention:

I need hardly reiterate the statement that whatever befalls the present passive resistance movement, the Indian community will continue to worry him about the many matters in the different Provinces which have from time to time formed the subject of memorials, etc.

The grievances of the Transvaal Indians referred to by Mr. Gandhi are grave. There are still provisions in the statute book excluding British Indians and other Asiatics from (*a*) burgher's rights, (*b*) ownership of landed property, (*c*) residence in towns, except in bazaars or locations set apart for their residence. Indians in the Transvaal cannot own landed property except in bazaars or locations, are harassed in the matter of getting trading licenses and they cannot use the footpaths and tramcars. The Natal Indians have also their tale of woe. The Joint Secretaries of the Natal Indian Congress have only a few weeks ago sent a representation to the Secretary of State for the Colonies. They ask for the confirmation of their existing rights, the right of entry into the Province of the wives and minor children of domiciled Indians, the receiving of certificates of domicile as a matter of right, the removal of the difficulties placed against the Indians by the Dealers' Licenses Act and above all the repeal of the obnoxions tax of £ 3 per annum on every Indian, man, woman and child, who has finished his term of indenture and wishes to pursue a peaceful vocation in Natal. This tax has operated so harshly upon the poor Indians that the memorialists point out that under it men have been persecuted, women's chastity has been at stake, and Indian youths have had their lives blasted.

We have but narrated some of the principal items in the long roll of grievances which the Indians in the Transvaal and in Natal have been suffering from for years past. The compromise recently arrived at touches only the fringe of a great question. The Transvaal Indians have, as it were, obtained only the first foot-hold into the enemy's territory and the real battle is yet to come. The outstanding question, does or does not a British Indian carry his rights of British citizenship wherever the British Flag floats, is the problem awaiting solution. No self-respecting Indian can for a moment tolerate the dictum of the London *Times* that "the very conditions of her rule in India necessitate in practice a wide disparity of treatment between Europeans and Asiatics." The *Times* has the boldness to say:

> The pledge of 1858 was made without a thought for oversea nations hardly born, and certainly without any vision of a future in which they might have a say in its fulfilment. No promise can in equity be held to extend to new conditions which those who made it could not possibly foresee, particularly when it involves others who were no party to the promise. Proclamations meant for India were not meant to bind the Dominions; it is unfair that they should, and it is madness to imagine that they ever will.

Statements of this description are calculated to bring into contempt the fair name of Great Britain and her reputation for justice and fair play. The *Times* is greatly mistaken in supposing for a moment that the Indians in South Africa and the people of India will quietly acquiesce in a policy which is calculated to humiliate the Indian and to make him eternally feel "that his colour debars him from the full privileges of Imperial citizenship." Only a few days ago, the *Times* in referring to the position of Indians in the British colonies observed :—

> "This bar, this racial stigma cuts like a lash and destroys that feeling of brotherhood and comradeship without which our tenure in India is difficult and precarious."

If the racial stigma cuts like a lash as it undoubtedly does, is it likely that millions of self-respecting Indians will tolerate such a situation? The London paper is therefore under a silly delusion when it supposes that "the Indian still understands and respects an order meant to be final." And that "once they realise that the decision is against them they will acquiesce."

We fear that it has not as yet understood the real calibre of Mr. Gandhi and his brave comrades. It has no idea of "the iron in the blood" of these brave Indians. They will not shrink like cowards from the contest and they are determined "to wrest triumph from toil and risk." They have been fighting and will continue to fight with the firm conviction that "it is hard to fail, but it is worse never to have tried to succeed." The Transvaal Indians have by their heroism and splendid self-sacrifice left for India "echoes of glory", but they have also given a sacred "legacy of duty" which the mother country must take up in right earnest.



SAWING.

VETERINARY SURGEON GANDHI—A nasty tusk this! It must be removed. A hard task too!

BOAR—Do it, please. I'm uncomfortable with it.

[LONDON, May, 23.—A telegram received from Johannesburg says: The Transvaal Asiatic trouble has been provisionally settled. Mr. Gandhi, interviewed by Reuter's representative, stated the settlement contemplated the introduction next session of legislation repealing the Asiatic Act of 1907 and restoring legal equality as regards immigration. As a set off to the suspension of passive resistance the Government recognises the right of passive resisters, numbering ten, to enter the Transvaal by virtue of their education and reinstates passive resisters who formerly had rights of residence, the Government, also releasing imprisoned passive resisters immediately and pardoning Mrs. Sodha.]

BY THE COURTESY OF THE "HINDI PUNCH".

Some Ideals of Education.

BY

MISS LILIAN EDGER, M. A.

—:o:—

DURING the last half-century there has been a great impulse given to education in Western countries, and great advances have been made in the methods adopted. To a certain extent this is true of the East also, and in East and West alike much thought is being given to the subject at the present time. Not that there is much, if anything, of newness, either in the method, or in the ideal aimed at; for, we have only to turn to the record of the principles recognised in ancient times in the East, as outlined, for example, in the Laws of Manu, to find how the present is merely, so to speak, recovering the treasures of the past, which had been laid aside, and apparently lost for a time. We must remember, however, that each nation has to gain its own experience in this, as in other matters, and that the same truth is applicable to the different periods in the life of the same nation; so that, even if the advance of the present were no more than a recovery of the past, yet it would be of far greater value to us than that past, because it is distinctively our own. But, in addition to this, there is always a certain colouring due to the peculiar circumstances of any stage in a nation's life; so that it is well for us frequently to revise what is perfectly well-known, in order to see more clearly the special modifications and applications needed at the present.

Broadly speaking, there are two points of view from which the subject may be regarded. One is the wordly point of view; according to that, taking the crudest form of it, that which may be termed the commercial, the main object of education is to enable a youth to earn a good living, to take a good position, to be what the world would call a successful man. It would be instructive, if it were possible, to find out what proportion of parents and youths at the present time, both in the East and in the West, are really influenced primarily by this consideration. It is to be feared that the proportion would be somewhat large if the truth were really known; but worldly interest has an amazing power of concealing itself under somewhat more attractive forms, and probably a much smaller proportion would be prepared to admit that this was really the first consideration to them. Many, however, would probably quite readily admit that their chief motive in desiring a good education is that it enables a man to discharge satisfactorily the duties of his outer life in the world. Though this is a far higher motive, and ought certainly to have some weight, yet we must admit that, though not actually commercial, it is still a distinctly worldly one; and it is under this that the commercial motive so often hides itself.

To one who believes in re-incarnation, with all that it involves, and who has not only a lip-belief in the law of Karma, but an understanding and realisation of its working, the commercial motive can have no weight. For, in the first place, he will know that worldly success and prosperity depend on far other things, and are mainly the result of the actions of past lives; in the second place, which is by far the most important, he will know that worldly prosperity is not in itself desirable; that, while it gives increased opportunities if rightly used, yet in the vast majority of cases it tends to hinder and endanger the well-being and progress of *the man himself*. This was perfectly well recognised in ancient India, when poverty was regarded as a blessing and a glory; it was recognised by Christ and His immediate followers; it has been recognised in all the great religions of the world, and by the saints of all ages, who have ever courted poverty. In India to-day, the recognition is not lost; it still persists in many forms, in the simplicity of the life that is lived by the most cultured Indians, in the respect always shown for a life of asceticism, in the ideal of renunciation of the world which is accepted by all Indians in theory, if not in practice. But it has been to a large extent thrown into the shade by the spirit of materialism, of competition,

by the increased "outwardness" of the life, which seems to be due partly to contact with Western civilisation under peculiarly difficult conditions, partly to the particular phase through which the national life is passing. We may, and should, recognise that every phase through which a nation passes is good, if viewed from the comprehensive standpoint of evolutionary growth; but it will be the best that is possible only if we keep before us those ideals which will counteract the danger of the tendencies of the time being carried to excess. It is through the education of the young that these ideals can be best impressed on the national thought, and this is why it is of especial importance that to-day, when India is passing through a crisis in her national life, we should be most careful as to the methods and ideals of our educational system, and why we should most rigidly guard against the growth of this "commercial" spirit. There are certain characteristics in the present system, however, which tend to foster it, and which we are powerless to change, at least for a long while to come.

The most striking are the examination system in its present form, and the fact that so many appointments are made to depend on the passing of examinations. Of course, a certain standard of education must be reached for one to be able to fill certain posts, and some method of testing is essential; but at present our examinations' test little save *information*, or at best *brain-knowledge*; and for real efficiency we need also faculty, some measure of originality, and culture. The increasing prominence given to technical education, using the term in its widest sense, will to some extent secure the development of faculty, but it will not give that more comprehensive intelligent faculty, which enables the mind to deal with any new matter that may arise, and to take an exhaustive view of a subject in all its bearings. This, the power of acquiring knowledge, is of far more value than any amount of knowledge or technical faculty, and the value of any system of education depends on how far it enables us thus to deal with a new subject, not on the mastery of certain subjects which are prepared for examinations. Nor does technical training, any more than the ordinary intellectual training, develop true originality, or impart culture. Indeed, we meet now-a-days not a few University graduates, both in the East and in the West, who have no claim whatever to culture and cannot even be regarded as well-educated. They have stored up the information necessary for passing their examinations, but that is all.

The remedy for these defects seems to lie in the change of the standpoint, in regarding education no longer from the worldly, but from the spiritual point of view, as indeed it was regarded in ancient India. If we can make this change, then we shall no longer educate our youths for the sake of their getting a good position in the world; the desire that they may discharge well the duties of their outer lives will be only a secondary motive; the primary one will be that their education may enable the divine Self to shine forth more brightly in them. In other words, we shall educate, not for the sake of the temporary vehicles and instruments of the Self, but for the sake of the Self.

Let us see how this change of view and of motive will affect our methods of education. In the first place, the training of the body and the mind will become a far more sacred duty when it is done to enable the Self to manifest more perfectly than when it is done only for the sake of being able to earn a better livelihood; and hence the principles which are being more and more recognised in education even from the lower point of view, will be still more so from the higher. These are the ancient principles that are recognised by all who have any pretension at all to a knowledge of the science of education, one of the chief being that the training should follow the order of the natural development of the different faculties. During the earlier years of a child's life, the body is supple and can easily be trained to obey the mind. This, then, is the best time for physical training, and there are innumerable physical exercises and action-songs, which are no strain on the growing strength, but which train the body to move rhythmically and gracefully, and which are a delight to the child's heart. These will form a fitting preparation for the gymnastic and athletic training of later school and college life. Many of the kindergarten games, easy drawing, brush-work, and modelling serve the same purpose, and also train the perceptive faculties, which are most active in childhood. For more definite training of the perceptions, object-lessons, and the study of Nature, *if carried on with spontaneity and love*, stand foremost, and they also prepare the way for religious training later on, for with many it is through the beauty of Nature that the divine beauty is first seen.

The training of memory, also, should occupy an important place at this stage. Half a century ago, in the West, the memory was over-trained, almost to the exclusion of all other faculties; now the pendulum has swung to the other extreme, and there is a tendency to under-rate the value of the memory. But true education is the balanced development of all the faculties; and thus the learning of passages by heart, even if their meaning is *not fully* understood, is by no means without its value. Through perception and memory combined the first four rules of Arithmetic and a large number of arithmetical tables can readily be mastered.

Training of the reasoning powers is not suited to this stage, for the mind is not sufficiently formed. Probably all experienced teachers will have found that many very clever children whose reasoning powers were developed in very tender years, have shown a great falling off of intelligence later on. No time is really lost in the end by beginning this more definite intellectual training late. No rigid rule can of course be laid down, for in some cases it can be safely begun much earlier than in others; but the general tendency of modern education is to begin it too soon. Whenever it is begun, the chief essential is of course that it should be of the nature of *education*, not of *instruction*. For example, in the teaching of Arithmetic there is no need at this stage to teach "arithmetical rules"; everything can be taught from first principles, and these are assumed to have been already taught through perception and not merely by rote. By the application of first principles to wisely selected problems, the pupil may easily be led to formulate his own rules, and then all that is needed is modification in order to improve his method. This not only draws out his reasoning powers, but it makes the knowledge so thoroughly his own that nothing can shake it. The same principle can be applied throughout to all those subjects which are distinctly related to the logical faculties. It takes longer in the beginning, no doubt, to teach in this way, but the result is so vastly superior to the ordinary method of *instructing and explaining*, that it is well worth the apparent delay, and as a matter of fact, no time really is lost in the end, but rather much is gained. Throughout the whole period of education the great principle to be recognised is that the teacher's function is not so much to teach, as to train the child to learn; but the tendency in modern education is for the teacher to do too much in the way of direct explanation and too little in the way of leading the pupil to the point where illumination comes from within as the result of his own efforts.

This is one important reason why in those who have been well-instructed, there is nevertheless so often a lack of culture and originality; for these depend on the drawing out of the latent inner possibilities, they are the power of responding to the self, and can never be imposed from without. Another reason is that there is not sufficient specialisation and differentiation. All the pupils pass through the same curriculum to a very considerable extent, though of course the allowing of optional subjects makes a certain amount of specialisation possible. But far more is needed; there should be more study of the child, so that each may be trained according to his own special needs. To those who believe in re-incarnation the impor-

tance of this is at once apparent. For, the faculties that are naturally well-developed in a child mark the direction in which the Self is already able to express itself, the faculties in which he is deficient mark the directions in which the vehicles need to be more fully trained; and only a careful study of the child, together with some knowledge of his environment and the circumstances of his life will enable the teacher to judge as to how far it is advisable and possible to strengthen the weak points, and how far he should confine his attention to giving full play to the natural faculties. As a rule, specialisation is confined to the latter; it is far easier to do this, and the result is more showy; but the other, ungrateful as the task often is, is perhaps the more important of the two from the higher point of view. Much insight and wisdom is needed on the part of the teacher to see how these two needs can best be balanced and harmonised. It is evident that it will be impossible to specialise in this way, unless we have a larger number of teachers in proportion to the number of pupils. There are large public schools in some countries where a single teacher will have sole charge of a class of ninety or a hundred pupils. Under such conditions anything of the nature of culture or of true *education* is impossible, even with the most careful classification of the children in the school; the most that can be done is careful instruction, and even that will leave some in the class practically untouched. Probably, with careful classification, the limit of number, in order to secure high efficiency, would be from a dozen to twenty; there are few teachers who are able to *educate* a larger class than that.

A third reason for the frequent lack of culture is that too little attention is paid to artistic education, for it is the development of the artistic faculties far more than the logical which gives real culture. By artistic education, I, of course, do not mean simply the teaching of drawing, painting, music, and so forth; these may, indeed, be taught in such a way that there is no artistic education at all. I mean something far wider and more comprehensive than even the best teaching of these arts; I mean the study of the *inner* side of *every* subject, so far as it is possible, the study of the life as distinguished from the form. To the artist, science is not merely a system of laws working in all departments of Nature, it is a revelation of the divine order and wisdom and beauty; history is not a mere record of events, nor is it even the tracing out of the causes leading to the events; it is the expression of the laws which are guiding-human evolution, and of the ideals which inspire nations and lead them on to greatness; and it impresses the lesson of the national failure and ruin which follows on the degradation of those ideals; the study of literature is not merely the critical study of certain books, it is the awakening of the soul to respond to the soul of the author; for every author who is worthy of the name has caught a glimpse of some eternal truth, of some beautiful and inspiring ideal, he has sensed, if only in one single heart-beat, the divine life that is pulsing all round us; and unless our study of his writings enables us also to catch that glimpse, to sense that life, it is vain and worthless. Study of this kind will awaken and strengthen the purer emotions, will arouse some of the deeper aspirations of the soul, and will thus do much towards the development of character, which is indeed the chief aim of education. It is of little use to develop faculty, to make the body and mind strong and active and responsive, unless at the same time a pure and noble character is built up. For without this, the added power due to development of faculty is only turned to lower uses, and thus defeats the very purpose of education, as it becomes an actual hindrance in the expression of the Self.

Most of what we have dealt with up to this point, therefore, should occupy only the second place in our educational system. First and foremost should stand religious training. We hear a great deal now-a-days about the necessity of giving religious and

moral instruction, of setting apart a definite portion of the school-hours for this purpose, and of having suitable religious text-books for use in schools and colleges. This is all very well as far as it goes, but it does not really go very far. For, religion can never be taught from books, it is a matter not of the mind, but of the heart; and unless the heart can be touched, religious instruction will be merely a formal affair, having little effect on the real life, though it may considerably affect the outside. Yet, it has its place and is necessary. Unless we know and understand the teachings of our own religion, unless we can intellectually perceive their reasonableness and consistency with experience and with science, then sooner or later doubts are certain to arise in the mind; for, as is well-recognised in Eastern philosophy, the characteristic function of the mind is doubt. If the mind doubts, it throws such a glamour over the inner perceptions of the soul, that the heart cannot respond to the true religious impulse. So the intellectual instruction in religion is necessary, and even the competitive religious examinations, which are beginning to become somewhat popular in India now-a-days, much as our deeper religious instincts revolt from the idea, feeling it to be almost a profanation, may have their use. But this is not the end, it is only a means to the end, or rather, it is only a necessary safeguard, to avoid those difficulties which will otherwise hinder the attainment of the end.

There is one side of religious instruction, however, which works directly towards the end we have in view; and that is the teaching of the lives of the heroes and saints, and, above all, of the avataras; and of those stories, with which the Hindu Scriptures abound, which illustrate the depth of the divine love and compassion. It is on this side of religious instruction that the greatest stress should be laid, for it kindles devotion, and the character grows into the likeness of that which the heart loves.

But of far greater importance than direct religious instruction is the religious atmosphere and tone of our schools and colleges; for it has ever been recognised in the East, and is coming to be more and more fully recognised in the West also, that the influence of silent thought is greater than that of any spoken words. This brings us to the real heart of the matter. Improvement in method will help us much; but far more than that is needed, and if the change in the motive of education is to be effected, if the realisation of the ideals we have tried to suggest is to be even approached, we need a very high type of teacher. It is the teachers who make the atmosphere and tone of the school, and their thoughts and aspirations will inevitably be reflected in their pupils. Unless they are men and women of culture, who can respond to the inner side of life, who are inspired by pure and noble ideals, and filled with spiritual aspirations, we cannot hope that our boys and girls will become cultured, refined, and full of religious feeling. It is impossible to over-estimate the importance of this point; the mere personal contact with one of refined and cultured feeling of pure and spiritual life, and of broad and liberal thought, is enough to give an inspiration to the lives of our young people, quite apart from the direct education that is imparted; even the dullest cannot fail to respond to such contact, and to be purified and ennobled thereby. It opens up a higher and purer world of thought into which we can withdraw from time to time, away from the pettiness and sordidness of life in the work-a-day world; nay, it illumines that every-day life itself, and destroys all the pettiness and sordidness by inspiring us with a noble purpose and a high ideal.

We have to-day strayed too far away from the ancient rule, which was that only the Brahmana, in the true sense of the term, only the one who had well-nigh attained the goal of evolution, only he who was beginning to know God, was fit to be a teacher. The conditions of life to-day are such that we cannot altogether enforce this rule; but we can at least strive to inspire our teachers with the highest ideals; beginning with our training colleges, we can see that those who

are training the future teachers, shall be men of the highest and most spiritual type available, and then gradually their influence will spread outwards, as those they have trained and inspired with their own ideals go out into the world. This is the one thing needful; this is what will give the right direction to that upruh of national life which is so noticeable in India to-day; this, and I believe this alone, will ensure that in the centuries immediately before us that national life will develop in truth and purity and spirituality, and that the Indians of the future will be worthy of their great Aryan ancestors.

MAKING MONEY OUT OF MILK.

BY

CATHELYNE SINGH.

TO-DAY in the agriculturally advanced countries of the world, dairying has come to be one of the chief farm industries. Few cultivators there are in these lands who do not devote a portion of their time and talent to it; while a great number give their sole attention to converting milk into cream, icecream, butter, cheese, curds, whey, etc. As an inevitable result, the value of the milk products manufactured annually amounts to crores of rupees.

But in order to make money out of milk, a man is necessitated to study his business as a science, and have a definite reason for everything he does. This the Occidental farmer has learned to do par excellence. Let us take the case of the American dairyman as an instance. To begin with, he takes no chances with his cows. He chooses a breed that will give exactly the kind of milk he wants. He knows that the Jersey and Guernsey breeds have, from generations of rich milkers, inherited the ability to produce milk in which butter fat is exceedingly abundant. If, in addition to richness, he desires the milk to have a yellow colour, he buys a Guernsey. A Holstein is chosen if he proposes to have a large quantity. The milk will not be so rich as that of the Jersey or Guernsey, but it will contain plenty of butter fat to answer all purposes for family use, and the quantity will be large. The Ayrshire also yields a large quantity of lacteal fluid, but not so much as the Holstein. The breed determines the quality of the milk. It cannot be fundamentally modified by feed or other conditions.

The American dairyman, however, does not presume that just because a cow belongs to a standard breed she will be a good milk producer. He scientifically tests every animal before admitting it to his herd, weighing the milk daily and testing it for butter fat. If he finds that the cow does not secrete in her milk sufficient fat to make her pay a good profit over the cost of her feed, he refuses to buy her, no matter how well bred she may be. Even though she may pass muster so far as her yield is concerned, she still must submit to the tuberculin test to discover if she is free from tuberculosis. If she is found to be infected with the dread "white plague," which readily could be transmitted to human beings or other animals through the medium of her milk and its various by-products, she is pronounced positively unfit for the herd.

The cow itself represents one of the three C's necessary for success in the dairy business. The other two are represented by comfort and cleanliness.

In the Occident to-day, cleanliness continues through the entire history of the milk, from the stable to the table. Nothing is so dangerous to the reputation of a dairyman as dirt at any point in the proceedings; for, milk quickly becomes contaminated, and contamination spells bad odour, bad taste, disgust and eventually disease.

The modern cow stable is built with as much care and thought as would be bestowed upon a house intended for human habitation. It is so planned that there is a constant free circulation of air, in order that it may be well ventilated. It is built with a view to keeping the animal warm and comfortable, the side walls and roof being made tight and frost proof. All foul odours are carried off through ventilators

leading to the roof. No sharp currents of air that might cause the animal to chill and catch cold are permitted to enter through unbattened sides, although there is a constant rapid circulation of air kept up to free the stable from all bad smells. Provision is made for the ingress of sunlight—the great destroyer of germs; and for this reason it is recommended that the ridgepole of the barn shall run north and south in order to admit the sunshine both morning and afternoon through its two ends, facing east and west.

The stable, the American dairyman thinks, should be long and narrow, the width accommodating just two rows of cows, who stand facing a feeding alley which extends down the centre. Some, however, make the cow face the sides of the stable, leaving a broad driveway down the middle along which a manure spreader is driven to collect the manure, which is then hauled directly to the field and spread from the wagon, making it necessary to handle it only once. Gutters are arranged to catch and carry off the liquid offal, and it is thus possible to keep the cow stalls constantly in a sanitary, odourless condition. At regular intervals the stalls and gutters are flushed out with some standard disinfectant which finishes the work of cleanliness.

When the cows face a central feeding alley, the modern dairyman removes the manure by means of small cars which hang suspended from a steel track above the gutters. These are so arranged that they automatically empty on the manure spreader, which stands near the stable door.

The floor is made of cement, left somewhat rough, so it will not be slippery when it is wet. A floor of this description perhaps is more expensive than a board floor, but it is permanent, since it never wears out and it may be scrubbed often and will immediately dry off.

The ration of the dairy cow is as carefully studied as that of an invalid in a hospital. It is the business of the dairyman to produce the largest quantity of butter fat at the least expense. This means that his herds must be wisely fed. In America, maize forms the principal item in the cow's food. It has been demonstrated that this cereal produces a greater amount of feed per acre and per rupee than any other crop. The maize seed is carefully selected, tested for germination before being planted, and sown in soil well fertilized with cow manure which is hauled to the field in the winter and immediately spread over the soil, thus assuring the thorough admixture of the fertilizer with the soil. The maize, as a rule, is fed as silage; that is to say, while the stalks are still green and succulent they are cut and put into a silo, where they are preserved in a palatable condition, ready to be dealt out to the cow at any time during the next one or two years or even at a later period. This feed is perfectly safe and gives no bad flavour to the milk or its by-products.

The silo in which the corn is preserved is either round, square or octagonal in shape and is built so as to allow eight square feet of horizontal area for each animal. Thus, to build a silo, it is simply necessary to multiply the number of cows in the herd by the 8 square feet of surface in order to determine the size of the silo. An inch and a half of silage is fed down each day for each cow. This means that, in order to provide winter feeding for say twenty cows, a silo would need to have 160 square feet of horizontal surface. A round silo would need to be about fourteen feet in diameter and about thirty feet deep in order to provide the requisite amount of feed, allowing for the settling of the packed silage.

In America, land is too valuable to permit the dairyman to pasture his cows in summer, since they do not get enough feed per acre to represent the interest on the cost of the land. It is possible to make the same soil yield four or five times as much food in the form of maize, as it will if used as a pasture. Therefore, the cows are fed green crops throughout the summer—oats, cowpeas, clover, millet and maize following each other through the season in the regular ration. This method of keeping the cows out of the pasture and feeding them green cut crops is called "soiling." As a rule, silage is not a practicable ration for summer feeding, since it is likely to ferment and spoil faster than the animals can eat it.

Chemical experts have worked out the fact that a well-nourished cow giving twenty or thirty pounds of milk a day containing one pound of butter fat requires a plentiful supply of protein for the support of her body and for the casein in the milk, as well as a large quantity of carbohydrate and fat to keep her warm and furnish at least part of the materials out of which she will manufacture the butter fat. Starch, sugar and similar compounds are classed as carbohydrates, while the same elements that correspond with the red muscle of raw meat, the white of eggs, and the cheesy part of cheese, are known as protein. The American dairyman has found that a ration of clover and silage is almost perfect, being rich in all the elements necessary for the well-being of the cow and the production of rich milk. The standard ration is 2·06 pounds of protein each day, accompanied by 14 pounds of carbohydrates and fat; and the feeds are combined in such proportions that each cow daily will have these amounts. It is always borne in mind that if a cow is to yield a profitable mess of milk, she must be evenly well fed throughout the year.

The American dairyman spares no expense in order to keep the milk pure. The stable is provided with brushes which are attached to the milking stools; and before the cow is milked she is carefully brushed and cleaned and her udders are washed. In some stables the cow's tail is tied to a ring in the roof in order to keep it from "switching" during the milking process.

The milk pails, before being used, are first rinsed in tepid water, then washed in water so hot that the hand cannot bear it, containing sal soda or some good cleaning compound. Brushes instead of cloths are used in washing the pails, since it is easier to keep them hygienically clean. The milk buckets are then rinsed with boiling water and steamed, if such a thing is possible. If not, then the loose drops of the rinsing water are shaken off and the pails are allowed to dry without wiping them with a cloth. Two or three thicknesses of cheese cloth are used in straining the milk, the pieces being washed and boiled or scalded after each milking. After being strained, the milk is either aerated and cooled and sent to the factory, or it is run through a cream separator.

The work of the dairy has been absolutely revolutionized by the touch of the magic wand of modern mechanical invention. The necessity of filling up the herd with standard bred cows is nothing new to dairymen. Always it has been understood that quantity, as represented by the number of cows, did not necessarily imply the production of more milk, and the wise men of the Orient and Occident have sought to have fewer animals that would yield a larger quantity of milk and require less feeding. But it took centuries for the dairymen to grasp the fact that the pice they were saving in other ways were running away in the form of rupees through loss in handling the milk. This was true in the Occident yesterday, just as it is true in the Orient to-day. The invention of the cream separator solved the whole problem of profitably handling milk, and brought about a revolution in this branch of agricultural industry. Just as the perfected harvesting machine brought independence to the agriculturist, the cream separator has brought independence to the dairyman by simplifying his work, robbing it of its irksome slavery, and increasing the profits many-fold.

In the old days, crude, wasteful, tiresome ways were employed to secure the cream from the milk. Three methods were in vogue. As soon after milking as possible the milk was placed in shallow pans or crocks, from two to four inches deep, allowed to cool quickly to about 60 degrees F., and then left to stand for thirty-six hours, when a layer of rich, yellow cream would rise to the surface; or it was put in four-gallon cans, about twenty inches deep, and 8 inches in diameter, cooled to about 55 degrees F., and left to stand for twenty-four hours; or the milk was diluted until it was about a quarter or half water, the skimmed milk being drawn off from the bottom, leaving only the cream in the cans.

By the first—the shallow pan-method, it is claimed that so much butter fat remained in the skimmed milk that there was an annual loss of butter fat of Rs. 45 for each cow, on

this count alone. There was a further loss, because the skimmed milk, soured in this way, was often tainted and was worth only half as much as sweet skimmed milk. This resulted in a further loss of Rs. 21 a year on each cow, a total loss of Rs. 66.

The deep setting system, likewise, caused considerable waste of butter fat, resulting in a total annual loss per cow of about Rs. 18. When this method was carefully carried on, the skimmed milk contained from one-fifth to two-fifths per cent. of butter fat, and careless cooling greatly increased the loss; while the cream obtained in this way, while fair in quality, as a rule, was thin and contained only from eighteen to twenty per cent. of fat. The most objectionable method of all, however, was the water dilution system. It had three prime disadvantages. First, the water added to the bulk and made it difficult to handle. Second, it spoiled the milk for feeding calves, and by introducing thousands of bacteria, produced putrefaction. This practice resulted in a loss of from Rs. 60 to Rs. 90 per year on each cow.

The cream separator has entirely done away with this loss by extracting practically every globule of butter fat from the milk, down to the thousandth part, which means a total loss of only a little more than a rupee, or, to be exact, of one rupee three annas a year. It will readily be seen that the cream separator has brought about a new epoch in dairying.

The principle of centrifugal force is employed in operating the cream separator. The fat globules in milk are lighter than the medium in which they are contained. The milk is placed in a rapidly revolving bowl. Immediately the heavier particles—that is, the skimmed milk—go toward the outside of the bowl, trying to get away; while the lighter particles—the cream—flow to the center of the bowl. The skimmed milk runs out through openings at the outer edge and the cream flows through an opening in the center. A screw at the top of the bowl regulates the cream outlet in such a manner that thick, thin or medium cream may be separated by a slight adjustment. At the same time all the dirt in the milk is thrown out and held in the dirt container. Indeed, the machine cleans the milk so thoroughly that it is not necessary to strain it before separating it, the best results being obtained when the fresh, warm milk is poured directly into the supply can and run through the separator. Not only is all the solid dirt removed, but the aeration which the milk received in the process destroys any taints which it may have absorbed. Some of the hand machines will skim 250 pounds of milk an hour, while others will handle as much as 800 pounds. Separators run by gasoline engines, or bulls or horses on tread power, naturally do more work than the hand power machines.

The skimmed milk is fed to the calves and other live-stock; so not a particle of value is lost. When the old-fashioned gravity systems were used, the skimmed milk was almost valueless for feeding purposes, because, from standing so long, it became tainted, cold, sour and so diluted that the calf did not relish it. By the use of the cream separator, sweet, untainted, undiluted milk is fed, while still warm from the cow, to calves or chickens; the skimmed milk becoming just as valuable as whole milk if an amount of bran of corn chop (coarsely ground maize) equal to the amount of butter fat taken from it, is added. Under the old system farmers frequently found themselves forced to feed whole milk containing butter fat worth twelve annas and two pice a pound, to young calves, when a separator would have made it possible for them to have fed skimmed milk containing the same amount of bran or corn chop worth an anna a pound. In the old days, moreover, it was not unusual for milk skimmed by the gravity systems to kill calves. It will thus be seen that the profit gained by the use of the separator is not confined alone to the increased amount of butter fat secured by its use. Experts agree that the use of the separator results in a saving per cow of certainly not less than thirty or forty rupees. When it is considered that there are, in America, about 2,00,00,000 of cows whose milk and butter products are valued at Rs. 2,02,50,00,000 annually, it will readily be seen that the saving of from Re. 60,00,00,000 to Rs. 80,00,00,000 a year on them presents a

:ruly ponderous problem. Indeed, the use of :he separator is considered to work such an :conomy that a farmer who owns five cows is ıdvised in all earnestness to sell one of them ınd buy a machine for skimming; since four :ows, if the milk is handled in this way, will :roduce more profit than five where the milk was treated by the old-fashioned methods. Indeed, under the new system a good cow in America is expected to produce an income of ıbout Rs. 260 per annum.

Aside from the increased profits, the use of the :eparator has resulted in the saving of an immense amount of work connected with the handling of milk. It has absolutely eliminated :he carrying of milk to the house, cellar, :pring house or cooling tank. It has done away with the washing and scalding of innumerıble crocks, cans and pans. No longer is it necessary to ice large quantities of milk and then skim off only part of the butter fat. Time was when the milk, after being skimmed, was churned at home by an antiquated dasher-churn. Most of the butter sold in America was produced in the farm dairies by the farmers' wives, and sold, oft-times, for pitifully poor prices. To-day practically no butter is made on the farm. Creameries are dotted all over the land; and they buy all the cream from the farmers, paying more for it than the butter, produced after so much labour, used to bring. Thus, to-day the cows are milked, the milk is poured into the separator without even being strained; and the cream is hauled right off to the creamery where it is sold for twelve annas-and-a-half a pound. All the work is done in an incredibly short time, and the dairyman has more money to his credit than he would have had if he had done all the work himself and by hand. Not only is the butter fat sold to advantage, but the skimmed milk that is left is fed to his animals keeping them in prime condition at an insignificant cost.

THE IMPROVEMENT OF INDIAN AGRICULTURE: Some Lessons from America. By Mrs. Sant Nihal Singh. Price Re. 1. To Subscribers of the "Indian Review," As. 12.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

MORAL EDUCATION IN INDIA.

By

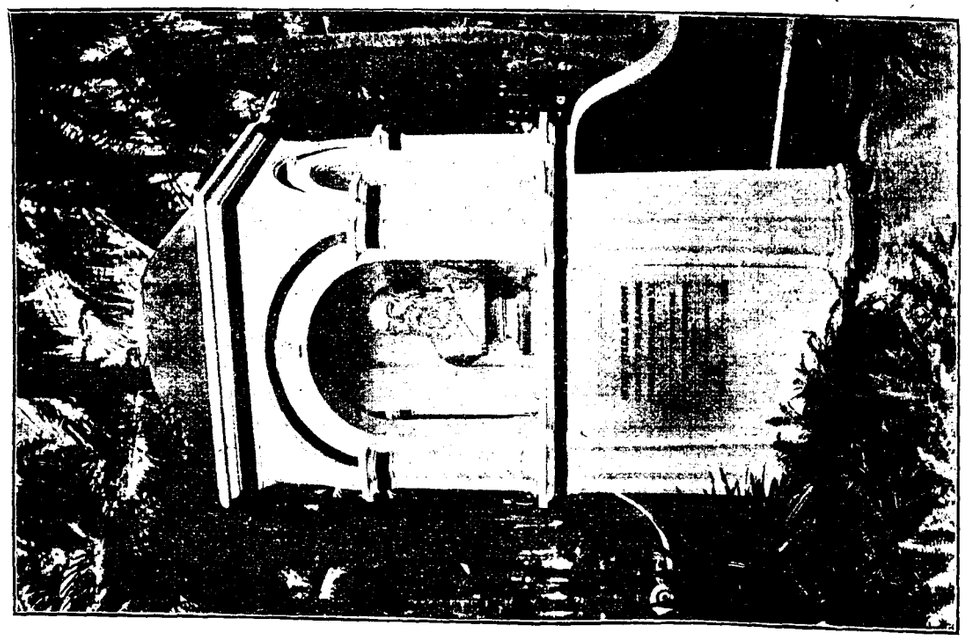
ST. GEORGE LANE FOX PITT.

I GLADLY respond to the invitation of the Editor of the *Indian Review* to give an account to the readers of his Magazine of the Moral Education Movement and the basis on which it rests. This basis is frankly psychological. It is not intended by the use of this word to suggest that there is anything fundamentally new in the methods proposed, or that there is really anything fundamentally different in these methods from what has long been practised, for as a fact all instruction and, indeed, all education whatsoever must of necessity have a psychological basis. All I wish to convey in saying that we propose to adopt a psychological basis is that we are availing ourselves of the modern discoveries (or should I not say re-discoveries) resulting from experimental research into the operation of the laws of mind and mental processes.

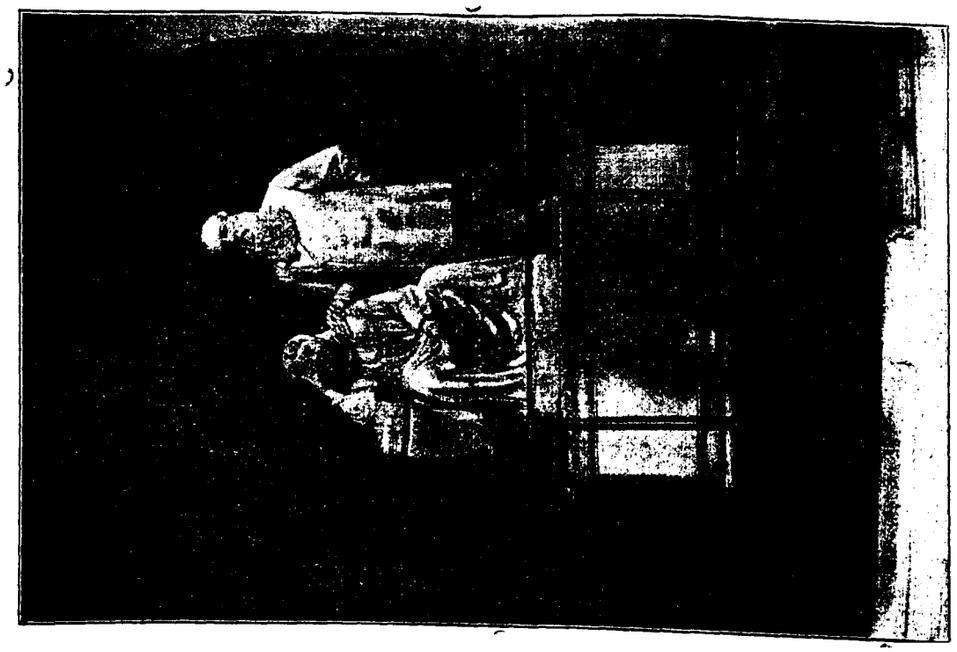
That there is much common ground in all schools of religious and philosophic thought is quite obvious to all who take the trouble to enquire into the subject, even superficially. Thus, we all agree that there are certain human qualities summarised by the words kindness, truthfulness, patience, modesty, courage, self-control and the like, which qualities we all admire and class as virtues. Further, we all agree that it would be better for an individual were he endowed with these qualities rather than such as cruelty, insincerity, greed, vanity, cowardice, or selfishness. As to how far and by what means these qualities can be cultivated and developed, or their development can be repressed, are matters upon which there is no such general agreement; yet it can be safely said that all would welcome a solution of the problems involved therein. Now, it is just here that organised co-operation is needed and it is for this purpose that the Indian Moral Education Society has been projected.

Shortly stated the ideas to which we wish to give currency are as follows:—The child mind

TO FACE PAGE 435.



COLONEL OLCOTT'S MEMORIAL SHRINE.



STATUES OF MADAME BLAVATSKY AND COLONEL OLCOTT.

Supplement to "The Indian Review."

being for the most part in a plastic and receptive condition, is capable of receiving such impressions as will go a great way towards moulding and determining its character throughout its life. These impressions are best conveyed by awakening the natural response, which, in almost every case, lies latent in the child mind. The way to create a deep and lasting impression is by interesting the child so as to call forth the exercise of its imagination and feeling.

By means of stories, examples and illustrations within the scope of the child's intelligence, moral ideas can be presented in an attractive light, so that in course of time a real preference for right thought and action becomes spontaneous and instinctive.

There are, of course, many difficulties in the way. The use of suitable materials; the training of teachers; the overcoming of prejudices; these are all subjects that require careful consideration; but the difficulties are not insuperable; and the advantage to be gained by overcoming them are of inestimable value in determining the future welfare of our kind. In conclusion, let me say that any advice and offers of assistance from those interested would be most cordially welcomed.

THE THEOSOPHICAL SOCIETY.

BY "A FRIEND."

The Theosophical Society looks back over more than thirty years of earnest vigorous work in India. Every step of its career in the ancient motherland has been marked by pioneer efforts, strenuously carried out; and despite difficulties, despite attacks, despite everything that tries to clog the wheel of progress the Society has persevered, knowing that it is answering the unvoiced needs of India, and in that knowledge resting content. In these few pages there is no necessity to recount the difficulties that have beset the way, but rather only to record gladly the work that has been done so lovingly by the Society.

Let us turn to those early pages of Theosophical history which tell of the coming of Mme. H. P. Blavatsky and Col. H. S. Olcott to India. They had but recently founded the Society in New York, and they had turned naturally to India, filled with a longing that would not be denied for the East—for India. H. P. B. knew it to be the home of the profoundest religious experiences ever won by man in his search after God, and of the deepest philosophic reflections upon the origin and destiny of man. All India breathes the wonderful spiritual atmosphere which is its birthright. But when the Founders of the T. S. stepped upon her shores she was fast sacrificing that precious heritage for the brilliant speculations of the then materialistic and sceptical Western thinkers. Thinkers who openly scoffed at all that India held dearest, and India was learning to scoff with them, and to see in the early history of man, not wisdom-guided nations and civilisations, but only blind savagery which was world-wide and transcended by some sections at least in a few brief thousand years to the present civilisation in which the West takes the lead. The West despised the East, the white man scorned the colored man and the colored man reciprocated the feeling right heartily. But H. P. B. and Col. Olcott came in the sacred name of Brotherhood, to make friends with India in the name of the West.

They made it their duty to try and stem the ebbing tide of civilisation and religion in India. It seemed but a desperate chance. Long centuries of turmoil had turned India aside from her pursuit of the Ideal—and only a tired India, wondering how long it would be ere the hour should strike for her, greeted the advent of the T. S. "You can do nothing"—met H. P. B. and the Colonel on every side. They had come seeking life in India and found that they had to give life instead. India's need was so terrible. And so they set to work. They preached, they tacked, they persuaded—day after day they declared the glorious verities of the great Indian religions and besought the people to study them anew—not as dead mummies but as immortal truths. Then they gathered slowly about them men of influence in every part of India, and stately, indeed, is

stood and which has been added to so frequently that now it stands a great commodious place upon the river's edge. In its famous T shaped hall Mrs. Besant has delivered some of her most remarkable lectures. And upon one of its many roofs the residents at Adyar and a few from outside gather at even-tide to listen to the Theosophical leaders expound the ancient wisdom. Behind the bungalow against which the palm tree nestles, stretches a large pillared building —the gift of a far-off Cuban member. In this the now well-known Oriental Library is housed, with Dr. Otto Schrader as its Director. Dr. Schrader is preparing a critical edition and translation of minor Upanishads which will certainly enrich the world's literary treasures. Slowly and steadily under the Director's guidance the Oriental Library is fast becoming one of the finest in the world, and many of India's precious but neglected manuscripts find honored places on its shelves, till such time as they can be fully dealt with and in translation made available to a wider public. In an adjoining room the Western section of the Library grows so rapidly that the President is wondering how she might plan for another and vaster building that for years will permit of the rapid expansion that goes on.

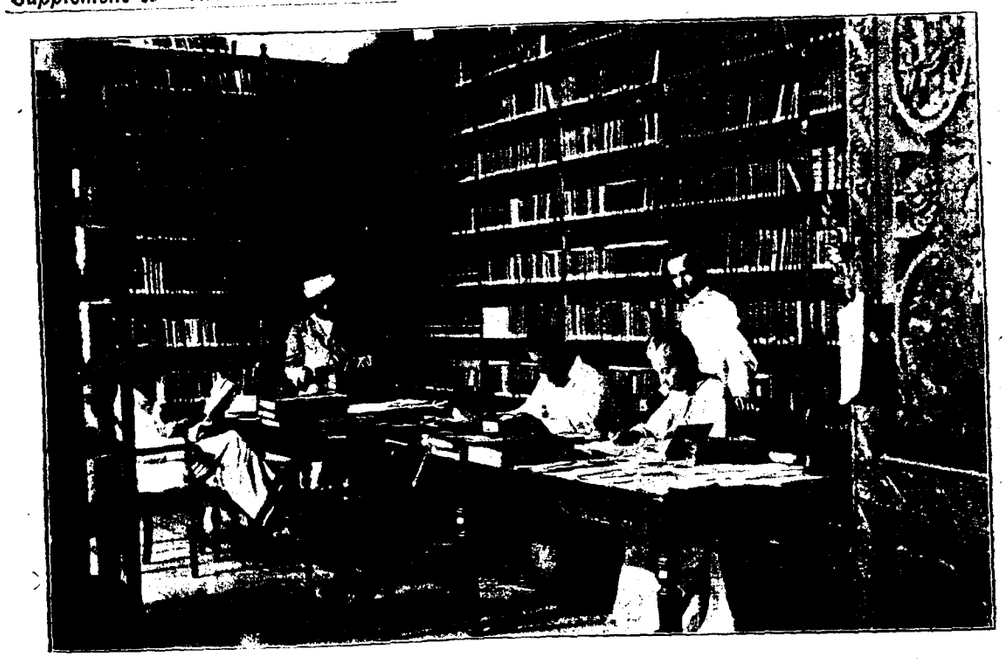
On the other side of the Library nestles the Brahmin village called Vasantapuram, after Mrs. Besant. The entrance has a fine and graceful archway and over the walk sway the tall palms exhaling balmy odours and giving grateful shade. Beyond the village stretches the fine palm grove, so beautiful always with its lovely "green fires" by day and its silvery sheen on rippling leaves by moonlight. A lovely lotus-pool nestles beneath them and in the warm spring-time is all fragrant with the delicate pink blooms of this loveliest of all flowers. Away to the river-side is the simple monument to Colonel Olcott, erected where his body was consigned to the flames. And all the legend that records his services to the world is the short but loving inscription: "May he soon return." What more eloquent than that of the esteem in which we held him, that we wish for his speedy return to our midst—our generous, warm-hearted President-Founder!

Farther on, in park-like surroundings, are Blavatsky Gardens' Bungalow and the Bhojanshala—with the Hindu residential quarters not far away. Outside the shoreward front of Blavatsky Gardens' Bungalow spread the wide green branches of the great Banyan tree. Beneath its green roof and amid its many aisles often Mrs. Besant has poured forth her eloquence. Silent crowds cluster under the grand old tree and even in its branches, and the golden shafts of glorious sunshine strike athwart the scene and transport one to memories of the vast cathedrals of other colder lands.

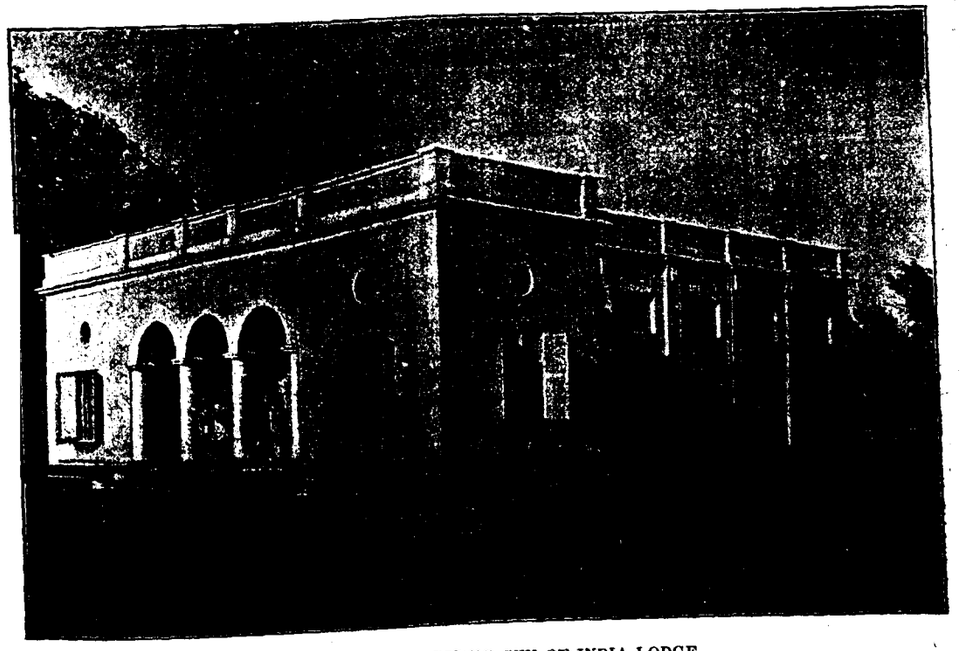
Nearer down to the sea, within sight and sound of its blue waters and the restless beating surf, has recently risen a large white building, fitted with every convenience for the students—again a generous gift from one of our members.

On the shore, but farther south a beautiful bungalow faces the sea—Olcott Gardens; and then a little inland from it stands the Masonic Temple. To the 'Brotherhood of Sex' its work is dedicated—to Co-Masonry—where men and women meet in solemn celebration of the famous masonic rites, closed to women in the past. But here, under Mrs. Besant's leadership —for she, the V: Ill: Sister, is its chief official in India, and under her guidance masonry is ridding itself of this absurd superstition of exclusion of women from the Order.

A neat little power-house close beside the road that leads seaward shelters the electric plant that supplies lighting for the whole compound, and power to the irrigating engines. Besant Gardens to the left of the road is busy with the work of a good Bakery and Dairy, from which the residents are supplied with these essentials and farther off still Damodar Gardens' bungalow nestles back among the fine leafy trees and all around it the rice fields stretch. And near to the entrance archway stands the Vasanta Press whence issues the monthly Magazine *The Theosophist*—of which Theosophists are justly proud, as well as many another publications, all of them meant



DR. SCHRADER, DIRECTOR OF ADYAR LIBRARY, GIVING INSTRUCTIONS TO HIS PANDITS.



MASONIC TEMPLE, RISING SUN OF INDIA LODGE.

the long roll of illustrious names that have shone out in the Theosophical firmament! And this slowly gathering band of true brothers was the presage of that nationalism which is now a partially realised dream in India, of that unity which is to be the salvation of the splendid India yet to be. Thus was the deathblow struck at all the old provincial rivalries that tore India so sadly until quite recent times.

It did not take Col. Olcott long to realise how pernicious an influence the shoddy goods of the West were having upon the fine old arts and crafts of India. India knew no better. Few of her people had travelled across the forbidden Kalapani to see for themselves that the common goods and common vulgar objects and furniture they welcomed were not indicative of refined Western taste. They accepted them passively, and fancied they were anglicised when they destroyed their own gracious simplicity with crowds of unnecessary and impossible things. Then the Colonel held an Exhibition, the very first in India, in Bombay, at one of the early Theosophical Conventions. He tried to show what beauty India could supply in every department. It was just a humble precursor of all Exhibitions that have followed and become so popular and the apotheosis of which was that at the Delhi Durbar of 1903. There treasured heirlooms and priceless works of art ancient and modern ravished every sense, and slowly the Indian arts and crafts are taking on new vigor and find fresh encouragement at every turn.

Which Theosophist will forget those Simla days when H. P. B. startled the Anglo-Indian world with her marvellous powers; when, through her, Mr. Sinnett gathered from the masters the materials for his famous work *Esoteric Buddhism*, when Mr. Hume gave up his renowned collection of stuffed birds that through him no further injury might be inflicted upon the feathered tribes, and turned to his Indian confrères to found with them the first of the long series of National Congresses. These Congresses now wield much influence over Indian thought, and Indian youth. They provide a free unbiassed platform for any and every point of view—aye, even for the more daring of India's pioneer women who so graciously present their plea for the education of handicapped sisters.

Then the unfortunate Pariahs attracted the Colonel's sympathy. Close by his fair gardens clustered some villages where these people dwelt. He founded schools for them where they could get food for both mind and body, simple food, it is true, but enough for the moment. For the first time, civilisation, progress, dawned faint but clear upon their dark gloomy horizons—humane treatment of this community has begun to take the place of the painful neglect that left them brutish and uncared for. Over six millions of these Panchamas—"despised social serfs" in the Madras Presidency alone live without any hope of being better off than they are. The state in which the majority of them live is almost past belief, and every kind of social tyranny holds them in galling bonds. No wonder the Colonel felt that they needed help. So he opened a school for them, to teach them up to the fourth standard in Tamil and a little English, but above all to teach them how "to cook, to mend cloths, to set a table, to manage household accounts." As the Colonel himself said it 'caught on.' In 1894, there was one school, the walls of dried mud, the roof of cocoanut leaves. Soon other schools were opened, and now it takes a busy and devoted superintendent—a Swiss lady—all her week passing from one school to another managing, arranging, encouraging. Throughout the school-work it has been found that the Pariah child compares very favourably in mental capacity with any other child; and under the training they now receive in these schools doubtlessly the improved Pariah body and mind will attract a finer type of soul and so the Pariahs will rise from their misery into a contented and happy people.

So Colonel Olcott's life closed, with a large balance of loving deeds to be weighed in the Karmic scales.

When brave H. P. B. passed, her place was taken by Mrs. Annie Besant, and when Colonel Olcott passed also the onerous duty of Presidentship fell to the share of Mrs. Besant too. But long ere this latter duty called her, she had already given earnest of her love for India in many ways and most nobly of all in the Central Hindu College. It sprang into existence as a protest against all that was disruptive, inert, alike in Indian and English educational methods. Mrs. Besant battled for the growth of the College against every suspicion, every prejudice. Child-marriage—that greatest and most awful of all abuses that ever threatened a people with ruin—finds in the rules of the College and its School direct and efficient condemnation. Boys can grow there into strong manhood before the burdens of a household are laid upon their shoulders—a return to the Manu's wise laws and Oh! how pregnant with results for India's future! Would that every lover of his motherland could spend a few weeks at the College and realise how wisely Indian youth there is guided, and how safely her honor and her future will be guarded by those finely tempered hearts and minds, all enthusiasm for the good of their country. In them superstition is dying naturally, and true untramelled religion is taking its place—what promise does this not give for our future citizens and leaders?

Every year the College conducts a religious examination throughout the country. The examination is based upon the Text-books issued by the College Trustees, and of these books the watchword is unity—and thousands of boys present themselves as candidates for the gold-medal that falls to him who gains the highest marks and everywhere girls' schools are being founded that the women of India may keep pace with her sons—very often Mrs. Besant is the inspiration to which the schools are due, and in them Theosophists give patient unwearied assistance, sacrificing much to serve the country they love. Mrs. Besant is ever diffident of talking about her work, and only a later generation will realise what she has been to all that promises well for India. She dreamed dreams of India's future glory and proceeded to make them realities by every practical method, whilst others but bewailed India's misery and her loss of power and vitality. Mrs. Besant never for a single instant let the profound despair of India blur her clear vision of the future, for which she has steadily toiled against all odds. And in the near future looms the possibility of a Hindu University that will bring light and peace to every son of India who steps within its precincts.

Five thousand members form the Theosophic body in India to-day, they include men and women of every faith—Hindus, Parsis, Christians, Sikhs, Mahomedans, Jains—an organised band of brothers whose unity and toleration spell safety for India's future.

Few will ever fully know the influence wielded so silently by our Theosophic leaders—especially by Mrs. Besant. The unwritten history of many an Indian State (to which only the recording angels bear witness) would, if revealed, show how their Princes have been won from careless lives, or their States guided by her wise hands through troubled waters and landed free and untrammelled upon the tranquil waters of progress.

Three hundred Lodges of the Theosophical Society spread over India, a network of living Brotherhood, love and power for good. The Headquarters of the Indian Section is in Kashi, close by the Central Hindu College. But the Headquarters for the whole Theosophical Society throughout the world is developing fast at Adyar, Madras.

Many years ago when H. P. B. and Col. Olcott sought throughout India for some suitable permanent abode for the T. S., they settled at last upon beautiful Adyar, where the river of that name flows silently down to the sea.

Across the old Adyar bridge we sweep and turn into the Theosophical Society's grounds, and swing through the great stone archway that spans a sharp bend in the road. The archway makes a fine entrance to the two hundred and sixty-six acres that compose the lands administrated so effectively by Mrs. Besant for the T. S. An ancient Hindu Temple yielded up this treasure to Col. Olcott and with much care he directed its erection.

In the Headquarters at Adyar the large building marks where the original bungalow

for the helping of the world one way or another. For that may be called their watchword—'to help one another.' They take the inspiration from their loved leader and President, Mrs. Annie Besant, who spends her days and nights in ceaseless activity for the good of the world. And though upon her shoulders lies a burden that none other less strong could support, yet is she ever gracious, ever kind, ever ready with her boundless compassion to work in the cause of humanity. And round her here are gathered men and women from every country under the sun, who are either her assistants or are students come to listen and to learn, and then go again to give to others what they have gained.

Such is but the briefest possible survey of the Theosophical Society and its work in India. Much that could be said must be left unsaid for lack of space, but that matters little. Theosophists are accustomed to go their way heedless of praise or blame, happy in the consciousness that they give their lives to the service of humanity wherever its needs shall call them; and 'Brotherhood' unites them all into one immense power which is directed towards the fulfilment of the word of God—the evolution of the world.

THE KING'S VISIT TO INDIA.

BY

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THE spontaneous and uppermost feeling of all sections of the Indian people at the announcement of the forthcoming visit of the King-Emperor with Her Majesty the Queen and of the great Coronation Durbar could not have been anything else but rejoicing. This will be a unique and unprecedented event of supreme public solemnity. To the mass of the Indian people, whose deep-seated regard for personal rulers it is easy to exaggerate, the visit will be particularly welcome for many reasons. That the wearer of the British Crown should come all the way and think it worth his while to hold a Durbar in the ancient and majestic city of Delhi is naturally regarded as a special mark of kindliness and favour and there would be something fascinating in the idea to the popular mind in any country similarly situated. To the great intellectual community of the chosen ones from all parts, the forthcoming visit is bound to mean much more than the vulgar gratification of the crude mind in setting eyes upon royalty and feeling their presence. They, who with cautious but not uncertain foresight think of the dawning future, of responsible government, of popular solidarity,—they will look forward to a further assurance from the highest source of power and majesty in person of those cherished and respected promises extended to them by the Empress Victoria and emphatically renewed by the late King-Emperor. Their hopes will run high for a new edition of their great charter with amplifications to suit modern conditions. The King's visit will also, in their expectation, mark the beginning of many useful institutions which may be completed in time to be opened by the auspicious hand of the Ruler of 410 million men. There will be many other acts of graciousness and clemency that we associate with such occasions and that would leave a more permanent mark on the hearts of the people as the Coronation itself is bound to have a lasting record in the history of India under British Rule. Last but not least, the Queen-Empress will have a message of sympathy and uplift for the mothers and wives in India, who have their share of the progress and prosperity brought by India's connection with England.

The Coronation Durbar, it is certain, will be "no mere pageant intended to dazzle the senses for a few hours and then to be forgotten." Even those who do not take a very rosy view of Indian progress will admit that the condition of the people is substantially different from what it was at the close of 1902. In the interval of nearly nine years, we have noticed a spirit of unity, a love of progress and a general awakening, which may here and there lapse into lawlessness but which is mostly very encouraging and promises the best results for India and for England as well. The recent Council Reforms and other concessions to Indian aspirations, the huge industrial movement which is effecting a gradual change in the mode of thinking and living of large masses of the population, the genuine desire and strenuous demand for extended education, and, above all, the remarkably rapid and organised attempts of Islam in the direction of progress have all shown themselves in the last nine years in which India has moved more than in all the decades since the Mutiny. The last Delhi Durbar was a State function, pure

and simple. It was undertaken by an unpopular Viceroy at a time of distress and famine for reasons in which the love of pomp played no small part, all the professions of Lord Curzon notwithstanding. Under present conditions when the interest of the public is so great, the Coronation Durbar will be something like a national function. It will be presided over by a Monarch for whom no other sentiment can exist but that of love and loyalty. In this case the outward majesty will only be the embodiment of those kindly sentiments which have always bound the Sovereign to the Indian people. The Delhi Durbar in 1903 in spite of the anxious efforts of Lord Curzon had only one lesson, the lesson of power. But we may hope that the great assembly at Delhi in December next will also teach a lesson of duty to those who need it most.

Whatever alarmists and journalists of a sort may say, the loyalty of the Indian people towards the Crown is perfectly sound. The voluntary popular committees of welcome and the spontaneous contributions of funds for receiving their Majesties are an unmistakable evidence of the spirit. The enthusiasm has made clear that India is willing to receive the King-Emperor, that India can afford it and will not grudge it. Though we all deprecate "the tendency to apply to every act of State, great or small, the sordid test of its actual equivalent in pies, annas and rupees," while the loyalty of the people is beyond question, no misplaced sense of modesty and reticence should deter us from attempting to transfer a part of the cost of this Imperial function to those who are like us interested in its success every way. The cost of Coronation festivities at the India Office and the reception of visitors from India was defrayed by Great Britain last Coronation after considerable correspondence from the Government of India. It is expected that the precedent will hold this year too. But there is a considerable body of opinion in India and in this country which thinks—and there are numerous reasons of varying importance for this conclusion—that part at least of the cost of the King's visit to India must fall on the British Exchequer. The *M. A. P.*, a high-class weekly journal in its issue of the 15th April deplores that "the affair does not seem to be quite on a right footing." "Would it not be," it asks, "a graceful act for Great Britain to pay at least part of the cost, say half a million?" Som members of Parliament and other papers also advocate a contribution on similar lines. Though it would be idle to have high hopes in this direction, it is premature to despair. The people of India though full of loyal enthusiasm have their hands tied down by growing fiscal difficulties and may naturally look in this direction for some relief by a contribution towards this great Imperial function.

But the Indian taxpayer has certainly a right to ask, if the visit of the King Emperor and the Durbar are to be so important in the life of the Indian Princes who will formally acknowledge fealty to the Sovereign, why should the whole burden fall on the Indian treasury. Why the Princes (with a capital P) who overshadow in description and in theory the people or as our patronising friends choose to call us, "peoples" of India, why the Indian rulers who will troop in the Durbar with their retinue, should not contribute, apart from their personal expenses and personal gifts to this great event of supreme political importance in the theory of suzerainty. Whatever else they may spend—and it is easy to see that it will mean much for their purses,—whatever the difficulties of distributing the share of the contribution, it passes common understanding why Indian public opinion should have overlooked this obligation of the bejewelled rulers of more than a third of the Indian continent. It is grossly unfair to the silent millions entrusted to the care of the Government of India.

In this country the visit of the King to India and the Colonies, the appointment of the Duke of Connaught to rule Canada are all regarded amongst political thinkers as attempts by monarchy to add to its prestige if not actual power. We are naturally led to consider whether in the Government of India we may perceive now or in the long run any effects of this visit. It has been claimed that the Viceroy is the personal representative of the Monarch and thus partially independent of the authority at Whitehall. Lord Curzon with prophetic alarm feared that the office of the Viceroy would cease to exist if he were made merely the mouthpiece of the Secretary of State. Lord Morley has given the answer and an answer could have been found by any one in the remarkable chapter of English politics in the last two reigns about the office of the Commander-in-Chief which has ceased to exist because of a similar claim by the Crown. Considerable mist has been dispelled by the luminous and emphatic statement by Lord Morley in a recent issue of the *Nineteenth Century* and the statutory position of the governing authority in India has been made quite clear.

At present India is not represented at Westminster and not even discussed being made a non-party topic. Proposals for Imperial Federation embrace only 60 millions of white Britishers to the exclusion mainly of India. The Colonies are represented by majestic High Commissioners on the Coronation and other State ceremonials, and only a few humble Indian Bodyguards serve as a faint reminder of India being the brightest jewel in the British Crown. The Imperial Conference which is a tentative experiment with great possibilities has no representatives for India either from the people or the Indian Government. Except in sensational stories about unrest and anarchism, the English public has not shown any intelligent interest in the problems, social, economic, or political of the great Dependency. So long as this is the state of affairs it hardly matters to the Indian people who decides their destinies in this distant land. The various suggestions for a permanent Royal Viceroy emanated from people, Indians and Anglo-Indians who were exasperated by decisions arrived at Whitehall. Fortunately that idea is dead. But there is no reason to suppose that a powerful monarchy would be any worse than a listless democracy in the governance of a great Eastern dependency. As to the influence of *British* public opinion and of *British* notions of justice, it is difficult to believe that a *British* Monarch would be more impervious to them than a Secretary of State. And in deciding theoretically the relative merits of ultimate controlling authority, no Indian can afford to forget what a conservative ministry exactly means for Indian politics and administration. There is therefore nothing repugnant to the Indian people in the action of the Crown to influence the course of affairs for their good. It is difficult to see how this can be done by direct interference or the exercise of prerogative. But suggestions and recommendations are likely to be accepted without great hesitation in the case of India by authorities both at Simla and Whitehall. A discerning monarch can easily capture the hearts of the Indian people and bind them in lasting gratitude to the ruling family, if he cares to do so.

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HINDU SOCIAL INSTITUTIONS.

BY

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We hear very often that our social institutions are so constituted that they do not allow us to grow to the full height of our manhood, and that unless we rooted out this, that and the other institution and mended our ways in many respects, we have no future before us. Let us see how far our critics are justified in condemning them and in offering their advice on questions on some of which no doubt, we ourselves are divided also. To be able to do this, I propose to trace as succinctly as possible, a few phases of the social life and social institutions as they were conceived by the ancient Hindus, to trace out how some of the admirable traits thereof have been lost in the turmoils of the past one thousand years, how even as they are, the shadows of their former selves, they can bear favourable comparison with similar institutions in Europe and how the institutions as they were conceived by our ancestors are worthy to be followed in their entirety and that we have suffered, not because of them, but because we have deviated from the high principles underlying those ancient institutions.

From the earliest times of which we have any record, to the present day, India has stood prominently before the world as a magnificent country and is looked upon as the brightest jewel in the British Crown. India is regarded by all who have studied its institutions sympathetically as a land of peculiar sanctity. By students of history and philology, it is looked upon as the mother of all arts and sciences, all laws and customs, all philosophy and religion, and has attracted, since the most remote times, a number of students from distant lands to come to her and sit at her feet for the acquisition of knowledge and culture, which was pretty widely diffused therein when the rest of the world was wrapped up in extreme darkness and ignorance, and which to-day in its basic principles is worthy to be learnt by even the most advanced nations of the West. Writing on this subject, one of the ablest European philologists and students of the ancient civilization of India, I mean the late

Prof. Max Muller, in his book : " India : What Can It Teach Us ", says as follows :—

If I were to look over the whole world to find out the country most richly endowed with all the wealth, power, and beauty that Nature can bestow—in some parts a very paradise on earth—I should point to India. If I were asked under what sky the human mind has most fully developed some of his choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of some of them which well deserve the attention even of those who have studied Plato and Kant, I should point to India. And if I were to ask myself from what literature we here in Europe—we who have been nurtured almost exclusively on the thoughts of the Greeks and the Romans, and of one Semitic race the Jewish—may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact, more truly human, a life, not for this life only, but a transfigured and eternal life, again I should point to India.'

He adds :—

Whatever sphere of the human mind you may select for your special study, whether it be language, or religion, or mythology or philosophy, whether it be laws or customs, primitive art or primitive science, everywhere you have to go to India, whether you like it or not, because some of the most valuable and most instructive materials in the history of man are treasured up in India and in India only.

Colonel Tod asks :

Where can we look for sages like those whose systems of philosophy were the prototypes of those of Greece : to whose works Plato, Thales, and Pythagoras were disciples ? Where shall we find astronomers whose knowledge of the planetary system yet excites wonder in Europe, as well as the architects and sculptors whose works claim our admiration, and the musicians who could make the mind oscillate from joy to sorrow, from tears to smiles, with the change of modes and varied intonation ?

Let me state at once that the above are no idle panegyrics. The writers know exactly what they are saying. They have measured every single word, before they have recorded it, and they have done so with the full sense of responsibility to everyone concerned. Prof. Max Muller had spent the major part of his life in the study of the ancient Sanskrit literature, and Col. Tod had spent the major part of his life amongst the people of India with whom he associated as very few Englishmen did before or since. If we understood the spirit in which the above encomiums were bestowed, and believed in the truth of them, we Hindus, Mahomedans, Buddhists and Christians whose ancestral homes are in India are sure to be proud, if we are not proud already, to belong to this marvellous country, and to take our proper share in her welfare. Even though we may profess different religions and may worship our Maker in different ways, our culture and civilization is mainly Hindu. We are all descended from the same stock, and the blood of the same ancestors flows in the veins of each and every one of us, for, it is a matter of history that very few of those who came from the north-west brought any appreciable number of women with them. In reality, we are sons of the soil to the same extent, no more, no less. We are all nurtured on almost identical thoughts and ideals, and though we may speak different languages in our respective provinces and may be separated from one another by thousands of miles, we have almost identical social customs and are bound to one another even by the same prejudices and superstitions. The fact that our social institutions founded thousands of years ago, have survived the on-slaughts of successive invaders and braved through the most troublous times, means simply this, that they were based upon solid foundations, and that wherever they have degenerated, they have done so, not because they were not sound, but because the people in successive generations were not mentally strong enough to resist the corrupting influences introduced in the country on account of altered circumstances. The flesh being weak it often yields to temptations thrown in its way, and men placed in similar positions have, in every region and in every clime, succumbed under similar circumstances. And yet there is a great deal in the social institutions of the Hindus of to-day which should commend themselves to every impartial observer of them. Though India has changed a good deal since those good old days when peace and plenty reigned throughout the length and breadth of the country, and though its social institutions have undergone certain transformations and in some cases lost its pristine vigour and vitality, it has, on the whole, given more to the world than it has taken from it. The moral code of Europe and America at present is derived from the teachings of political economists headed by Adam Smith who, as Lilly puts it, saw in human nature only two principles, *viz.*, " the tendency of every man to follow his own interest, and the uniform, constant, uninterrupted effort of every man to better his condition." Or as Senior summarises the two principles that " every man desires to obtain additional wealth with as little sacrifice as possible," Talk to Europeans or Americans about asceticism and celibacy as understood in the East, or the beauties of simple life or the life of poverty as practised in India, or the retiring from the world in old age, and devoting the rest of it to religious worship and meditation and the free education of the younger generations, nine hundred and ninety-nine out of a thousand will look at you askance, or simply laugh at you. They cannot understand how a man who has no earthly possessions whatever, or who dresses simply in order not to look indecent, or who lives from choice often upon one meal a day, can be happy and contented or can have any social rank and position. For instance, they would be quite astonished to see a Hindu prince controlling the destiny of say a million men paying his obeisance to his half-naked family priest or *guru* all of whose earthly possessions may be carried in one hand and even those obtained from the prince himself. Such a state of things looks anomalous to one who is taught to prize material wealth before everything else, whose whole life is spent in finding the wherewithal for being enabled to live in a comfortable house, for eating and drinking according to his appetite and inclination, for dresses of all sorts to look gentlemanly at any time of the day before his compatriots, and in yielding to desires for what are supposed to be the good things of the world. Many of us Hindus who have been brought upon or who have been imbued with similar notions of life have been victims of ignorance of the underlying principles of our social polity, and have failed to grasp the inner meaning of the social institutions which we ought to consider as our heirlooms. It seems to me that some of our zealous reformers and worshippers of material civilization have condemned them on imperfect acquaintance with the basis on which they have been reared. Caste is one of the institutions that has been denounced as an effete, clumsy, and out-of-date institution, and a product of the brains of self-seeking, if not worse, men. But has any one of them given a thought to the question whether there is any nation on this earth that has not got some such institution though often on different and perhaps not equally healthy basis? Of course, there are abuses in our caste system, and these it should be our aim to remedy. I shall now present before the reader a few features of the institution about which it would be better for us to give more than a passing thought.

The original founders of the Hindu Social polity never contemplated that the Hindus should be divided into so many castes and sub-castes as are to be found in India at present. According to the ancient social organisation no man was born a Brahmin, or a Kshatriya, or a Vaishya, or a Shudra. In theory, every one was born a Shudra and could become a Brahmin, a Kshatriya, or a Vaishya by attaining the merits of the one or the other or the third. A Brahmin was looked upon as a Brahmin if he possessed what were essentially Brahminic attributes and virtues. And the same was the case with regard to the others. The following Sanskrit couplet from Shankara's " Dig Vijaya " bears testimony to the idea above referred to :—

जन्मना जायते शूद्रः संस्काराद द्विज उच्यते।
वेद पाठेर्भवेद्विप्रः ब्रह्मज्ञानीति ब्राह्मणः ॥

By birth all are Shudras, by actions men become twice born, by reading the Vedas one becomes Vipra, and by gaining a knowledge of the world one becomes a Brahmin.

" The people", says Col. Olcott, " were not, as now, irrevocably walled in by castes, but they were free to rise to the highest social dignities or sink to the lowest positions, according to the inherent qualities they might possess."

As regards the importance of caste and its great utility to the Indian Society, Mr. Sidney Low in his book : " A Vision of India," says :—

There is no doubt that it is the main cause of the fundamental stability and contentment by which Indian Society has been braced for centuries against the shocks of politics and the cataclysms of Nature. It provides every man with his place, his career, his occupation, his circle of friends. It makes him, at the outset, a member of a corporate body ; it protects him through life from the canker of social jealousy and unfulfilled aspirations ; it ensures him companionship and a sense of community with others in like case with himself. The caste organization is to the Hindu his club, his trade-union, his benefit society, his philanthropic society. There are no work-houses in India, and none are as yet needed. The obligation to provide for kinsfolk and friends in distress is universally acknowledged ; nor can it be questioned that this is due to the recognition of the strength of family ties and of the bonds created by associations and common pursuits which is fostered by the caste principle. An India without caste, as things stand at present, it is not quite easy to imagine.

It seems that the salient features of what may be called almost natural divisions of society according to the ancient ideal have been altogether lost and that with the decline of Buddhism, which prevailed as a national religion up to almost the

eighth century of the Christian era, came the institution of caste as we find it to-day. From that period, its original meaning began to disappear, and its place was taken up by new ideas which led to a number of divisions and sub-divisions in the Hindu Society. The restrictions of inter-dining and inter-marrying led to still further cleavage. No doubt some of these castes are mere guilds having their organisations based upon ideas similar to those that prevailed and still prevail in the other parts of the world. But for the restrictions of inter-dining and inter-marrying, these guilds or castes would not have had that baneful effect which is noticeable in certain respects in the Hindu Society. With all that, it must be mentioned here that these guilds or castes have been powerful weapons in maintaining Hindu Society on a level where it stands at present—and it is not to be despised when it is compared with that of the people in other countries—notwithstanding the various cataclysms through which it has passed since the Buddhistic period. These guilds have been able to solve and do solve even now a number of social problems. The members of a guild are brought up in the arts, industries and professions of their fathers, and by their unions are very often able to solve the problem of pauperism, which affects Europe and America so terribly, and to resist capitalism which is the bane of Modern Society, in a manner which might be copied with advantage by those countries where pauperism and capitalism go hand in hand. The Hindu and Mahomedan guilds of India have practically solved the relief of their respective poor and unemployed and they require no poor law and old-age pensions as in the European countries. So long as the community is not threatened by any such castastrophe as famine, pestilence or war, the society looks after its own poor through the institution of caste. Meredith Townsend in his admirable book, "Asia and Europe" says:—

> I firmly believe caste to be a marvellous discovery, a form of socialism which through ages has protected Hindu Society from anarchy and from the worst evils of industrial and competitive life—it is an automatic poor law to begin with and the strongest form known of trades union.

We are often told by critics who, as a rule, judge these things from a very superficial acquaintance of our institutions which play such an important roll in the Hindu Society and to which they are often utter strangers, that the Hindus will never make any great progress, so long as they are divided by castes. But these critics forget that though India has not produced multimillionaires like Rockfeller, Carnegie, Rothschild, etc. —and let us hope that in the interest of our people it will never produce such multi-millionaires—it has not been troubled by that pauperism and unemployment problems which affect European Society so terribly and which are the constant themes of philanthropists and even politicians of Europe and America. The late Lord Salisbury, talking of the sufferings of the people said as follows:—

> They looked around them and saw a growing mass of poverty and want of employment, and of course the one object which every statesman who loved his country should desire to attain, was that there might be the largest amount of profitable employment for the mass of the people.
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> He did not say that he had any patent or certain remedy for the terrible evils which beset us on all sides, but he did say that it was time they left off mending the constitution of Parliament, and that they turned all the wisdom and energy Parliament could combine together in order to remedy the sufferings under which so many of their countrymen laboured.

As the social institutions of the Hindus have prevented the growth of individual millionaires in the country, so also it has prevented the growth of pauperism and unemployment which is increasing in Europe and America from year to year. The simple habits of the people and their caste and joint-family systems have contributed not a small share to the well-being of our society, and it would be only right that we Hindus should understand their real import and work for social progress on those healthy lines that have been chalked out to us by our forefathers.

With the limited space at my disposal it is not possible for me to write at length on some other peculiarly Hindu Institutions and I shall have to be content by offering a few general remarks about them. It may perhaps sound paradoxical when I say that no nation has been able to solve its social problems so successfully as the ancient Hindus have done. The consideration of the problems of life and living, the why and the wherefore, has always been a very favourite theme of the Hindus and has engaged the attention of the thinkers in all ages. Other nations have also tried to do the same thing, more so in recent years, but nowhere have they been able to tackle their social problems so disinterestedly as they have done in India. The tendency of thought in India has been to seek communistic good, whereas the same in Western countries has been individualistic good. The monumental works of the ancient sages in this line notwithstanding Macaulay's assertion to the contrary, require to be carefully studied by every thoughtful man and placed side by side with those that are being attempted by all the Parliaments, and all the Legislatures of Europe and America. The problems of pauperism and unemployment that agitate the thinking men of Europe to-day have been solved by the ancient Hindus, long before the dawn of civilization anywhere else. Their admirable caste system as framed originally by those sages, their joint-family system, their land nationalisation system, their cottage industries, their simple life, their vegetarianism, their teetotalism and various other similar institutions—all of which other nations would incorporate in their society if they could, and some of which they are trying to introduce wherever possible—have practically been the basis on which society is governed in India.

The nations of the West have also been engaged in solving the problems of life and living, but they have been working upon different lines altogether. The ideal of the Hindu has been to make life as simple as possible for all its people, and to prevent the growth of wealth in some, and poverty and misery in others. Live and let live, has always been the guiding principle of the Hindus and hence the amount of social happiness in India even in these days is great, greater perhaps than it is in Europe with its multiplication of wants, and abundance of riches. The main object of the ancient civilization of India has been to raise the manhood of man, to make him simple, honest, truthful, dutiful, courageous, refined, gentle and generous, in fact, to elevate him from bad to good, and from good to better until he becomes a perfect man.

In Europe, however, society is based on altogether different and in a manner antagonistic lines. Meredith Townsend says: "The truth is, the European is essentially secular, that is, intent on objects that he can see and the Asiatic essentially religious, that is, intent on obedience to powers which he cannot see but can imagine." The ideas of capital and labour, supply and demand, competition and co-operation have been conducive to the growth of a different kind of society to what exists in India. There the rich are getting richer and the poor, poorer. England is one of the richest countries in the world and yet, as Robert Blatchford in his book "Britain for the British" says: "Out of every 1,000 persons, 939 die without leaving any property at all worth mentioning, that about 8 millions of people out of 40 exist always on the borders of starvation, and that 20 millions are poor." He says that more than half the national wealth belongs to about 25,000 people, the remaining 39 millions share the other half unequally amongst them. Or as he puts it, "half of the wealth of Britain is held by one-fifteen-hundredth part of the population. It is as if a cake were cut in half, one-half being given to one man, and the other half being divided amongst 1,499 men." Talking of the ownership of land, he says, "ten-elevenths of all the lands in the British Islands belong to 176,520 persons. The rest of the 40 millions own the other eleventh. Or dividing Britain into 11 parts, you may say that one-two-hundredth part of the population owns ten-elevenths of Britain, while the other one hundred and ninety-nine two-hundredths of the population own one-eleventh of Britain. It is as though a cake were divided amongst 200 persons by giving to one person 1 slice and dividing one slice amongst 199 persons." General Booth, the head of the Salvation Army writing about the poor of London says:—

> 444 persons are reported by the Police to have attempted to commit suicide in London last year, and probably as many more succeeded in doing so. 200 persons died from starvation in the same period. We have in this one city about 100,000 paupers, 30,000 prostitutes, 33,000 homeless adults, and 35,000 wandering children of the slums. There is a standing army of out-of-works numbering 80,000, which is often increased in special periods of commercial depression or trade disputes to 100,000. 12,000 criminals are always inside Her Majesty's prison, and about 15,000 are outside. 70,000 charges for petty offences are dealt with by the London Magistrates every year. The best authorities estimate that 10,000 new criminals are manufactured per annum. We have tens of thousands of dwellings known to be overcrowded, unsanitary, or dangerous.

In India, which is mainly a spiritual country, the love of money is supposed to be the root of all evil. In Europe, which is mainly secular guided by political economists, it is supposed to be the root of all good. Vastness of Industrialism, Commercialism and Capitalism is looked upon as the criterion of national prosperity. In Europe, to be rich is regarded as the goal of nations as of an individual man, and therein lies the fundamental difference between the ideals of the West and of the East.

These ideas have gained additional strength after the publication of "The Wealth of Nations", by Adam Smith. It is, as most of the readers are aware, an admirably written book and serves as a text-book on Political Economy. Adam Smith has left a name behind which is cherished all over the world, and our young men, in nine cases out of ten, follow his teachings, as well as of those of Ricardo, Mill, Fawcett, etc. Adam Smith's 'Wealth of Nations' has for more than a century served to the other European nations as the beacon light for promoting the well-being of the existing as well as of the future generations. It is more than a work on political economy. It serves to the Westerners as a code of morality also.

And yet the thinking men in Europe at the present day are as divided on the soundness of his doctrines, as on any other social or economic problem. Lilly in his work on 'Shibboleths' says :—

Wealth must be regarded not as an end but as a means subserving the higher life. Of that higher life the anarchy now prevailing in the economic order is destructive. In the extreme individualism which is the outcome of material selfishness, consecrated under the formula Supply and Demand every man's hand is against every man. The employer asks how little he can give his workmen, the workmen how much they can get out of their employer. The very notion of a just price has vanished from men's minds. It must be restored. Supply and Demand must be brought under the eternal rule of Right and Wrong. The salvation of society depends upon the recognition of the fundamental truth that the relations of men are ethical, that the moral law is the supreme rule of economics.

The ideas of Supply and Demand have made the life of the humbler classes almost unbearable. They have driven the capitalists and the workmen into two hostile camps, as witnessed by the strikes getting commoner every day. It is not often that there is not some strike or another on a large scale in one or the other countries of Europe. The relations between the capitalist and his workman remain always strained. Working from morning till evening or evening till morning in dirty atmospheres and sometimes a couple of thousand feet or more below the surface of the earth, and conscious that his labours are enriching his employer, the workman feels that he deserves to be better remunerated than he is. The one wants to get more, and the other wants to pay less and there is a daily struggle going on between the one and the other. Though wages have increased a great deal during the last century, his social happiness is very much less than what it was in former times. P. W. F. Rogers in his book on "Six Hundred Years of Work and Wages" shows that a common labourer getting 2 to 3s. a week, which was the usual wage in the 15th and 16th centuries, was very much happier than the same class of labourer now earning 2 to 3s. a day. Though the men have to work harder to-day than they had to do before, and though riches have increased, they are now worse fed, worse clothed, and worse housed. This is because of the introduction of huge factories worked by mechanical means that are to be found everywhere. Mr. Frederic Harrison of the Positivist Society says :—

To me, at least, it would be enough to condemn modern society as hardly an advance on slavery or serfdom, if the permanent condition of industry were to be that which we behold, that 90 per cent. of the actual producers of wealth have no home that they can call their own beyond the end of the week ; have no bit of soil, or so much as a room that belongs to them ; have nothing of value of any kind except as much old furniture as will go in a cart ; have the precarious chance of weekly wages which barely suffice to keep them in good health ; are housed for the most part in places that no man thinks fit for his horse ; are separated by so narrow a margin from destitution, that a month of bad trade, sickness, or unexpected loss brings them face to face with hunger and pauperism..... This is the normal state of the average workman in town or country.

Mr. Joseph Chamberlain for a long time Secretary of State for the Colonies expressed himself as follows on this subject :—

Never before in our history was the misery of the very poor more intense, or the conditions of their daily life more hopeless and degraded.....The vast wealth which modern progress has created, has run into pockets ; individuals and classes have grown rich beyond the dream of avarice ; ..... but the great majority of the toilers and spinners have derived no proportionate advantage from the prosperity which they have helped to create.....For my part neither sneers, nor abuse, nor opposition shall induce me to accept as the will of the Almighty and the unalterable dispensation of His Providence, a state of things under which millions lead sordid, hopeless and monotonous lives, without pleasure in the present and without prospect for the future.

The teachings of political economy have completely revolutionised modern society ; where such teachings sway men's minds most, a small number is enabled to get extremely rich, but the army of the poor increases at a very rapid pace. This is what is actually happening at present in Japan. In these days, it is easier for a Pierpont Morgan to make a hundred thousand pounds than for a workman to be sure of earning his daily bread, without interruption in lieu of his daily toils. The modern

notions of political economy have brought in their train engines of oppression and corruption unknown in any previous age. Lilly in his "Shibboleth" says, "It is related, I know not with what truth, that upon one occasion a confederate of the great, Mr. Vanderbilt, having ventured to indicate to him the disastrous consequences to the people of some particularly nefarious ring or corner then being devised, the colossal capitalist replied curtly, "The people be damned." Whether Mr. Vanderbilt used the exact words or not, it is not difficult to understand that colossal fortunes could not have been made by these multi-millionaires and could not be made by anybody without being utterly callous to the wrongs they inflicted or would inflict on society by their colossal operations. The modern idea is that every operation whether industrial or commercial must be carried on a grand scale, and to this end new inventions and discoveries are being piled upon each other. Let us invent machinery and the labour-saving appliances of a still better order is the cry of the capitalists. A writer in the *New York Independent* said :—

Machinery is good—all of it. The nearer we come to that ideal, where we can press the button and the machine will do the rest, the better for the art as well as other things.

If these men with machine mania succeeded in accomplishing what they aim, and if every thing could be turned out of machinery by pressing the button, that is now being turned out of hands, what will become of the men who will no longer be wanted for conducting the operations that they do now ? They will simply go to swell the ranks of the unemployed. Even in the United States, Canada, Australia, and South Africa where virgin land is so plentiful and population so very sparse, the problem of earning an honest livelihood by men in the lower strata of life is getting more difficult from day to day. In the United States, according to Taylor no fewer than 8 millions of men out of a population of 80 millions, that is about a tenth of the population is under-fed, underclothed and poorly housed. But for the introduction of machinery and the growth of capitalism, the land is capable of maintaining more than five times its present population in ease and comfort. Not long ago I happened to meet an Australian gentleman who told me that one man with the help of a couple of boys and the best agricultural machinery available can cultivate, sow and reap very easily about 500 acres of land. If so, how are people in general benefitted by operations carried on, on such a gigantic scale ? While a lot of the starving are maintained in those countries by public subscriptions and in other ways, the capitalists are amassing huge fortunes for themselves. To get an idea of how agricultural operations are conducted in certain parts by the aid of machinery, I may quote the following from "Fields, Factories and Workshops" by Prince Kuropotkin. He says :—

In the autumn, whole studs of horses were bought, and the tilling and sowing were done with the aid of formidable ploughs and sowing machines. Then the horses were sent to graze in the mountains, the men were dismissed, and one man, occasionally two or three, remained to winter on the farm. In the spring, the owner's agents began to beat the inns for hundreds of miles around and engaged labourers and tramps, both freely supplied by Europe for the crop. Battalions of men were marched to the wheat-fields, and were camped there ; the horses were brought from the mountains, and in a week or two, the crop was cut, thrashed, winnowed, put in sacks by specially invented machines, and sent to the next elevator or directly to the ships which carried it to Europe. Whereupon the men were disbanded again, the horses were sent back to the grazing grounds, or sold, and again only a couple of men remained on the farm.

In this case barring the wages paid to the one or two men who remained on this farm throughout the year, and to a few labourers who were hired temporarily, and the expenses of the machinery and its up-keep, the whole profit of those gigantic operations probably went to the pockets of one man. How can operations carried on in this manner be to the advantage of the community in general, I, for one, cannot understand. In India, these things have been ordered in a different manner altogether, and to the advantage of the rural population. The individual cultivator of the soil, when he has paid his Government or Zemindari dues, is practically the master of the soil. Though he may own a few acres of land, and can just derive from it the very bare means of subsistence, in social scale he occupies a far higher position than a majority of workmen in Europe and America, who are practically landless and homeless. In reality, he occupies almost the same position as his European compeer mentioned above, though in a much humbler way. Between the latter and his labourers, there is a very wide gulf, but between the Indian cultivators and his labourers, there is hardly any social gulf worth mentioning.

The reader will thus see that there are great fundamental differences between the ideals of the

West and the East. The West says that "if any particular theory or any solution of a particular problem is good for to-day, it is unnecessary to care for to-morrow. To-morrow might bring its own theory." To give the reader a clearer idea of what has been the result of the teachings of the Political Economists, and to illustrate what I mean, I cannot do better than to quote once more from "Fields, Factories, and Workshops."

"Division of labour" was its watchword. And the division and the subdivision—the permanent subdivision of functions has been pushed so far as to divide humanity into castes which are almost as firmly established as those of old India. We have, first, the broad division into producers and consumers: little-consuming producers on the one hand, little-producing consumers on the other hand. Then, amidst the former, a series of further subdivisions: the manual worker and the intellectual worker, sharply separated from one another to the detriment of both; the agricultural labourers and the workers in the manufacture; and, amidst the mass of the latter, numberless subdivisions again—so minute, indeed, that the modern ideal of a workman seems to be a man or a woman, or even a girl or a boy, without the knowledge of any handicraft, without any conception whatever of the industry he or she is employed in, who is only capable of doing all day long and for a whole life the same infinitesimal part of something: who from the age of eighteen to that of sixty pushes the coal cart at a given spot of the mine or makes the spring of a pen-knife or the 'eighteenth part of a pin.' Mere servants to some machine of a given description; mere flesh-and-bone parts of some immense machinery; having no idea of how and why the machinery performs its rhythmical movements.

Skilled artisanship is being swept away as a survival of a past condemned to disappear. For the artist who formerly found æsthetic enjoyment in the work of his hands is substituted the human slave of an iron slave. Nay, even the agricultural labourer, who formerly used to find a relief from the hardships of his life in the home of his ancestors the future home of his children in his love of the field and in a keen intercourse with Nature, even he has been doomed to disappear for the sake of division of labour. He is an anachronism we are told: he must be substituted in a Bonanza farm by an occasional servant hired for the summer, and discharged as the autumn comes: a tramp who will never again see the field he has harvested once in his life. 'An affair of a few years', the economists say, 'to reform agriculture in accordance with the true principles of division of labour and modern industrial organisation.'

Dazzled with the results obtained in our country of marvellous inventions, especially in England, our economists and political men went still further in their dreams of division of labour. They proclaimed the necessity of dividing the whole humanity into national workshops having each of them its own speciality. We were taught, for instance, that Hungary and Russia are pre-destined by Nature to grow corn in order to feed the manufacturing countries; that Britain had to provide the world market with cottons, iron goods and coal; Belgium with woollen cloth; and so on. Nay within each nation each region had its speciality. So it has been for some time since; so it ought to remain Fortunes have been made in this way, and will continue to be made in the same way. It being proclaimed that the wealth of nations is being measured by the amount of profits made by the few, and that the largest profits are made by means of a specialisation of labour, the question was not conceived to exist as to whether human beings would always submit to such a specialisation; whether nations could be specialised like isolated workmen. The theory was good for to-day, why should we care for to-morrow? To-morrow might bring its own theory.

Before closing these observations I would like to impress upon one thing, and that is "Do not condemn your own institutions before you have studied them most carefully, and do not adopt foreign institutions until you are fully convinced that they are not only for your own individual good but for the permanent good of the society in general." The same idea has been suggested by Lowes Dickinson, the author of "Letters from John Chinaman." There a Chinaman addresses the following words to a European on the same subject:—

Shall we not become like you? And can you expect us to contemplate that with equanimity? What are your advantages? Your people, no doubt are better equipped than ours with some of the less important goods of life; they eat more, drink more, sleep more, but there their superiority ends. They are less cheerful, less law-abiding, their occupations are more unhealthy both for body and mind; they are crowded into cities and factories divorced from Nature and the ownership of the soil.

There is a great deal of similarity in the social institutions of the Chinese and the Indians and the above words are applicable to us almost to the very letter.

For a Hindu Social Institution to take root in the soil, it should be indigenous in conception and indigenous in execution. All the articles of necessity and arts that may be required for use or for ornamentation should be of indigenous construction. The reason why there is more harmony, more contentment and more happiness in our village population, is that the people there are quite simple, unambitious and unostentatious. They have kept to the old Indian ideal of simple life in its main features. The more we cherish this ideal and conform to it in our households, in our clubs and in society in general, the more successful we shall be in making our social progress more healthy, more solid, and more durable.

Supplement to "The Indian Review"

TO FACE PAGE 449.



DEWAN BAHADUR K. KRISHNASWAMI RAO, C. I. E.

THE CIVIL MARRIAGE BILL.

BY

DEWAN BAHADUR K. KRISHNASWAMI RAU, C.I.E.

THE Hon'ble Mr. Bhupendra Nath Basu has introduced in the Legislative Council of the Government of India, a Bill to extend the operation of the Special Marriage Act III of 1872, to all religionists.

Now, the Act applies only to persons who do not profess the Christian, Jewish, Hindu, Mohammedan, Parsi, Buddhist, Sikh, or Jaina religion. It was passed with the main object of validating the marriages of Brahmos who seceded from the prevailing form of Hindu religion. In his speech introducing the Bill, the Hon. Mr. Basu expressed more than once his willingness to confine the operation of the Bill to the Hindus, if other religionists did not wish to take advantage of its provisions. If the Bill becomes law, the simple declaration of the bride and bridegroom made before a Registrar to the effect that they have agreed to be wife and husband, will be sufficient to constitute a valid marriage, *irrespective of their caste or creed*; and the married couple will acquire the right of divorcing each other under certain conditions. In other words, the Bill will dispense with the performance of the Vedic rites which form the most essential part of a Hindu marriage, and remove all restrictions based upon caste, religion, *gotra*, *pravara* and the age of the bride. It virtually seeks to do away with caste and religious ceremonies, the two distinguishing characteristics of the Hindu religion.

From the speech of the Honourable Mover of the Bill, it is very clear that he has undertaken this all important and sweeping social legislation chiefly to meet the wishes of those Hindus who desire to be Hindus in all matters except marriage. Considering the highest religious importance the sacred laws of Hindus attach to marriage, the proposed marriage reform will not only be a violent breach of the Hindu religion, but will also mutilate it to such a degree that it will lose one of its chief characteristics. And union without Vedic rites and without distinction of caste or creed, will not command the respect of the Hindu Community and will be looked down with greatest contempt. Marriage is the real basis of a civilized society. It is for this reason that almost every nation has made it sacred according to its ideals. Christians celebrate their marriages in Churches with recitals from the Bible assisted by priests. The Hindus who are noted for their ceremonial observances, have made marriage, one of their most important and elaborate sacraments. To reduce this solemn and religious function to the level of an ordinary contract, will be shocking to human sentiment, and specially to the Hindu sentiment. It will be much better for Hindus who are inclined to have the proposed form of marriage, to form themselves into a separate community like the Brahmos and Sikhs, instead of calling themselves Hindus with their open defiance of Hindu religion in one of its most important parts.

The Hon'ble Mr. Basu will not deny that the performance of Vedic rites is absolutely necessary among Hindus to give validity to their marriages. In fact, he has admitted in his speech that marriage is a *sacrament* among Hindus. No Hindu need be told that the rite called the "Sapthapadi" completes the marriage, the contract of the parties being simply a preliminary step of no legal efficacy. The readers of Smruthis and Puranas are aware that there were eight kinds of marriages in practice at one time; and four of them, Ghandarva, Rakshasa, Asura, and Paisacha, did not permit of performance of Vedic rites before the bridegroom and bride were virtually united with each other. The form of marriage proposed in the Bill will be mostly of Ghandarva form, being generally based upon the mutual love of the bride and bridegroom. It is laid down in Smruthis that even in these four kinds of marriages, the performance of Vedic rites after the union of the bride and bridegroom is absolutely necessary to make it valid and irrevocable marriage. It may be in the recollection of most of our Hindu readers, that Sree Krishna after carrying away Sree Rukmani by force from her father's house, solemnized the marriage in due form with Vedic rites at his house in Dwaraka (see authorities quoted under the heading "Vivaha Prakarana" of the Parasara Madhaviya printed in Telugu character). The application of the word "Solemnize" to a purely civil marriage of the description contemplated by the Bill, will be the greatest abuse of the word (see Secs. 10 & 11 of Act III of 1872). According to any dictionary it means "to dignify or honor by solemn ceremonies." A purely civil marriage cannot

certainly aspire to the dignity or honor, implied by this word.

The Hon'ble Mr. Basu refers in his speech to mixed marriages that seem to have existed in by-gone ages, with the object of showing that he is simply asking the legislature to restore a hoary practice discontinued for reasons not known. Mixed marriages could never have been popular with the many disadvantages to which they were subjected. It is, no doubt, true, that in addition to the wife of his own caste, a Brahman could have in the past yugas, Kshatriya, Vysia, and Sudra wives; similarly a Kshatriya, Vysia and Sudra wives; and a Vysia in turn, a Sudra wife; but this special and polygamous privilege, of the three high castes was not allowed to the Sudra whose choice was confined to a bride of his own caste. What were the rights and privileges of the wives taken from other castes and of their issue? In religious ceremonies, only the wife who was of the husband's caste was allowed to take part, the others being excluded. Even during the actual marriage ceremony, the Brahman bridegroom was not allowed to hold even the hand of his Kshatriya bride, as he is bound to do with his Brahman bride. The son of a Brahman by his Brahman wife got 3 shares of his father's property in addition to certain choice articles; the son by the Kshatriya wife, 2 shares; the son by the Vysia wife, 1½ shares, and the son by the Sudra wife, one share. The sons were treated as belonging to the *caste of their mothers* in respect of their religious and social status and duties. With such gross inequalities in the status, rights, and privileges, it is certain that mixed marriages must have been very rare and treated with very scant dignity. In the beginning of the present Kaliyuga, an assembly of Rishies abolished mixed marriages as they were anomalous. The Hon'ble Mr. Basu's school of reformers do not certainly want to revive the mixed marriages of bygone ages with all their gross inequalities and indignities. No self-respecting Sudra (male or female) would like matrimonial connection with a Brahman, Kshatriya or Vysia under the discouraging circumstances above set forth.

In all respectable marriages, equality in status and rank of the contracting parties forms the most important element of consideration. Manners, customs, and traditions, under which one is brought up since his infancy, are not negligible in determining whether a particular matrimonial union will be happy or otherwise. The alliance of a vegetarian with a non-vegetarian cannot but be most disagreeable. Sentiment is more powerful than reason in matters social and religious. Reason has, undoubtedly a free and full play on public platforms and in Legislative Councils; but her place in family circle is, by far, inferior to that of sentiment. Even educated ladies among civilized nations are said to be more sentimental than their male partners. The real ruler in a house is woman, whether she be educated or not, whatever may be said to the contrary. Unless the families of the bride and bridegroom are, in all important matters, alike, marriage will often prove more a bane than a boon. This circumstance accounts for the extreme rarity of marriages between Native Christians and Europeans. Even Eurasians avoid alliances with Native Christians. We had several instances of unhappy marriages of Native gentlemen with European ladies. That mixed marriages conduce to happiness, has yet to be proved.

The Hon'ble Mr. Basu says in his speech, that unless the present Bill is passed, the marriages between the sub-sections of the same caste, will be invalid. The Smrithis do not speak of subsections of the same caste which are probably of recent growth. All that they require is, that the bride and bridegroom must be of the same caste, and they recognize only four castes, *viz.*, Brahman, Kshatriya, Vysia and Sudra. In this Presidency, intermarriages between subsections of the same caste are not uncommon. Such marriages had been contracted even before the social reform movement began. Marriages in the families of Maharatta Brahmans between Madhwas and Smarthas have been ordinary occurrences from time immemorial. The validity of these marriages were never called in question. The absence of a law to validate them is not at all felt. There being no Shastric prohibition as regards marriages between subsections, there does not seem to be any necessity to seek the aid of legislature to validate them. Of late, Mahratta Brahmans have been contracting matrimonial alliances with Karnataka Brahmans. So far as the Madhwa community is concerned, subsectional, geographical, and linguistical restraints have practically disappeared. Recently there was a marriage in Travancore between a Cholia Smartha Brahman and a Vadama Smartha Brahman girl. Intermarriages between Valanadoo Smartha Brahmins and Karunakamma Smartha Brahmins, and Vadagala Sree Vaishnava Brahmins and Tengalai Sree Vaishnava Brahmins have taken place. We need not multiply such instances. There are distinct indications among all Brahman Communities to disregard as much as possible the distinction between one subsection and another of the same caste. The exigencies of the times and the state of the matrimonial market are rapidly pushing on this reform, silently and with the acquiescence of all parties concerned. No external pressure seems to be necessary so far as this Presidency is concerned. But in view of the fact mentioned by the Hon'ble Mr. Basu, *viz.*, that in Bengal, Judicial decisions have thrown a doubt on the validity of marriages between subsections of the same caste, legislation *limited to the declaration of their validity* may be necessary.

Marriages between subsections of the same caste are performed with Vedic rites in the same manner as the marriages between the members of the same caste or subsection. This being so, there is no necessity to dispense with the Vedic rites which are held in highest estimation, and to introduce a civil marriage which is altogether foreign to Hindu ideals. A short Bill declaring that no marriage duly solemnized among Hindus shall be deemed invalid by reason of the bridegroom and bride belonging to different subsections of the same caste, may be introduced in lieu of the present Bill, which is most radical in that, *it utterly ignores caste* and *Vedic rites*. A Bill such as the one we suggest, if introduced and passed, will not only remove the doubt cast by judicial decisions in Bengal on the validity of marriages between members of different subsections of the same caste but will also be consistent with the Shastras and the present usages. It is highly desirable that the Indian legislature should not pass any law, the tendency and effect of which would be to encourage undesirable and disreputable mixed marriages, and thereby greatly disturb the harmony and peace of Hindu families. The liberty given to a forward member of a family should not operate as a tyranny upon the rest. The inter-caste or mixed marriages will introduce a great revolution in the Hindu Community. They will really be like (to quote the words of the Hon'ble the Maharaj-adhiraja Bahadur of Burdwan) "shoving a dynamite cartridge into Hindu society." Disruption of families with all its attendant evils, will be the consequences of introducing civil marriages without any restrictions as to caste.

The Bill introduced by the Hon'ble Mr. Basu is in its present comprehensive form, most objectionable and subversive of the vital part of the Hindu religion. No Hindu should be allowed to choose such parts of his religion as he deems proper for his guidance, and discard the rest. If he wishes to remain a Hindu, he must take Hinduism as a whole. No other religion allows to its followers, the liberty which the Bill seeks to confer on Hindus. The Hon'ble Mr. Jenkins (the Home Member of the Viceroy's Executive Council) has taken a most statesman-like view. We are tempted to make here a few extracts from his thoughtful speech:—

"It (the Bill) makes *marriage free to everybody. That of course is a very serious step to take.....* "It is not for dissidents who break away from a "religion or community, to say whether they "should still retain the name or whether they are "still the same people. It is those who remain "and those who hold to the old rites and the old "customs who decide whether dissidents are true "members of the Community.....It is a "fixed principle of the Government of India not "to interfere in any way whatever, with the "personal laws and customs of the different "peoples of India, unless they have stroug and "conclusive evidence that the change is desired by "the people who are affected; and that is the policy "to which I hope we shall continue to adhere." The following observations of Sir James Fitz Stephen quoted by the Hon'ble Mr. Jenkins in his splendid speech, deserve to be studied and borne in mind by all those who wish to introduce changes in Hindu Society:—

"I think that it is hardly possible to hold "other language on the subject than this "be a "Hindu or not as you please; but be one thing "or the other and do not ask us to undertake the "impossible task of constructing some compro-"mise between Hinduism and non-Hinduism "which will enable you to evade the necessity of "knowing your own mind."'

The Government of India are not unaware that a very large body of Hindu population who live in rural parts of the country, seldom have the means of getting information of what is being done in the Legislative Council; and for want of proper education, are unable to grasp the magnitude of the changes sought to be introduced in social matters. The steps taken by Local Governments to ascertain the public opinion are utterly inadequate for the purpose. A few gentlemen whom the Local Government knows,

are consulted. A great number of them are not in sympathy with the prevailing thoughts of the communities to which they belong. Even the District Gazettes do not publish in Vernaculars the Bills of this description and the Proceedings of the Legislative Council relating to them. Under these circumstances, public opinion is seldom formed and much less communicated to Government. The paucity of hostile opinion that may reach the Government should not therefore be considered as an indication of popular approval. The maxim that silence implies consent, is in the present state of India, inapplicable to a far-reaching and radical measure of this description which vitally affects every Hindu subject of His Majesty. If a referundum be possible, 98 per cent. will be found against the proposed legislation.

A PLEA FOR SOCIAL SERVICE.

SOCIAL Service is now being recognised everywhere as an essential part of every true life. But again and again Social Service has been a subject for theoretical discussion. Men have talked of it, recognised it to be a true view of life—but have not done it and often the reason has been not lack of will or intention but lack of knowledge. How shall we serve? What shall we do? Ignorance of method has led to complete inaction. The book* just published makes for ever impossible such inaction. It does not deal with theory. It simply suggests "some of the avenues of helpfulness that open out on every side to the heart-willing man" and endeavours to "help to train students to enter intelligently into conscious and co-operative work of bringing about a better society."

The most useful form that a review of such a book could take is first of all to recommend the purchase of the book by all and second to mention one or two of the most helpful forms of service which it suggests.

Social service has been defined as any service on the part of the individual or the group for the betterment of humanity. That statement at once indicates the very wide sphere of social service. In India, one of the most natural activities is that of education. Mr. Fleming suggests here the need of actual experience: "One summer vacation spent in an honest attempt to solve the question in one's own town, in one's own family, facing with tender sympathy the inevitable opposition" is of more value than scores of lectures. Numerous practical suggestions are made. Home education and its methods, visiting and stimulating village schools, starting such schools where there are none, night schools, reading to the illiterate, establishing little loan libraries so as to encourage the reading of good books, and lantern lectures, these are not only suggested but practical details are specified. Here is an example: "A student took fifty Hindi First Readers to his town and distributed them amongst the women of his neighbourhood with the idea that if they possessed in their hands the first book, they might persuade some one to begin teaching them. He also persuaded a relative who was Secretary of his Sabha to call a meeting in which the teaching of wives and daughters was urged. As a result a school was started with 22 pupils and a widow voluntary teacher." There can be no doubt that if enthusiasm for female education does really burn, similar schools could be established in scores of places in much the same fashion.

Yet again, "It is no easy thing to gather together a few restless village children and teach them for a few hours a week but more than one student has used his leisure in this way."

Another line of activity to which attention is given is that of improving sanitation. In this matter there is almost unlimited scope for effort. Dirt is allowed to accumulate: the elementary laws of health are violated; disease is fostered—all for lack of a little social service. Sanitary work is urgent, but it is beset by a thousand obstacles, by ignorance, by devotion to custom, by indifference to the needs of others energy and tact will triumph. Here is what a College student achieved. "An effort was made to get a big dirty pond just beside the school filled up, for this was considered the chief source of malaria. But the attempt failed on account of the party feeling in the village. The leaders of the two parties were called and their duties of union, fellowship and combined work were placed before them, with the result that the pond was filled up."

A great variety of eminently practical suggestions is made under this head. Drains within fifteen feet of a town well may be pointed out; attention may be called to the fact that water from clothes washed flows back into the well; efforts may be made to see that water is always boiled before being used for drinking purposes. But it is unnecessary to continue. Every man who opens his eyes will see practices that are injurious to public health. Every such practice constitutes a call to Social Service. While the need is great at ordinary times, it is tenfold greater when an epidemic lays hold of a district and Mr. Fleming gives many practical hints as to methods of service at such times.

Another great branch of Social Service can be carried on by the pen. Translation, for example, can bring to India works that will afford joy and strength to many. Yet, so very few employ their leisure in such useful pursuits. Ordinary letters written to friends in a time of distress are a most brotherly form of toil. Public Institutions like the 'Society for the Protection of Children' and the 'Prevention of Cruelty to Animals' are almost always in need of workers. Much can be done to improve one's town or village by the planting of trees, the distribution of seeds to children and offering prizes for the best flower garden, the erection of street lamps and fountain, studying the Temperance question and helping to reduce the consumption of strong drink. All these and a great many more forms of service are described in this storehouse of social ideas. No one individual could attempt to carry more than two or three of these suggestions but such an attempt would be good both for doer and for the benefited. We venture to express the opinion that this little book should be placed in every school library. It would suggest much to the youthful mind.

* Suggestions for Social Helpfulness. By Rev. D. J. Fleming. G. A. Natesan & Co., Madras. Price Cloth Bound, As. 12. Paper Cover, As. 8.

THE INDIAN SISTERS OF MERCY.

BY

MR. SAINT NIHAL SINGH.

THE woman of India has ever been famed for her charitable instinct, but her ministration has been that of an untrained worker and therefore necessarily defective from the point of view of efficiency. Besides, oft-times her disposition to give has lacked judgment, and this has been actually the cause of developing, or at least strengthening, a lazy trait in the recipient and degrading his character more or less seriously and permanently. This indiscreet generosity, to be sure, by no means hss been confined to the fair sex of Hindostan, for the man of India has been equally guilty, the combined misguided efforts of the two earning for their country, the soubriquet of "the land of charity and of the beggar." Furthermore, regrettably it must be admitted, the strong impulse to serve the needy and helpless possessing her heart has not been potent enough to rescue the woman of the Peninsula from a narrow, rather drudging existence, and give her a fullorbed life.

However, the new spirit now surging in the body politic, is seeking to rectify this sordid condition of affairs. For over two years an agency has been at work in this country which, in its small but creditable way, has been seeking to divert the potentiality of the fair sex into national uplift by carefully training women to be Sisters of Mercy. Reference is made to the *Seva Sadan*—"The Sisters of India Society"—which was established on July 11, 1908, and which, according to the memorandum of the Association, was organized with the following objects:

(*a*) To found and maintain a Home for Indian Sisters of Mercy: the Home to have, when funds permit, in addition to residential quarters for the Sisters, a school-house, a library, an oratory, workrooms for practice in arts and handicrafts, a novice-room, a rest-house for the destitute and for guests, an infirmary, a garden, and such other appendages as may be necessary.

(*b*) To train Indian women to be Sisters of Mercy, to find work for them, and to help them in every possible way.

(*c*) To provide facilities for the Sisters qualifying as lady missionaries for educational, medical and other good work on unsectarian lines.

(*d*) To found and maintain Branches of the Home and to increase its usefulness.

(*e*) To co-operate with similar institutions, consistently with the above objects.

(*f*) To publish such books, magazines, or papers as may promote any of the above objects.

(*g*) To have an endowment fund for the above purposes.

The Society set out to train three classes of Sisters:

(*a*) Those who live in the community actively engaged in assisting the poor,

(*b*) Those who live in the community but are engaged in devotions and other secluded operations.

(*c*) Those not living in the community, but assisting it as co-workers.

The *Seva Sadan* Society was founded by Mr. Behramji Malabari—the veteran journalist and philanthropist, who, though Parsi by nativity, recognizes no credal or racial water-tight compartments in the Indian nation—and Mr. Dayaram Gidumal—the charitable but unassuming Sessions Judge of Ahmedabad, who not long ago refused to accept a temporary High Court Judgeship tendered to him by the Bombay Local Government. These two men not only have given generously of their money, but have been unsparing of the time and vitality they spent on the institution. Their personalities have inspired confidence in the movement and have brought to it financial support and enthusiastic workers.

At the outset it was estimated that the monthly expenditure necessary to work out the plans would be Rs. 1,000 per month, and this amount was guaranteed for two years by friends. But no sooner was the work started than it began to broaden out, and by September, two months after its birth, it was decided to add Rs. 300 to the original estimate in order to open up a Mahomedan Section. The following month Rs. 250 more were added, making a total monthly expenditure of Rs. 1,550 in order to carry on the work.

It was not so hard to collect the money to maintain the institution as it was to find workers capable of following out the ideas of the founders; and it was still a more difficult matter to gain the confidence of the poor people whom the *Seva Sadan* proposed to help. Indians have neglected organized charity work for so long that the destitute and helpless have come to feel that if a woman charity worker visits them she must be a Christian Missionary. This belief has hampered the *Seva Sadan* Sisters, for, when they have visited the Bombay *chawls* (tenement houses) and sought to advise, comfort and help the poverty-stricken and diseased members of the Indian community, the suffering ones have taken them to be Christians seeking to make their needs the means of proselytising them. Since they prize their faith, even when it brands them as "untouchable", more than their life, they held themselves aloof from these supposed-to-be missionaries. In some instances the Hindu ladies have been actually driven out of the homes they have sought to uplift. One of these devoted women, a lady of gentle birth, refinement and education, declares that for months after she began to labour amongst the lowly, she would come home after a day of rebuff and trial, and weep for hours over the abuse that had been heaped upon her. She persevered however, and finally managed to persuade the antagonistic ones that she was not a Christian, but an orthodox Hindu, even as they themselves were, and that she merely wanted to bring more happiness into their lives. Eventually she was welcomed as an Angel of Mercy, and was able to gather together study classes, and to teach the women of the miserable huts and hideous tenements how to keep house in a more sanitary style.

This same experience was repeated when the hospital and dispensary were opened. For days and weeks the rooms remained empty. The workers went out into the highways and byways and not only invited, but begged the multitude to come and be healed, without paying any doctor's fee, or price for the medicines prescribed, only to be met with the sullen reply that since they were so eager for the poor people to come to them, they must have some ulterior motive in their offer of charity. Even the women who were about to become mothers refused to take advantage of the free midwifery ward. Gradually, however, the situation cleared, and the women of the district began to avail themselves of the beneficence so freely offered. To-day the hospital beds are full most of the time. The Hindus have learned that this institution is not like other hospitals—that the nurses do not look upon them just as numbers, but try to get down deeper than the mere disease—to learn what is troubling them, what they need to make their life happier—and then proceed to supply the lack to the best of their ability. Moreover, the patients find that their religious susceptibilities are not ridden over rough-shod, as is ordinarily the case in a large hospital. Their food is cooked and served by a member of their own caste. If they are Mahomedans their *purdah* is not violated, for only ladies are employed in the institution, men never coming near them. They are treated as if they were in their own home—only better—attention being paid to their little whims and idiosyncracies so that, when the time finally comes for them to go home, they dread to leave the place where they have known so much consideration and kindness. One satisfied, happy woman has detailed the glad tidings to her relatives and friends and neighbours, and as a result the workers to-day find that their persistent, conscientious efforts are being rewarded by success.

During the year ending June 30, 1910, 6,236 out-patients attended the *Seva Sadan* Dispensary for women and children. Of this number, 2542 were Hindus, 228 were Mahomedans, 3,336 were Parsis, and 130 were Christians. Besides these, 171 patients, consisting of 92 Hindus, 60 Parsis, 17 Mahomedans and 2 Christians were treated at the eye dispensary; and 754 cases were treated at the Jacob Circle *Chawl* Dispensary. In this connection it should be mentioned that these three dispensaries are in charge of seven lady doctors who receive no payment whatever for their services, which, combined, cover 2,000 hours, or 84 days annually, their sacrifice, calculating that their time is worth four rupees an hour, a fair estimate, amounting to over Rs. 8,000. The drugs given away by the *Seva Sadan* dispensaries cost Rs. 464-2-0 the first year, and Rs. 971-14-6 the second.

The work performed by this Society of Sisters of Mercy has progressively broadened during the two-and-a-half years of its existence. During the first twelve months it was necessarily limited, both as to scope and active helpers. *Ashramas* (residential quarters) were maintained for the Hindu, Parsi and Mahomedan Sections. About half of the monthly income was spent by the Training Committee; while the balance was turned over to the Lay Sisters' Work Committee, this latter group of workers the second year sharing their portion with the Committee of the Industrial Home and the Home for the Homeless, for relief of the poor and distressed. During the first year a good deal of attention was paid to cheering and comforting the patients in the hospitals of Bombay, most of this work being done in the Sir Jamsetjee Jeejeebhoy, the Cama, Gokaldas Tejpal, Arthur Road, Maratha and Adams Wylie Hospitals and the Thana Lunatic Asylum. The second year saw the Society with a hospital of its own, consisting of ten beds, three of them set apart exclusively for midwifery cases. In this circumstance the work and funds were concentrated on their own hospital department and only Rs. 156 were spent on the other hospitals of Bombay. The second year, too, saw the *Seva Sadan* commence assuming the care of waifs and strays picked up by the police, who were not taken in by other institutions, and thus the Home for the Homeless was started, the total expenditure on this amounting to Rs. 2,139-5-11 in 1909.

The work in the Industrial department began to pick up during the second year, and the Industrial Home for Women and Children was started with a loom, a knitting machine and a hand press as its stock in trade. Now some of the probationers are learning type-writing and another is mastering Braille, so as to be able to work amongst the blind. Women of the better class who could not conscientiously enter the Home for the Homeless, are taken into the Industrial Home and taught a useful trade. Those who are to take their formal vows as Sisters live in the *Ashramas*.

The work is gradually spreading out of Bombay to other cities. To-day there is a flourishing branch at Ahmedabad and another at Poona, while a branch is being established at Calcutta and a Consumptives' Home has been put into successful operation at Dharampur, in the Simla Hills, to which the Maharaja of Patiala recently contributed Rs. 1,00,000 and promised to put up and fully equip a dispensary and hospital for out-door and in-door patients.

I visited the headquarters on Grant Road, Bombay, quite unexpectedly, therefore nothing had been specially planned to impress me with the value of the work. I surprised the institution in its work-a-day clothes, and this is an honest description of what I found there.

Stepping out of the noise and hurly-burly of the busy city street and crossing a small garden, I entered a cool, stone-paved room, where I was greeted by a smiling Hindu lady who was, at that moment, in charge of affairs. She readily consented to show me the place.

First, I was taken to the printing office, where two widows, who have been taught type-setting on the spot, were busy getting out a report, printed in English. All of the printing work required by the *Seva Sadan* is now done right on the premises by these women.

On the opposite side of the reception room is a hospital ward. The morning I visited it this room was pretty well crowded with patients owing to the fact that a woman had died during the night in the other ward, and it was being fumigated. The midwifery ward is in a corner of the building apart from the rest of the hospital. Three snow-white beds had three little mosquito-net draped cribs beside them. Two mothe

glanced proudly at their new-born babes. Bouquets of bright flowers were scattered about. Everything looked clean, and the whole place was cool, comfortable and cheerful. Happy are the poor Indian mothers who take advantage of the helping hand held out by these loving Sisters of Mercy. When I contrasted what would have been their fate in the miserable dungeons they call home, with this light, lovely room, I could not but feel a glow of love surging through me for the *Seva Sadan*. Off from the midwifery ward is the labour room, where the child-birth actually takes place, and off of this the surgical room, well equipped with modern instruments in a large glass case. I was surprised to note how complete the outfit was; but I was told that much still remains to be done in this department as well as in the general ward. For instance, a short time ago it was necessary to send away a patient to another hospital in order to have a "Cæsarian Section" operation performed, because there was no arrangement of lights in the *Seva Sadan* ward to permit such an operation to be attempted at night, when it was necessary to do it. More instruments also are needed, I was told, and many details yet remain to be added.

The kitchens all are on this floor, each creed being provided with a separate kitchen and cooking utensils, so they need not hesitate to eat the food. The consideration of the Sisters in this respect even extends to providing a cook of the same caste as the patient, if this is possible.

The educational and industrial work of the institution is carried on, on the first floor, and here, also, is the Hindu *Ashrama*. A large room has been set apart as a lecture and work room. Here I found a number of ladies hard at work learning embroidery, knitting, crocheting and fine sewing. This class is conducted for one hour each day. Quite a feature is made of sewing. Night gowns are made by the pupils for the patients in the hospital wards, babies' garments are fashioned, and cushion covers and other articles of practical use are turned out. Three days a week the sewing class works for the *Seva Sadan*; on the other days the pupils bring work from home. They learn to cut and make shirts, jackets, in fact, all sorts of garments. This class is composed of probationers and ladies from the outside, and is attended by Hindus, Muslims and Parsis.

Besides the needlework classes, music, drawing and painting is taught. At first thought these studies may seem rather æsthetic for poor people, but, so far as the music is concerned, the teaching is confined to devotional music, the main effort being put forth to train the probationers, who find that in this, as in every other field of life, "music hath charms to sooth the savage breast," The lessons in drawing and painting, covering an hour each day, are eminently practical. This was demonstrated when two landscape paintings done by the girls were sold for Rs. 35 and 45 respectively; and seven small crayon pictures were disposed of for Rs. 23. Type writing is taught to a few promising pupils. The probationers listen to regular lectures on nursing and midwifery, the training being so practical and thorough that they become regular certificated nurses upon completing their courses. Two hundred and twenty-seven lectures were delivered in this department during the twelve months of the last fiscal year. Besides regular clinical training is given in the wards and dispensaries. English, Gujarati and Marathi classes are conducted, and general lectures are delivered by Lay Sisters.

So far, printing is about the only industry taught in the industrial department. The Society, however, proposes, as soon as the money is secured, to teach women to work up waste products into saleable articles—to make buttons and other useful articles out of cocoanut shells—to work up the fibres of plantain leaves into cloth—to make screens of split bamboo chips—fancy ornaments of oyster, pearl and other sea-shells—and paper weights, fans, umbrellas, Chinese and Japanese lamps and wicker-work articles out of cheap materials. But all these plans must wait until more funds pour into the Exchequer.

The Parsi *Ashrama* is conducted on the first floor of a small block of buildings connected with the larger block by communicating doors. Here I found two Parsi girls preparing for their University examination, and also the resident doctor, a young lady graduate of Grant Medical College, Dr. P. Bahadurji, who is devoting three years of her life, without honorarium, to the *Seva Sadan* work. Her whole heart is in her work, and she is doing everything in her power to bring up the hospital department to the highest level possible, with the limited funds that are available.

The *Seva Sadan* Home for the Homeless is located at Malad, in the midst of a beautiful garden. The inmates not only are fed and housed, but are taught the elements of reading, writing and arithmetic, and some useful industry that will

render them self-supporting. They learn to use the knitting and embroidery machines, to cut and sew garments and set type. The home owns a hand-loom, but as yet this industry has not been taught.

The outside work of the *Seva Sadan* is very important, as the Lay Sisters, probationers, nurses and lady-physicians go right into the *Chawls* of the poor people, no matter how depressed their caste may be, and endeavour to cheer, educate, assist, and generally uplift them. It is impossible to explain this phase of the work so as to do justice to it. You have to talk with the Sisters, to accompany them on their rounds, in order to grasp the full significance of the work they are doing. Nothing daunts them. They wade through filth unspeakable, submit meekly to abuse, but they go ahead, confident that good will triumph in the end. Many of the Lay Sisters are women of wealth and influence, who cheerfully devote a part of their time to helping the poor, under the systematic guidance of the *Seva Sadan*. They are given funds by the Society to enable them to relieve distress. But many of them supplement this allowance with money from their own purses. A great deal of visitation work also is done by the band of gentlemen-helpers who have allied themselves with the organization.

It will thus be seen that the work of the *Seva Sadan* is like a finely-cut jewel with many facets. It seeks to heal the poor of their infirmities through the General Dispensary, the Ophthalmic Dispensary for Women and Children, the Jacob Circle *Chawl* Dispensary, the Female Medical Ward and the Midwifery Ward. It is training a corps of nurses and midwives who propose to give scientific service to suffering humanity free of charge, some of them throughout their entire lives, others for a stated term of years. It is spreading primary education amongst the masses by home classes conducted in the *Chawls*. It is furnishing, in its Industrial Home, manual training for widows and orphans. It is attacking, through the Home for the Homeless, the problem of housing and comforting the helpless, hopeless women and children who have no roof over their heads but the sky, no bed but the stone pavement. It is reaching and aiding the destitute and afflicted through its Lay Sisters' Work Committee. It is endeavouring to prevent uncleanliness, insanitary habits and the consequent dread diseases that follow in their train. This is done through personal effort, lectures and pamphlets. A Catechism on Tuberculosis has been broadcasted amongst the people of India, editions being published in English, Gujarati and Marathi; and a Consumptives' Home has been established at Dharampur, which has its headquarters in the *Seva Sadan*.

Great work has been planned for the future by this Society, which now has an endowment and Building Fund of about Rs. 80,000, which represents the accumulated subscriptions of patrons, who pay Rs. 5,000 or more, and life members, who give Rs. 1,000 or more. The *Seva Sadan* workers are endeavouring to bring up this Fund to at least thirty lakhs, in order to provide for the maintenance of those Sisters who pledge their entire lives to the free service of India, and also to make certain a steady stream of physicians, nurses and teachers to work, without honorarium, amongst the poor.

The *Seva Sadan* is the first effort made by Indians to organize their charity work. Over and above all things, it seeks to break down the barriers of religious prejudice that are keeping the people of India in separate cliques, by dispensing its benefits amongst all the needy, without question as to creed, and by interesting the ladies of all communities to work together for the uplift of humanity. Withal, the work is being done in a delicate manner. The needy ones are helped, but their dearest religious ideals are not rough-handled. Their beliefs are respected, and they are not made to feel that they must relinquish the smallest part of their religion in favour of some other faith in order to receive aid. In order to emphasize this phase of the service, the watchword of the *Seva Sadan* is: "One at core, if not in creed."

An Abominable Outrage.

Not only the people of Southern India but the entire country heard with deep horror and disgust the news of the dastardly assassination of Mr. Ashe, I.C.S., Collector of Tinnevelly, on Saturday the 17th. According to the newspaper accounts it would appear that Mr. and Mrs. Ashe travelled in a first class compartment from Tinnevelly. At Maniyachi, the junction station, the assassin pulled out a six-chambered revolver from his coat pocket and deliberately shot at Mr. Ashe, who fell to the ground and breathed his last soon after. The murderer who is a Brahmin of about 25 years of age, killed himself and has thus escaped human justice. This is the first attempt of its kind in South India and we fervently hope it will be the last. The anarchist is an enemy of mankind and no effort should be spared to root out men of his class.

CURRENT EVENTS.

BY RAJDUARI.

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THE IMPERIAL CONFERENCE.

EVENTS the most momentous and far reaching in their character on the immediate and future destiny of the worldwide British Empire, have of late been following each other in quick succession. Last month we referred to the arbitration treaty between the Government of the United States and Great Britain which indeed is the glad harbinger of that happy morn which shall witness the welding together at no very distant date of the nations of the earth in peace and unity and the realisation of the poet's dream of the first parliament of Man. Similarly the month just closed has already stamped on the sands of Time footprints broad and deep to indicate the fact of another important stage which the Anglo-Saxon race has reached in its onward political and economic evolution. The Imperial Conference which concluded its record session on the eve of the gorgeous Coronation of Their Majesties King George and Queen Mary was a unique event in the annals of the British Isles. For the first time it fully realised its principal aim and object. As the distinguished British Premier observed in his valedictory address, an address which has vastly enhanced the solid reputation for sober and practical statesmanship of the first order he has already achieved, the dominant feature of that assemblage was the attempt to promote and develop closer co-operation through the old British Institution of free and frank discussion. Mutual respect and tolerance of divergent opinions and mutual confidence—these were the distinguishing traits of that discussion. Each premier from Britain's Dominions beyond the seas strove his best to submit for consideration such proposals as he thought were most likely to meet a fair approval of his brother premier's. Each felt a pride in the consciousness of the fact that he was striving to bring the daughter country into closer and more intimate relation with the mothercountry and that with unreserved candour and unbounded confidence. Thus a ring of solidarity was established, a chain of the strongest brotherhood full of trust and full of great hopes for the better welfare of both in the immediate as well as the distant future. No doubt some problems of the greatest gravity, though fully discussed, were not finally resolved upon, as all deemed it wiser to wait and acquire fresh experience which later on may be instrumental in solving them to the satisfaction of all. It was practical statesmanship which dictated abstention from a definite conclusion. All the same, as the Prime Minister observed, the air was cleared; and, so, too, the ground. They "got to a better mutual understanding" of their "relative and reciprocal requirements." That in itself was a great gain. They now "see in a truer perspective and proportion the bulk and dominance of not a few of the Imperial problems." The various contributory elements of experience and knowledge were brought together on a common platform in order that common interests may be better promoted. Thus, they will be able to return to their respective work every way better equipped. The representatives of the Dominions have been admitted into the interior, "into the inner parts of the Imperial Household, that *arcana imperii* which unreservedly unfolds everything." Whether it was the domestic and economic policy, or the foreign policy, including the one for naval and military defence to the serious responsibility of which they have all become alive, the members of the Conference were fully able to recognise the common obligations and how each must discharge them in harmony with his own local opinion, local need and local circumstances. In short, as Mr. Asquith very happily and trenchantly put it, that "even if the Conference had done no more" than an interchange of mutually frank and confidential discussion, "it would have been a landmark in the development of what I may call our Imperial Constitutional history". Thus the Conference has rejoiced the people of Great Britain and the Dominions of Great Britain beyond the seas. The mother and the daughters have fully and unreservedly talked of their internal and external needs and have parted with a loving shake of hands which augurs the greatest good for both. This is what we should call sound and sane "Imperialism," an Imperialism as distinct as the lamb is from the lion. Indeed, we are of hope that this sane Imperialism is certain to toll the death-knell of that other false one which we call "Bastard Imperialism"—the Imperialism of the fire-eaters, the land-grabbers, the swashbucklers and the daylight buccaneers who for some twenty years past have so greatly

been in evidence and who have not unsuccessfully tried to obsess the ordinary luminous common sense of the average Briton and drag him even into a war costing hundreds of millions.

How much in this connexion it is to be wished that at the next Imperial Conference the chosen representatives of India from each province might be admitted into the *arcana imperii* where they may unreservedly exchange their views with the representatives of the British Government and the British Colonies. We are firmly persuaded that such an admission would lead to the greatest good. It would stimulate that spirit of mutual respect and confidence, the sad want of which, it is to be feared, is answerable for many an absurd utterance which finds its way in partisan papers, absolutely unscrupulous and besides inimical to all Indian advance and Indian interests, and for many an untoward occurrence in the country. Meanwhile India must feel gratified at the admirable tone and temper and the vigour with which the Marquis of Crewe, our Secretary of State for India, put the case of Indians in the British Colonies before the assembled Colonial Premiers. He could not have expressed his remonstrance in better language. No doubt, the Dominions may have their respective difficulties in dealing with Indian emigrants to the Colonies. But our sympathetic Secretary of State was perfectly just when he reminded the Conference that "whether Indians were to be regarded from the standpoint of national history, pride of descent, personal character or intellect they had a real claim to consideration as subjects of the Crown and as men" and we are further glad of his observation that "the relations of India and the Empire might be materially improved by the cultivation of mutual understanding." Lastly, we take it that there is a deep significance in the concluding utterance of Lord Crewe for which India must feel extremely grateful to his Lordship. "The India Office and the Government of India would always do their best to explain to the people of India how the position stood with the Dominions. On the other hand they were entitled to ask the Ministers of the Dominions to make known how deep and widespread was the feeling on the subject in India." In short the whole problem, as he further observed, was rather "one of spirit and attitude than of legislation." Let us devoutly hope that these weighty words have not fallen on deaf ears, but that some real lasting good and mutually confident understanding will be the outcome thereof. India should thank her Secretary of State for what he has already done and the admirable spirit in which he has voiced their feelings. We only wish that the Government of India will remain firm and put faithfully into force the legislation passed some time ago at the instance of the Indian representatives in the Viceregal Council and which will come into operation from 1st July next.

THE CORONATION.

Next only to the Imperial Conference is the Coronation of Their Majesties the King and Queen of England which took place on the 22nd June. It was indeed unique in one respect that never there was assembled in the hallowed and historical Westminster Abbey such divers representatives of nations from all parts of the world as on that occasion. The diversity of races represented was even greater than that which was discerned at the Coronation of our beloved Edward VII. Another circumstance which added pregnancy to the historic occasion was the fact of Their Majesties being the first Sovereigns in all English history who have travelled throughout the civilised world. In reality no Sovereign, in times ancient or modern, has been so coronated as George V. and Queen Mary. It is a red-letter day which will be calendered in British annals so long as the glorious British nation survives. It is a nation which has done the largest good to the world—a nation whose influence, on the whole, has been for freedom, for toleration, and for the greater contentment and happiness of mankind. As such the nation deserves to flourish evermore and leave its impress for ever on the world and future annals even to a larger extent than the empire of the Romans. India's attachment to the person and throne of Their Majesties continues unabated. Victoria the Good laid deep the foundations of that love and attachment which was to be discerned in a remarkable way when the illustrious Edward VII. of happy memory ascended the throne. That same deep love for their sovereign was to be noticed on the Coronation day of King George and his amiable consort. From millions of throats in every part of the wide Indian Empire there went forth a voice across the seas to tell George V. and Queen Mary how strong each unit holds them in their affection. May their united prayers for their long life and happiness be heard and may it be the good fortune of India to make even greater and speedier progress, morally and mate-

rially, during their reign! Monarchs live best in the heart and affections of a people. The greater their attachment the greater their security.

THE CONTINENT.

Turkey would seem to have attracted the greatest attention in Continental politics during the month. The Albanians had grown more and more refractory and at one time there was a great fear lest Montenegro and Albanians come to the arbitrament of arms. Luckily, Russia's politic intervention saved the situation and the apprehended contingency was allayed. All eyes meanwhile were turned on the Dual monarchy as to what steps it may take in the impending struggle. After the unconstitutional way in which Bosnia and Herzegovina were incorporated into the monarchy, Europe has been exceedingly alert lest its hands may be further placed on the weaker or the more turbulent principalities which owe allegiance to the Ottoman. Happily, the aged Emperor understands thoroughly the situation and the temper of the Powers. So that for the time being there are no hands on Albania. Meanwhile the Sultan has done the right thing in meeting the Albanians in the open field of peace and allaying or assuaging their warlike feelings. He has promised them full religious toleration and other boons which it is to be hoped they will take in good part. The disarmament of the population is the one thing which embitters them, but perhaps under sage advice these people, so free and brave, will turn their swords into ploughshares and loyally submit and at the same time make Turkey strong for purposes of offence and defence. Every effort ought to be made to reconcile them and if only Turkish statesmen will know what tact to practise for so worthy an object there is not the least doubt that Albania will quiet down. It is the Achilles heel on the armour of rejuvenated Turkey. That Turkey is, it is a matter of regret to say, still being torn by internal factions. The Committee of Union and Progress is a house divided against itself and therefore a distrusted body. Things had come to a serious pass of late, but according to the latest letter of Sir W. Ramsay, the tension has abated and there is a fair chance of the house again working in harmony. On the other side, Turkey has done well enough in putting down to a considerable extent the rebellion in Yemen. Anyhow it has been well brought under weigh. With Yemen and Asiatic Turkey kept well and firm in hand, there is every chance of the development of the resources of the country. The finances are still being rigidly scrutinised and controlled. But unfortunately military and naval requirements absorb a greater portion of the growing revenue. But Turkey can hardly be blamed for this expenditure seeing how her new existence wholly depends on a strong offensive and defensive force. Surrounded as she is by other nations armed to the teeth and eager to partition her, at the first signal of a break-up, her first care no doubt is to make herself as strong as she possibly could be. Cretan affairs have for the time receded into the background, but there is no saying when the next emeute may take place and the fiery Hellenic again hoist the Greek flag. Evidently, it is essential that the "Concert" of Europe on this matter may act energetically and with decision so as to put an end to this frequent ebullition of the Hellenes.

Next to Turkey, Spain and Portugal seemed to have attracted European attention. The embers of the Republic in the former country are not dead. Now and again a spark is kindled which bursts into an ephemeral conflagration in mountainous localities where the Carlists have the best in their guerilla warfare in which they are adept. But uneasy must lie Alphonso's head and the *coup de etat* of Lisbon must ever be before him as a ghostly menace. The quarrel between the Vatican and Madrid of course is widening. But so long as Pius the Tenth is on the throne of St. Peter there can hardly be any change of ecclesiastical polity at Rome. Political diplomacy, let alone Papal sagacity, is at a discount, and there is a striking contrast between the statesmanlike policy pursued by Leo XIII. and his successor. The former knew how essential it was to use Papal influence in the politics of the Continent to regain back some of the power which the events of 1870 have lost for ever to the Vatican. Portugal is no better in its relations with the Pope. In fact here the war is even more embittered and therefore more disastrous in its effects. Church and State are literally at daggers drawn. Meanwhile Senor Braga keeps well in hands the Republican reins. But how long this will last remains to be seen. It is said that Royalist troubles brew now and again in the North. The centre and the south are republican to the core; and so far no untoward events are expected. There are, in fact, no Royalists of influence to speak of to regain at all the monarchy for the deposed Manuel.

In Russia Monsieur Stolypin is still the central figure but dreaded and hated alike by the Parliamentarians and the Bureaucrats. He is no doubt the one strong man who has held Russia in check with a strong arm. But we have known what fate overcame Russian Ministers in the past who for the time ruled the people with an iron hand. The fall of Stolypin is only a question of time.

Germany is quiet. The recent oration of the Emperor by the British has immensely pleased the Hohenzollern who at heart is said to cultivate nothing but peace. German he may be by birth, but in blood and culture he is thoroughly English. Barring German patriotism, his instincts are English and we may depend upon it that the Emperor is bound to cement his country in peace with England, despite the Anglophils and the Teutophils—both most obnoxious tribes of brawlers.

THE EAST.

In the Middle East affairs are just as before. There are no fresh outbreaks of lawlessness. At the same time there is no improvement. But the American financiers are fast overhauling national finance and it is most likely that before long we shall hear the pleasing announcement of decrepit Persia being fully set up on its legs. It will be the fault of the Mejliss thereafter if it again allows public finance to drift. But we have also faith in the American advisers to influence the politics of that body so as to make parliamentary government a reality. These Americans are trusted, so that their friendly and disinterested advice is likely to be followed which might not be the case with representatives of any European nationality.

The Bagdad Railway continues to be the target of all interested parties. Each writes from the point of view of its own selfishness, and it is most amusing to notice how each tries to cut the throat of its rival. The stock "spheres of influence" and "prior occupation" and special preserve and the rest of the political slang of the hour which connote the different grades of selfishness are trotted out in their respective support. But nobody seems to discuss the *ethics* of the affair. Were that considered the Turk would say that not one of the wrangling nationalities has a tittle of ground to sit *dharna* at the junction of the Tigris and the Euphrates. But the need of the Ottoman has the opportunity of the land-grabber or land-squatter. To tell the truth, they are six of one and half a dozen of the other. All that we are interested in is the success of the great irrigation scheme which the genius of Sir William Wilcocks has launched. With the accomplishment of that great work Asia Minor is destined to be again the "garden of all Asia." The Turk should see that he no longer thoughtlessly concedes rights which would eventually enrich the State. Turkey is still at present in the position of the beggar who cannot choose. There is the rub.

The Dalai Lama's flirtations in his temporary sanctuary have not of late been reported. In all probability he is advised to hold silence. His rank enmity to the Chinese, the prime authors of his flight from Lhassa, is intense and permeates all his interviews, supposed or real, with "representatives" of Heaven knows whom. But nobody save the red Imperialists, who won and lost Lhassa, puts any credence in his stories. All authentic and non-partisan accounts inform us that the Chinese are certainly doing everything in the Thibetan capital which would prevent any fresh foreign invasion or occupation. They have seen the folly of their own neglect in Thibet for years together. That alone emboldened Lord Curzon to push the "peaceful" expedition to Lhassa. The Chinese are now wide awake. They are actively delimiting the frontiers of Thibet and taking strong steps that none will interfere in the work. That is gall and wormwood to the busybodies who therefore persistently spread by means of their subsidised organs of opinion absolutely false and alarming reports to serve their own ends, namely, to foment quarrels which may eventually lead to "armed intervention"—an euphemious expression for unprovoked aggression. It is good that this mischievous clique is kept at arm's length. Their secret emissaries, the petty Lamas included, are vigilantly watched by the Chinese Amban and severely punished if found out or even suspected. No wonder these evil-designed persons ply "His Holiness" and make use of him as a cat's paw under promises to restore him to his ecclesiastical hegemony at the Thibetan capital. So long however as the Indian Foreign Office is watchful and refuses to pin faith in any of the interested cock and bull stories about the militant Chinese doings in Thibet, invented by the clique of bastard Imperialism, nothing need be feared. The heaven of Simla will not fall, and so far the occupation of our white Othellos from across the border is in abeyance.

China is firmly pursuing her destructive and constructive policy. She is carrying out an active crusade against opium and she is fast building railways and erecting industrial factories from the proceeds of the new ten million loan. The currency too, on a silver basis, is being pushed, so that there will be witnessed no mean an economic evolution in China within the next five years. India should rejoice at this activity as it is likely to benefit her, though there may be drawbacks in other directions. But China is just now acting as the giant refreshed. So that we should be prepared to hear of even greater activities than those to be discerned to-day. She is putting forth her tentacles in every direction, both at home and abroad. She is also building up a strong army, well disciplined and capable, in order to be fully prepared for eventualities. She knows what Japanese activity signifies in Korea and Manchuria and she understands well the significance of the double track of Russian railway in Siberia. China has now entered in the ring of the "comity of nations"—a facetious phrase full of ominous import. China, therefore, has to be most vigilant at all the four points of the compass. We have not the least hesitation in saying that the embroilment of China with Japan or Russia or both will be the signal of feverish activity among the redhot Imperialists in London. They are really dogs of war who are slumbering but will be baying and barking as soon as an opportunity occurs to invent fresh scares and frighten the Viceroy out of his wits to advance once more to Thibet. The Chinese fully understand the game of this unprincipled clique. It is fortunate that there is Sir Edward Grey at the Foreign Office in Downing Street and Lord Hardinge at Calcutta or Simla. They, too, are thoroughly aware of the mischievous clique which pulls the strings of yellow journalism. But Heaven forbid that we should have a Tory Foreign Secretary and a weak-kneed Viceroy with a fire-eating Commander-in-Chief. There will be no escape from an invasion of Thibet, despite all agreements! and then, of course, the red line of British possessions in the North-East will be further advanced. That is the danger against which China is now wisely fortifying herself.

LHASSA: An account of the country and people of Central Tibet and of the progress of the Mission sent there by the English Government in the year 1903-04, written with the help of all the principal persons of the Mission. By Perceval Landon. Rs. 5-4.

G. A. Natesan & Co., Sunkurama Chetty St., Madras.

THE WORLD OF BOOKS.

Village Folk-Tales of Ceylon. *By H. Parker.* (*Luzac & Co. Price 12sh. net: Available at G. A. Natesan & Co.*)

Mr. Parker, who is already well known as the author of *Ancient Ceylon*, has brought together in this Volume 75 folk-tales current in Ceylon. The collection of tales of this kind has a historical value that is often missed by those who long care for the stories themselves. And it is therefore necessary that the person who undertakes the work of collection should be one who has not only the necessary intellectual sympathy with the classes from whom he collects them, but also a high sense of the responsibility attaching to him as a collector. Mr. Parker has shown by his work that he possesses both these necessary qualifications, and the result is, we have a work that will earn him the thanks of all folklorists in the East and the West. Mr. Parker has done wisely, we think, in telling the tales in the simple, straightforward and unadorned manner in which they are related by the people amongst whom they are current. The absence of literary flavour is, we think, a merit in a publication of this sort rather than otherwise. The nearest approximation to truth is secured by the method adopted, and fidelity to the original is everything, if the tales are to serve any purpose for the deduction of historical inferences. Even as related by Mr. Parker the tales do not fail to kindle sustained interest in them and that after all is the merit of a truly good tale. As regards the parentage of the tales, most seem indigenous; and a few apparently owe their origins to the Jataka stories of the Buddhists, the Tamils, and immigrant settlers from the Ganges valley. Polyandry is only once mentioned in tales now presented, and polygamy is seen current only amongst kings, and these kings evidently were only petty feudal chiefs of pre-Christian times. The Portuguese and Arab settlers, both do not appear in them, and that is rather interesting, seeing that they had gained a foothold in the Island for some time. Mr. Parker has directed attention to parallel stories current in other parts of India wherever possible and the index which he has appended to the volume is both full and informing. We commend the publication both to the scientific folklorist and the mere man in the street who wishes to enjoy a good story book or chase away a dull half hour.

Among Indian Rajahs and Ryots. *By Sir Andrew H. L. Fraser, K. C. S. I.* (*Seeley & Co., Limited, London, 1911.*)

It is difficult to conceive of any one more adequately equipped for the task of recording impressions than Sir Andrew Fraser. He had thirty-seven years of work in India, attaining finally the highest position that a civilian can aspire to. He moved in intimate friendship with the highest and the lowest. His duties led him on two occasions into every province in India. And in addition to the widest opportunities for acquiring accurate knowledge he has the ease and facility of a practised writer. The reader, therefore, has the comfortable assurance in perusing these pages that he is under the guidance of a man who knows.

The book is not only accurate, it is of exceptional interest. The writer touches on almost every subject that has occupied the public mind during recent years. We have chapters, *e. g.*, on the judicial and executive functions of Government officers, on the financing of agriculturists, on the police, on education, on Christian missions, on the present unrest, and on the measures of repression and reform, while a lighter element is introduced by a vivid description of elephant hunting, and big game sport, and by a happy sketch of the humours of administration.

Into this abundant material covering about 370 pages we can but dip at random. On the question of the separation of the executive and judicial functions, which has figured prominently for many years in the National Congress, Sir Andrew Fraser speaks with no uncertain sound. He does not approve of it in the sense in which it is urged. According to him anything that would weaken the authority and power of the District officer would at the present time be a fatal mistake.

An interesting chapter in the light of recent criticism is the chapter on the police. As President of the Indian Police Commission, Sir Andrew Fraser has of necessity the widest possible knowledge of the whole subject. He frankly admits that the lower grades of the police were looked upon with suspicion by the people generally, while the higher grades were regarded with more confidence. The reforms suggested and accepted by the Government though they entailed a great financial burden have had already very valuable results.

The chapter on education is one of the most valuable in the book. Here are some of the statements worth quoting:—

"It is sometimes said that education has been carried too far in India, that we are educating too many of our Indian fellow-subjects. In dealing with the limitations of unrest I shall quote figures which show that there is no foundation for such a statement. We are not educating too many; we are still educating far too few. This is true in regard to higher education as well as in regard to primary education."

"Another great defect of our educational system in India of which parents of all classes are beginning now to complain bitterly is the absolute want of religious instruction in the Government schools which the majority of the people at least still regard as the most suitable for their sons' education."

Of the great Despatch of 1854 we read: "This is a Despatch that fills me with admiration. It was written by great men at a great crisis in the history of India. I wish that it were better known to those who are making that history now."

With regard to the grant-in-aid system, which is one of the important features of the Despatch we find these words:—"This is of the very essence of sound educational policy in India; because it means that Government will aid local effort, and develop self-help, while at the same time it secures the necessary pecuniary assistance of the people in work, the cost of which must be altogether beyond the unassisted efforts of Government in a country where the taxation must of necessity be kept as low as possible. It also enables the people to carry on education on their own lines, so far as these are worthy and efficient, their worth and efficiency being tested by a careful system of Government inspection."

Space does not permit us to deal with the author's attitude towards the recent unrest, more particularly among the educated classes. No man suffered more from it than Sir Andrew Fraser, for his life was several times attempted, yet it is worthy of note that his experience in no way chilled his sympathy with the desire of the people for fuller representation and for larger powers.

We do not for a moment imagine that all the contentions and arguments of this volume will command the assent of all the readers of the *Review*, but we do think that they are worthy of careful consideration.

Regilding the Crescent. *By G. Aflalo.* (*George Bell & Sons.*)

To those who are interested in the future of the Moslem world and in the state of affairs in the Near East, the work of Aflalo should prove very welcome. Containing nearly 300 pages of very readable and interesting matter, it gives a clear idea of the recent Revolution in Turkey, and the advent of democracy there. It also discusses the question of the advancement of the Ottomans in the path of equality with other European nations.

The most pressing questions to be solved by the Parliamentary Government of the Sublime Porte are the equalisation of Infidels with Believers, and the maintenance of a friendly but not too subservient attitude towards the great Powers. The work of welding together the jarring races and creeds under the suzerainty of the Sultan is rendered the more difficult by the fact that the Government is viewed as the creature of the ruling race alone. Consequently, the administration is disliked by the quick-witted Greeks, and Albanians, the reactionary Arabs clamouring for a return to the days when the Church and State were identical, the cowardly Armenians and the wandering Bedouins. While in the United States of America, the various races are merged in a common patriotism for the Union Flag, in Turkey the creeds are like the elements of an omelet struggling against being beaten together. This difficulty is further complicated by the natural indolence and the fatal optimism of the Pachas; while a correspondingly lazy and ignorant subordinate service forces on the people a Government by "baksheesh and khayeef", the inadequacy of the Koran as a statute-book adapted to 20th century conditions and its injudicious discrimination between the faithful and the non-believers are to be remedied at the earliest opportunity; and education must not be entrusted to the bigoted Ulama but be made non-sectarian and free at least in the elementary forms. Ottoman patriotism should be substituted for Islam, as the rallying cry of the people. The present Government of the Young Turks although anxious to concede a certain degree of autonomy to the various races, ought to see that the defences and the finances of the Empire are in a sound condition, before proceeding to grant Self-Government.

The vast undeveloped tracts of Anatolia (Asia Minor) need to be exploited and in this field the Germans have already advanced very far, being practically the owners of all the existing railways. The dredging of rivers, bettering the methods of tilling and irrigation, improving trade by facilitating means of communication are but a few of the many questions which confront the Turks for solution.

Another great problem which faces Turkish statesmen is their attitude towards the Powers. The policy of vacillation and deception adopted by the late Sultan ought to be dropped and a frank and independent demeanour ought to be assumed against the encroachments of Austria and the threats of Russia. Fortunately for the Sick Man of Europe, a new and probably more effective way of resisting an enemy has now come into being in the shape of a general boycott of his goods, by the Turks. This was a great asset to them when Austria's annexation of Bosnia and Herzegovina was retaliated with a boycott of Austrian goods throughout the Empire. Boycott is better than armed opposition being far cheaper and proceeding from the people. Whatever the aims of the Powers might be, the Young Turkish Party has begun a new political life, and the cry of the Ottomans is now "Wake up," seeing that the present opportunity is their last chance of a regeneration.

The story of this momentous revolution which seems to be full of immense potentialities in the future, might be read in Aflalo's volume which gives a vivid and sympathetic history of the movement. The "Regilding the Crescent" must surely be of interest not merely to the citizens of the Ottoman Empire but to the whole East.

Self-Control and How t Secure It. *By Dr. Paul Dubois.* (*William Rider and Son, London.*)

"The New Thought Library" is not unfamiliar to our readers, as we had occasion to review some of the books of that series in these columns some time ago. The work before us is another valuable addition to that series. It is a collection of eighteen essays on various subjects like "Moral clear-sightedness," "Education," "Chastity," etc. The subjects are well selected and the style is simple and convincing. The essays read, not like offensive sermons, but like pieces of advice given by a friendly person standing on an equal platform. There are many valuable lessons to be learnt from these essays, and every young man will do well to go through at least a selected number of them. The get-up of the book leaves nothing to be desired.

TOPICS FROM PERIODICALS.

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Essentials of Education.

Writing on the above subject to the pages of the *Hibbert Journal*, Mr. Philip Oyler pleads for such a system of education given to children as would be of use to them in daily life which consists not merely in the capacity for earning but in making life enjoyable. As life has to do with food and clothes and shelter, with work to buy them, with sleep and play and pain, with comradeship and faith and love, any form of education, if it is to be true and worthy and efficient, must primarily give heed to these simple things, in order that children may at first be equipped not for any particular calling or profession, but for every possible situation in which they may some day find themselves. When we are adults there are several things which are essential and common to all: "For instance, we all eat, breathe, sleep, walk, desire, and, without mentioning anything else, we can say positively that it is to these elementary things, in which we nearly all err, that we need to give the greatest care. And when we re-read our notes on the educational methods, which we have examined in many countries, we find that it is invariably these primary things which are most neglected. The fact is that they are neglected because they are so common and elementary, whereas they ought for that very reason to receive early attention. But it is the way of us humans all the world over to watch for comets and ignore the dawn, to risk our lives in obtaining a small flower on a mountain crag and overlook the many blossoms that make bright our home-fields."

Some maintain that children do these elementary things instinctively, that there is need to teach them how to sleep, eat, walk, etc. To them the writer replies: "But instincts, which are only inherited experiences, are liable to fail, and though children certainly do these things instinctively, they nevertheless develop bad habits in the way they do them. Does the child instinctively lie on its right side to sleep? Does the child, like a wild animal, know instinctively what food is poisonous and what not? Does the child instinctively know that clothes made of sheep's wool will be more hygienic than those made of vegetable products?" These are important though common questions. How to overcome these? As life is a compromise between the practical and the ideal, between what we are and what we aspire to be, between what we have to do and what we would like to do, so any system of education must be a compromise too between the practical and ideal if it is to afford us some equipment for life. "Herein is the secret of success: that whatever we teach must be taught in such a manner as to show that it has some direct relation to life.....We must continually try to introduce something wider, nobler, truer; but we must not disremember the relation of work to life, of the hand to the heart; we must not forget those principles which are useful, nay essential to us all; we must keep our vision of earth and sea and sky, of flowers and animals, that we may remain true to ourselves and to the world in which we live, and to the universe of which we are a part, however small. Those who learn early in life how to fulfil their own simple daily needs and how to keep well, will always find the world a happy place and find a place in the world." Indeed to develop one part of the brain is as improvident as to develop only one muscle which is only the way to lunacy. "To succeed we must be able to relate all instruction to life. So many of us have been through conventional routines and have found at the end of them that, if we are dependent upon the knowledge acquired by them for a livelihood, there is nothing left to us but to continue to teach those things which we have found useless in any other phase, but which have taken up so much of our time that we have had no opportunity of becoming efficient in anything else. No wonder there is an incessant cry for reform, not so much from the children (for their loyalty to the system by which they are trained is wonderful) as from the poor adults, who realise that so many good years have been practically wasted and that they must now set to work to educate themselves."

A Study in Degeneracy.

Dr. Arabella Kenealy has an interesting paper entitled "A Study in Degeneracy," in *Eugenics* for April in which she maintains that over-educated, restless women often produce sturdy, phlegmatic children who are only fit for ploughmen. This, she asserts, is due to the fact that as the mother provided no wherewithal for the embryo to develop itself according to the traditionary evolution of its stock, it reverted, in consequence, to some ancestral wielder of the spade.

The Problem of Plague in India.

"Asiaticus" in the course of an article in the *National Review* rightly points out that for more than fourteen years India has been afflicted by a widespread pandemic plague. In the first five years the deaths were few in comparison with the population affected. During the last decade the mortality has grown to an enormous extent. The official record of deaths from plague since the pandemic began now exceeds seven millions. As the system of registration is defective, the probability is that the true total is nearly eight or possibly nine millions. Most of these deaths are in addition to the ordinary rate or mortality from normal diseases, which is already high. There has been no such ravaging visitation of plague since the Black Death of the fourteenth century.

The high rate of mortality from plague is evidenced from the following figures:—

In the years 1904 and 1905, the plague deaths in India exceeded a million annually. In the year 1907, they rose to 1,300,000. In 1908, the total suddenly dropped to 156,000, and people began to think that the disease had exhausted its virulence. In 1908, there was a slight rise to 174,000, but it caused no apprehension. Last year the mortality grew to 500,000. This year, at the beginning of the epidemic season, the people were dying from plague at the rate of considerably more than 20,000 a week. There is grave reason to fear, therefore, that India has entered upon yet another formidable epidemic. The problem thus revealed exceeds in present importance any other issue affecting the future of the Indian empire.

About the pandemic of plague in India the strangest thing is, says "Asiaticus" that it has never awakened more than faint interest in England.

The outbreak in Manchuria, where no more people have died from the beginning than are now dying in India every fortnight, has attracted far more attention in England than the millions of India's dead. The relative attitude is to some extent excusable, though not only so. The Indian pandemic has taken the form of bubonic plague. Its progress is usually slow. There is little direct transmission of infection from man to man, and the intermediary which carries the bacilli is generally the rat flea. Manchuria is in the grip of the pneumonic form of plague, the most fatal variety of all which from some unexplained cause India has most mercifully been almost entirely spared. The infection in pneumonic plague is direct from man to man. Mere inhalation of the breath of a patient may be sufficient. There is some reason to suppose that pneumonic plague may, perhaps, be more liable to develop in cold countries than in hot, and, therefore, the publicity which the Manchurian epidemic has received is quite natural. At the same time, the extraordinary facts connected with the Indian manifestations of plague ought not to have been so generally disregarded. If plague continues in the Indian Empire, our whole position may some day be closely affected.

"Asiaticus" thus concludes his observations:—

Possibly the fault lies with the press, and with administrators in India and statesmen at home. It seems to have become the custom to say very little about plague, to keep it as far as possible in the background. We hear a great deal about India's resilient prosperity, but not much about the black shadow which completes the picture. Lord Morley made a very proper and sympathetic statement about plague when introducing the Indian Budget in 1907, but he rarely alluded to the subject again. Viceregal speeches have long ceased to take note of it. So ignorant is the India Office on the subject that on March 17 Mr. Montagu spoke of plague as a cold weather disease, and said it diminished rapidly in April. The facts are that for years past the heaviest mortality has been in April, though the epidemic season varies widely in different parts of India. Even the modern historians of India almost wilfully exclude the plague from their pages. Hume and Green are blamed because they seemed oblivious of the effect of the Black Death upon England, but present writers upon Indian affairs are almost equally in fault. Not long ago the Government of India issued a new Gazetteer in twenty-six volumes. It purported to give a complete conspectus of Indian conditions, but though it dealt admirably with such subjects as cadastral surveys and railway guarantees, it dismissed the subject of plague in a single page! That is not the measure of the anxious attention which plague receives at the hands of the Government of India, but nevertheless it conveys some impression of the way in which the existence of an epidemic claiming millions of victims is treated very much as a matter of course. It is time that the nature and extent of the visitation were better understood.

Oriental Kings and Their Ideals.

In the May number of the *Hindustan Review*, Mr. V. B. Mehta recounts to us some of the noble and lofty ideals of the Oriental kings in relation with their subjects. In Asia, a king is looked upon as the sublime manifestation of all the admirable human faculties, in other words, as an *avatar* of the Almighty on this earth. "The high regard which a Sarsanian ruler of Persia had for his position made him style himself as the King of Kings, the Prince of Peace, the Saviour of Mankind, a most real Deity in the sight of men. A Moslem Caliph was called "the Sultan of Sultans and the Vicegerant of Allah upon earth."

Such is the love of the Asiatics for their rulers that, Mr. Mehta says, if their rulers were bad, oppressive and unjust, the Asiatics did not always forget the divine duty of tyrannicide or of deposition. The great Chinese philosopher, Mencius said that if the Sovereign was useless, it was the bounden duty of his subjects to rebel against his rule.

Mr. Mehta goes on to give out some of the great qualities which the Eastern Sovereigns have shown which have immortalised their names not only in Asia but in the whole world.

Haroun al Raschid is known for his nocturnal excursions among his people to do justice and to understand their wants. Under the great Moghuls in India the Sovereign was visible to the meanest of his subjects during certain hours of the day. He considered carefully all the plaints and petitions of his subjects. In the East, the potentates were very fond of encouraging literature, art and other kinds of learning among their people. "The Brahmins in India or the man of learning in India or the man of learning in Islam has had special privileges given to him. In the Court of Timur, learned men sat on the right side of his throne. In Spain and India, the Sovereign was guided in his actions by the wise men of the country. Under the Moorish rule there were no less than eight large besides other smaller Universities in Spain. They were the parents of the modern University system in Europe. (The gown put on at Cambridge or Oxford is of Arab origin.) Iyeyasu Kubali, Khan, Chosroes, Shah Abbas, Pasenadi and Asoka, the great Akbar, Shah Jehan, Abder-Rahman III, Hakem II, Saladin, Solimian the Magnificent of Turkey, and the invincible Timur, promoted education by founding innumerable Schools and Universities in their countries or empires. In fact, the historian, the philosopher, and the man of science, were always rewarded throughout the East by their bountiful Sovereign."

Mr. Mehta then gives us instances to show that those Oriental Sovereigns who were destined to rule over races different from their own, or who professed a religion different from that of the subject race behaved in a manner worthy of their exalted rank.

When Spain fell at the feet of Tarik after the wonderful battle of the Guadalete, the Arabs entered the country with a firm resolution to keep up the noble traditions of their race. A poor country was transformed into a golden one by them. Trade, commerce, the arts, the sciences, philosophy, rhetoric, theology and agriculture, were perfected by them. In religious matters the Moors were so tolerant that in one case they gave one-half of the church to the natives of the country to worship in their own manner, and the other half was reserved for themselves. The great Moghuls in India interfered very little with the religion of the conquered race. The Hindu and the Spaniard under the Moslems could rise to the highest post in their respective countries. He could be sent out as an ambassador of his Sovereign. There was justice in both countries between the conquerors and the conquered. In India, the Hindu was not even judged by a member of the conquering race but by a Brahmin. In both countries all ill-feeling between the Sovereign and the subject-races had disappeared, and the Spaniards and the Hindus joined hands with the Moors and the Moghuls in praising their rulers.

The Moslem Press in Egypt.

In the *Moslem World* for April, George Swan gives an account of the Moslem Press in Egypt. It is astonishing, he says, the amount of matter that finds its way from the presses of Egypt considering the smallness of the total population—less than 10 millions—and the small proportion out of that total who are able to read. In 1909, 134 periodicals were published. Of these, eighty-four are dailies, thirty-nine being in Arabic, six in other Oriental languages, and thirty-nine in European languages.

Of the leading papers there is the *Moayyad*, edited by Sheik Aly Yusef, which was for many years the *Times* of Egypt, but the rise into popular favour of the late Mustapha Pasha Kamil with his strong nationalistic policy, brought its long undisputed reign as the special organ of Egyptian Muhammadanism to an end. We are told that the *Moayyad* still remains the best edited paper and still has the widest circulation, being read from Fez to Peking.

China's Industrial Future.

Mr. E. A. Ross, Professor of Sociology in the University of Wisconsin, has an article on the "Industrial Future of China" in the May number of the *Century Magazine*. The writer scoffs at the Yellow Peril so far as military conquest by China is concerned, but he sees a possibility of industrial conquest. "Chinese cheap labour" is a reality in the Celestial Empire, whether it be in the cotton mills, the iron and steel works or the collieries. Speaking broadly, in any part of China, willing labourers of fair intelligence may be had in any number at from 8 to 15 cents a day. "With an ocean of such labour power to draw on," says Mr. Ross, "China would appear to be on the eve of a manufacturing development that will act like a continental upheaval in changing the trade-map of the world. In twenty years the Chinese have established forty-six silk filatures, thirty-eight of them in Shanghai. More than a dozen cotton-spinning mills are supplying yarn to native hand-looms. Two woollen mills are weaving cloth for soldiers' uniforms. In Shanghai, there are pure Chinese factories making glass, cigarettes, yellow bar-soap, tooth-brushes and roller-process flour. The Hanyang iron and steel works, with 5,000 men in the plant and 17,000 more mining and transporting its ore and coal, is doubling its capacity, having last year contracted with an American Syndicate to furnish annually for fifteen years 36,000 to 72,000 tons of pig-iron to a steel plant building at Irondale on Puget Sound." After this summary of progress it might be thought that the conclusion of immediate commercial conquest would be at hand, but the American Professor holds that "the industrial blooming of the yellow race" will not occur in our time. There are certain drawbacks which prevent the triumphant march of industrialism in China. "Jealousy of the Foreigner, dearth of capital, ignorant labour, official 'squeeze,' graft nepotism, lack of experts and inefficient management will long delay the harnessing of the cheap labour of China to the machine." China, too, will have to supply the wants of its own millions before it turns to the industrial conquest of outside countries, and though the purchasing power of the people is low, still the aggregate demand is immense. India is interested in this question by reason of the competition in cotton-spinning that is springing up in the Further East, and the views of a shrewd American may be useful at the present time.

India's Princes.

Mr. Price Collier has an article on India's Princes in the *Scribner's Magazine*, but it is only two of them—His Highness the Gaekwar and the Maharana of Udaipur—who are honoured with a detailed description. He writes at length on the amazing and abounding hospitality offered to him in Baroda and in Udaipur and adds with reference to an Oriental host: "What puzzles him and those about him is that you should have fixed dates for other visits, that you should consider time as a factor, permit time to tyrannise over your inclinations."

After drawing a life-like pen-picture of His Highness the Gaekwar and his many efforts for the good of the State, he quotes His Highness as saying that his reforms were at first disliked by his people, largely through ignorance, but that "once they were understood they were appreciated," though his own relatives disapproved of his travels and of his custom of eating with strangers when occasion demanded. "He is inclined to believe, as do all the educated and intelligent Indians, that the exclusive, aloof and unsympathetic attitude of the British is responsible for the strained relations, so far as they are strained, claiming that distrust breeds distrust." Mr. Collier goes on to remark that French, German, Irish and American people feel the "cold, stolid, self-sufficiency of the British," but that "it is the power that drives the engine that counts, not the smoke from the escape-pipe." The writer tells of visits to places of interest and especially to examination of the system of administration; about compulsory education, the wrestling school, the musician devoted to a revival of India's musical instruments and many other points of interest.

Of the Maharana of Udaipur, Mr. Collier refers to his long and honoured descent, from Rama himself. Then he observes:

"There is no suspicion of representative government, no dreams of the rights of man, no complications of electricity or steam, no compulsory education, no politics, no fantastic hygiene, no patent foods, no fear of microbes, no fashions or etiquette of a later date than 728 A. D., when the history of the present State under the present family began by the taking of the fortress of Chitoor by Bappa; no newspapers, no news except the lazy gossip of the bazaars, no hurry except when news is brought in that a black panther or a tiger has been seen, than the Maharana and retinue hasten away; no daily excitement about an earthquake in Japan, a revolution in Portugal, a change of government in England, a panic in New York, no jealousy of other countries, no envy of progress elsewhere. Why should there be, since their ruler is little less than a god to hundreds of millions of Hindus, and to criticise his home, his habits, his decrees is unthinkable.

Mr. Collier concludes by saying that he left "with an abiding assurance that our Indian hosts, so far, had nothing to learn in the West of fine manners and generous hospitality."

What is Buddhism.

Mr. Ernest R. Carlos, M.A., writes an article on 'Buddhism' to the April, May and June number of the *Buddhist Review*. True religion consists, he says, not in intellectual adherance to dogmas and doctrines, but signs of it are goodwill, love, truthfulness, purity, nobility and goodness. "A teacher of the truth does not quarrel with anyone in the world. That has been the attitude of Buddhism towards other religions. It only claims to be one of the roads to truth, and has never ventured to impose itself on mankind by fire and sword, because of the true spirit of religion which pervades it; indeed, its whole teaching has been summed up in one stanza: 'To shun all vice, to practise all virtue, and to purify the heart: that is the teaching of the Buddhas.'"

Buddhism says, as veil after veil of darkness unfolds, as one grows perfect in knowledge and wisdom, as the personality and its adjuncts of passion, lust and hatred die away, as a man lives according to the Law, he gradually becomes the Law, seeing with more perfect insight into the nature of things; that the perfect man, the Buddah, is not only one with life but is life itself.

As regards the theory of transmigration inculcated by Buddha, Buddhism is meaningless without re-birth and the words which the Holy One is said to have uttered, as he rose triumphant from under the Bo-Tree, that text alone out of the Three Baskets of the Law, as the Sacred Books of Buddhism are called, is sufficient to convince us that re-birth was definitely taught: "Thou, thou builder of this tabernacle, I have found thee. No more wilt thou build a house of flesh."

To tread the way by which we may attain to perfection, there is the Noble Eightfold Path, the Noble Truth which leads to the cessation of suffering, and if we call Gautama, the most enlightened for his insight into life, so do we call him the Holy One for this the Code of Morals which he has asked us to follow. What is it? right views, right aspirations, right speech, right actions, right livelihood, right effort, right mindfulness, right state of a peaceful mind, in practising which we pass from transitory joys, from sorrow, from disappointment, from lust, from hatred, from that greed for life and self, which is the root of all evil, up to the unutterable peace.

Selflessness is the corner-stone of Buddhist ethics, the keynote of its philosophy. Where there is no stability, there must be impermanence and sorrow, and if sorrow, then, too, a way out of sorrow.

Let us realise, then, this continual change in everything, aye, in our very selves; let us realise that our individuality does not exist, that we are not in the Universe, but of the Universe, of the One-ness of things; let us realise that life is one, holy, indivisible, that the Many does not exist, and so break down the barriers of that great delusion the Self. Let our lives be more self-sacrificing, more directed to the universal good; then our finiteness and smallness and consequent weakness and unhappiness disappear, our personality widens, our life grows richer and fuller, embracing all and finding kinship with everything. Then we shall become more loving, pitiful and compassionate, because we have given up this craving for the Self. Then it will grow on us "how decay is inherent in all compound things," and we shall work out our salvation with diligence, following in the footsteps of him who was the Most Loving, the Most Compassionate, the Holy One, the Most Enlightened, the Utterly Awakened.

The Empire of the Five Nations.

Referring to the withdrawal of Sir Joseph Ward's proposal for an Imperial Council, the *Nation* says:

The proposal of a Council "advisory to the Imperial Government" would clearly have committed the Dominions to a closer responsibility for the Empire as a whole than they would find consistent with that independent nationalism which is their guiding principle. Formal advice involves responsibility. Even had the members of such Conference been moved by the spirit of enthusiastic loyalty and Imperial fervour to adopt a proposal establishing a new instrument of political government for the Empire, the peoples of these Dominions when they realised what was conveyed in the acceptance of a "collective trusteeship" for its unfree portions, would have proceeded no further with it. They would have felt that it involved them in unknown hazards, against which their necessarily subordinate position on an Imperial Council could afford them no adequate protection.

A Swadeshi Education Movement in Ceylon.

The June number of the *Dawn Society's Magazine* contains a paper on the Swadeshi Education Movement in Ceylon which was from the beginning directed against two great forces which had been playing havoc with the national life and character of the Sinhalese. These are: (1) The introduction of an antiquated and thoroughly Europeanising system of English education, in comparison with which the system in vogue in British India must be regarded as almost harmless; and (2) the education of the Sinhalese students exclusively in Christian missionary schools and colleges.

The writer says that in its early stage the Buddhist Education Movement had to contend against the effects of demoralisation caused by an Europeanising system of education and missionary educational propagandism. We are told that the progress of events within recent years shows that the tide has not only been stemmed but that it has actually been turned. Speaking in favour of indigenous efforts to introduce a truly national system of education Sir Hugh Cliffor, the acting Governor of Ceylon, said:—

They should be taught to understand their own history not merely the names and the dates and incidents, but the philosophy of all the events, of all the happenings of all those many hundreds of years of their history during which their race has been in process of formation; that they should learn to glory in the high achievement of their race, that they should learn to be proud of its traditions, proud of its history and its vernacular as becomes those who are born in the country and that they should know, above all, the people of the country—not the educated people who have received an education such as their own, because that acquaintance is easy to make—but to learn to know the people and to understand thoroughly the natives of the country, so that they may be able to speak for those natives—the uneducated natives—with the voice of authority, which must be recognised as of immense value. It seems to me that this is a very important point in the real broad education of the rising generation in our Colony to-day, and very humbly I would commend it to parents as something worth thinking about. Colleges such as this will, I am convinced, do all they can to fulfil their objects and to give to the children of all classes in the Colony the best education according to the best Occidental ideas that we are capable of affording. But nobody can give to any son of a native of this Colony an education in his own country, in his own history, in his own traditions, in his own language, and, above all, that in the understanding of his own people except the parents who bore him. They must take care that he shall not forget, in the flood of their learning, this most important learning of all, a thorough knowledge of his own country, its people, its history and its language. I say again with St. Paul that if a man of this Colony speak with the voice of men and angels and hath not love for his Colony, he has become as a sounding brass and a tinkling cymbal and he fails to play his part in the great development of the race which it is the duty of every individual atom to forward. And, therefore, I ask you to give that message to the parents and boys and their friends, if you agree with me and if you think that message is worth giving.

As a result of the growth of public opinion in favour of a national system of education we understand that most of the prominent schools and colleges in Ceylon have introduced Sinhalese and Tamil at least in the lower forms of their curriculum. What is more reassuring is that the most important step for the furtherance of true educational reform has been the formation of the Ceylon University Association—a representative body composed of men of light and leading in Ceylon, whose express object it would be to seek to establish a University of Ceylon whose whole energies would be wholly and unreservedly devoted to the promotion of education according to the real needs and interests of the Sinhalese people. Thus, it would appear that the prospects of education both for the classes and the masses on lines suited to the development of a healthy national life in Ceylon are looking up, and that aided by the authorities it would be possible at not a very distant date for the Sinhalese people to organise a system of education for themselves through the agency of a local University such as would make for national progress and not retrogression.

Liberalism and Colonial Self-Government.

Mr. Lloyd George:

"The conferring of self-government upon great communities in the Empire was the greatest of all the achievements of Liberalism. Their great statesmen in the past faced misrepresentation and obloquy, dared even political ruin, to confer freedom upon these great communities, and they saw with pride how they had grown in strength, in influence, in power, and, above all, in the arts of self-government. They had added to the store of experience upon which humanity could draw in the settlement of its great problems and as a party they felt that they could share in the triumphant vindication of democratic government which they presented to the civilised world. They also observed with a glow of satisfaction how, as they assumed the form and the attitude of independent communities, their attachment to the Motherland grew generation by generation, decade by decade, conference by conference, year by year. It would bear even more abundant fruit in the future, for, it had struck its roots deep into the rich soil of liberty. There was no greater mistake statesmanship could commit than to imagine that the narrower patriotism excluded the wider one."

Railways in the Middle East.

In the May number of the *Fortnightly Review* Mr. H. F. Lynch takes a review of the present position of the Bagdad Railway project. Mr. Lynch points out that four new conventions have been concluded this year between the Bagdad Railway Company and the Turkish Government and that they amount to a reconstitution of the railway enterprise. The first makes the necessary financial provision for the construction of the sections of the line between Halif and Bagdad; the second confers upon the company the right to build a branch line to the Mediterranean at Alexandretta; the third empowers it to construct a new post at Alexandretta and Payas; and the fourth relates to that part of the original project which provided for the continuation of the railway from Bagdad to Busra and the Persian Gulf.

Examining these seriatim, Mr. Lynch takes a most pessimistic view of the situation so far as British interests are concerned.

The lease of the port of Alexandretta for a hundred years completes in his opinion the gigantic monopoly which is to exploit Asia Minor, Syria and Mesopotamia, and extends that monopoly to the very border of the sea. "The Germans have obtained the fullest and undisputed control over all the machinery of transport and connection from the coast of the Mediterranean to the frontier of Persia." When the inspired Turkish Press announced the new convention was a triumph for Ottoman diplomacy they were misleading public opinion. They try to make out that the German syndicate has renounced its right to build the line beyond Bagdad to the Persian Gulf, and that Turkey herself is now free to undertake this by international arrangement with various Powers. But Germany will still be entitled to have a share equal to that of any individual Power in the Bagdad-Gulf section; and, moreover, the Bagdad Railway Company is to be given compensation for profits which it expected to make by exploiting the section just mentioned. Mr. Lynch argues that there has been no real renunciation, and that good value has been given by Turkey. He sees the most serious menace to the water-borne trade which England has built up on the lower Tigris, and he pleads in the most earnest way for the safeguarding of this commerce. It is not merely that Germany will have the main line of the railway under her control: the Company has the right to construct a branch to Khanikin on the Persian frontier, and when this line is opened British and Indian trade *via* Busra and Bagdad—now worth a million sterling annually—will be seriously affected. Mr. Lynch does not wish to see the Bagdad-Gulf section of the railway built—not even to Busra much less to Koweat. He sums up the position in the following terms:—

With the port of Bagdad kept open to our water-borne commerce there are two requirements which we can reasonably press upon our German friends, and which they could not with any show of reason refuse to satisfy. The first is that the port of Bagdad should remain a purely Turkish port, and that we should be assured against the surprise of some new convention converting it into a second Alexandretta. The second concerns the interests of our trade through Bagdad into Persia, the importance and value of which I have already described. It is true that the concession of 1903 empowers the Germans to build a branch railway from Bagdad, or, to speak more correctly, from a point just north of Bagdad, Sadijeh, to the Persian frontier at Khanikin. But any reasonable view of the situation should persuade our German friends that on this short section of the railway, following a main artery of British trade, British capital should be given an effective voice. It is not reasonable to ask us to rest content with paper safeguards for a trade which we have created, which is almost exclusively British and which is entitled to look at the long-desired railway in this particular region, not as a possible enemy, but as an assured friend. These new conventions have defined the position, and have, so to speak, cleared the air. They also provide us with the occasion for negotiating. We need safeguards assuring the future of Bagdad, and we require to know whether our trade through that port into Persia may be conveyed over a railway where its interests can be effectively protected by countrymen of our own.

The Preservation of Historic Monuments.

In an article in the April number of the *Edinburgh Review* on the historical monuments in English the writer laments that in the preservation of relics of antiquity Britain is far behind other European nations: In Belgium, a royal decree of 1824 urged those in possession of churches to undertake the preservation of ancient buildings, and forbade the demolition of any ecclesiastical building. In 1835, another decree was issued constituting a Royal Commission for the purpose of advising as to the repairs required by such monuments. Nearly 200,000 *francs* are annually voted for expenditure for these purposes. In France, certain national monuments of historic or artistic interest are placed under the jurisdiction of the Minister of Public Instruction, whilst in Germany and Holland the system of State preservation has long been in existence.

Moral Training in India.

In the current number of *Indian Education* there is an interesting symposium of views on "Moral Education in India" and of these one is from the pen of Mr. C. E. Tyndale Biscoe, gives an account of the result of moral training on the Kashmiri youth. He compares the youths of 1890 and that of 1909 thus :—

Those rows of jelly-fish (for, by such a name was he used to call the Brahman boys) squatting on the floor with heads on one side, jaws hanging loose, hands hanging listlessly down, saying they are of too high caste to row.

And to-day as you stand on the shore of the lake at the weekly regatta, and see the fleet at the starting post, the crews alert with all possible keenness for the word "Go," knowing that when the whistle blows a few seconds later, all the boats will have to disappear and, turn turtle before they will be permitted to reach *terra firma* again. (This upsetting of the boats is most useful in teaching the boys coolness and resource in boating accidents.)

Again, look at these rows of high caste boys who must not touch a man of another caste or religion, and who, though filthy themselves, would never allow my hand to touch them for fear of defilement and squirm if I by chance patted them on the back. Now, see these high caste Brahmans collecting at the boat-building yard (of an old Mission school-boy who takes care of the school boats free, gatis) with the object of embarking in the boats which are going to take out the sick from the Mission Hospital or from the city.

If from the Hospital, they paddle for more than a mile through the lake and then walk 200 yards to the Hospital where the nurses kindly help them to take the right patients; those who are unable to walk soon find themselves riding on Brahmans from the Hospital to the boats.

The writer says that here is presented an opportunity for service:

It has been pouring with rain for four days, and the melted snow comes tumbling down the ravines in the mountain sides, filling up the streams and river with *debris*. The rushing water has now reached the main river and the news is telegraphed from Islamabad, 45 miles up-stream, that a great flood will be upon Srinagar in a few hours. This news naturally puts every one in motion, boats are hastily summoned and goods and chattels are removed from the houses to the boats and all carriages and animals sent off in haste to the hills.

The bunds along the river are patrolled by the officers, with gangs of coolies doing their utmost to strengthen the banks against the ever-increasing stream of flood water. At last, the climax is reached, man can do nothing more, for the water has conquered, the many trickles have become streams and the streams have swelled into sluices, the bund in all directions is crumbling and bulging and giving way until with a great roar the river comes on tumbling over itself, wave upon wave, over gardens and meadows filling up the lower storeys of the houses, until we are surrounded on all sides by a sea 10 feet deep. Those who have been wise are on the hills or in boats. Those who have been unwise are up trees or on the roofs of the houses, calling loudly for help to the passing boats. Amongst those who are unwise calling for help is a party of sweepers, the lowest caste of the community. There stand several families, men, women, children, dogs, and hens hustled together on the roofs of their muddwellings, which are gradually crumbling away piece by piece into the flood. There are numbers of boats passing, but none will go to their help. Why? Because they are only sweepers, out-castes.

The women may tear their hair and weep, and the men cry loud, but it does not bring boats. Fortunately for them one of the Mission School fleet of boats, looking for jobs, happens to come their way and at once goes to their rescue. They can only take a few at a time, so they make several journeys and thus rescue the whole lot of sweepers. As they take these low caste people along, they meet many boats and the inmates curse them for defiling their caste, but our fellows enjoy their curses and give them cheers instead.

"Do you think it wise to train up the Kashmiri boys as you do, for these fellows are a plucky lot; will they not use this power against us?" We were standing on the lake-side watching the boys at their weekly regatta, swimming and boat races keenly contested, and we had seen 107 swim across the lake, a distance of about 3 miles, only a few days before.

"Won't they use their power against us?" that is the question.

My experience of life is that brave men respect brave men to whatever country they may belong. It is of cowards that we must be careful, for they work in the dark as dung beetles and all sorts of creepy, crawling, slithery, slimy creatures do, whose words are softer than butter, but all the time having war and bombs in their hearts. No, friends, let us deal with men—men who can look you in the eye and respect you because they respect themselves. If these Kashmiri boys become true men, strong as well as kind, what have we to fear, if we too are men? We will grasp their hands as brothers.

There is one matter above many others which has, I think, helped towards the new birth, and that is our belief in action rather than talk. I will conclude with the words of J S. Mill :—"The prosperity of a country after all depends not on the abundance of its revenues, not on the strength of its fortifications, nor in the beauty of its public buildings but it consists in the number of its citizens who are men of character. Here are to be found its true interests, its chief strength, its real power; that which raises, strengthens, dignifies a country, that which spreads her power, creates her influence, makes her respected and submitted to, bends the hearts of millions, and bows down the pride of nations to her. In a word, her true throne, crown, and sceptre are to be found in an aristocracy not of money, but an aristocracy of character."

QUESTIONS OF IMPORTANCE.

Mr. Gokhale's Education Bill.

CIRCULAR BY THE ELEMENTARY EDUCATION LEAGUE.

A circular, dated May, 25, is issued by the Elementary Education League of Bengal (46, Mirzapur Street, Calcutta), signed by Mr. Sarada Charan Mitra, as President, and Lieutenant-Colonel U. N. Mukerjee, I.M.S. (Retired), and Dr. Pran Krishna Acharya, as Secretaries. The circular is as follows :—

"You are no doubt aware of the main provisions of the Hon. Mr. Gokhale's Elementary Education Bill which aims at gradually making elementary education compulsory in India. The Bill has since its introduction received general approbation all over India and a meeting held in the Albert Hall, Calcutta, on the 6th instant, in which the League was formed, unanimously supported the principles of the Bill.

"The members of the League have no doubt that you will recognise the importance of elementary education for the people. In almost all civilised countries of the world elementary education is compulsory and it has everywhere been found by experience that without some amount of compulsion, it cannot be largely disseminated. The provisions of the Bill relating to compulsion are reasonably mild, as they ought to be. Whether the compulsion should be carried out, exactly in the way that the Bill suggests or otherwise, is a matter of detail. Opinion has been expressed that it would be better carried out by local bodies or by committees under their control than by an independent committee. On this point I beg to invite your opinion.

"The financial clauses of the Bill have given rise to some controversy. But the League feels that if we want to have universal primary education at an early date, we must be prepared to make a reasonable contribution towards its costs. Opinion has been expressed that it would be risky to empower local bodies to impose a rate with their present powers, without more definite and effective control over their finances and that it would therefore be reasonable to insist, in this connection, that such control should be granted to local bodies. The question as to the extent of the people's contribution and the exact mode of raising it or whether it should be made subject to any conditions, are matters of detail on which also I would invite your suggestions.

"I should add that the League in supporting this measure does not in any manner countenance any scheme which would seek to divert in the interests of primary education any part of the public funds which may be found necessary for the progressive growth and expansion of high education.

"With the concurrence of the members of the League, I beg to request you to take up the matter earnestly and at once to support the cause with your influence and position in your part of the country, and to make immediate steps for giving expression to public feeling in support of the main principles of the Bill. It is needless to point out to you the supreme importance of the expression of public opinion to strengthen the Hon. Mr. Gokhale's hands in his efforts for the spread of primary education.

"In conclusion, I beg also to invite your sympathy and co-operation in connection with the work of extending free primary education which is the principal object of the League."

The Depressed Classes and the National Movement.

The Rev. Edwin Greaves writes :—

Movements are frequently more wide-reaching than originally anticipated. In moving one thing, others are shifted with which it was not intended to interfere. In "moving" a person, even, it frequently happens that others are moved and influenced in quite unexpected ways. It is comparatively easy to start movements, but difficult to guide them; they may take directions and gain impetus little contemplated.

The National Movement in India contains possibilities, and may involve consequences, which were possibly not at all prominent in the minds of those who first raised the cry. There is a divine order in the world which often brings wider and richer results from humanly-devised efforts than the originators themselves purposed. There is no want of charity in regarding the National Movement as, in the first place, an endeavour to rally the forces of India around some common centre, in order to press more vigorously the claims of Indians to a larger share in the responsibility of the government of their own country. Such a motive is by no means unworthy, and no one has any right to question the wisdom and desirability of drawing the peoples of India into fuller accord and fellowship that they may be stronger to work out their aims.

As the years pass by, Indian leaders are being led to realize more and more what the National

Movement really involves. Whatever it may accomplish in the way of the defence of rights or enforcements of claims, it is big with promise of social developments in India itself.

It is no small achievement for the different nationalities of India to find a broader national base on which they can stand side by side, to discover common ground on which they can meet in national fellowship. It seems to the writer that the National Movement may exercise potent influence in the caste difficulty in due course, not, perhaps by attacking directly its immemorial restrictions, but by fostering a broader brotherhood in which the spirit, which lies at the base of caste, will not be able to hold its ground.

There is, however, another feature of the situation to which attention is now directed, *viz.*, the bearing of the National Movement on the question of the position of the Depressed Classes; and this bearing is obtaining fuller recognition and approval by not a few Indians of the present day. Nationalism, if it is to be worthy of the name, must aim at finding a place for all classes in the new national life. You may gather a few educated men from the various provinces and districts of India, and find them willing to federate, animated by mutual goodwill, inspired by a common motive, and prepared to adopt methods agreed upon in furtherance of their aims. This may become a Liberal Club, but can hardly be called a National Movement.

A National Movement must be broader than this, and the breadth must not only appertain to the peoples and classes to be benefited by the movement, but to their intelligent share in the movement. The people, as a whole, must not merely be regarded as recipients of the good things to be obtained, but as finding their right place in the national life by sharing in the aspiration and the effort.

The day has gone by when the attitude of the various classes in India towards the Panchamas could be defended. The scorn and contumely heaped upon the Depressed Classes have come not only from the Brahmans, but from many who would be by the Brahmans regarded as little higher themselves. The proud attitude of a low-caste man towards a Panchama, however, is in some respects, more excusable than the scornful assumption of superiority by the Brahman. In the first place, he has only followed his teacher, and, in the second place, he is trying to find consolation for the contumely he has himself received by manifesting it towards someone else.

It is very cheering at the present time to see many pronounced utterances on this question of the attitude to be assumed towards the Depressed Classes. It is frankly recognized that in the treatment accorded to them in the past a deep wrong has been committed, and that such atonement for the past as is now possible must be effected.

What, it may be asked, can be done for the Depressed Classes? In the first place, they must be recognised as possessing the rights of citizenship in the nation that is to be. Of course, they cannot for some time take positions of responsibility and influence, but their rights as fellow men must be respected. The fact that a man is a Panchama should not stand in the way of his filling any post for which his abilities and character fit him. In the second place, it should be remembered that the unfitness of the Panchamas to take their stand in social and civic affairs is not their own fault, but the result of many centuries of gross injustice and cruel wrong. Thus effort should be made to raise them to the full position of their manhood and womanhood, both by education, and by the treatment which is always due from man to man.

This question is not one which merely affects the future of the Depressed Classes themselves: its bearing on the future of India as a whole is great. The dream of a glorious destiny for India is filling many minds. Aspirations are being cherished, and hopes quickened, that India may become a mighty nation among the world powers. The writer believes that the bravest and best of India's sons are deeply assured that her greatness will be most fully achieved in that domain which has been her special field in the past, *viz.*, that of religion. Religion, however, will have to be interpreted in a broader spirit, not as consisting in metaphysical reasonings, or in contemplation and ecstasy, not as consisting in the release of the individual from the *Samsara* of repeated births, and absorption into a consciousless being. If national greatness is to be secured, and if that greatness is to rest on a religious basis, then there must be the recognition of a divine order in the world, of God's presence in this universe in which we live, of God's love for all the human race, and, therefore, the necessity of our living for one another and loving one another; of our living the social and national life, and striving to unite all men into one holy brotherhood.—*The Indian Spectator*.

UTTERANCES OF THE DAY.

Lord Minto on Indian Affairs.

The annual dinner of the Central Asian Society was held at the Savoy Hotel, (May 18.). Lord Ronaldshay, M. P., was in the chair, and Lord Minto was the guest of the evening.

Responding to the toast of his health, proposed from the chair, Lord Minto said he could not claim to be an expert upon Central Asian matters, for his time in India was almost entirely occupied with close attention to internal politics. The new conditions arising not only in India but throughout the Eastern world, were of weighty moment, and they had in them great possibilities of affecting vital interests of our own. Dangers which seemed at one time to threaten our interests on the North-West Frontier had to a certain extent disappeared, owing to the Anglo-Russian Agreement. It was the case, however, that the Amir had always refused to ratify that instrument. He (Lord Minto) tried repeatedly to induce him to express some opinion on the subject, and though they had always been on the most friendly terms, he had failed in this effort. The Amir had carefully avoided any allusion to the Treaty in answering letters. But though the Amir had not given his adhesion, and at one time looked upon the Treaty with misgiving, the Agreement had helped to solve the problems of the North-West Frontier and we were now in a much better position than before. The frontier danger had shifted from the North-West to the North-East. The Advance of China to Tibet and the occupation of Lhassa, and also the movement towards the Burmese frontier, had put an entirely new complexion upon the further we had to face.

There was nothing more marvellous to him in recent years than the extraordinary advance of political thought throughout Asia. So far as our Indian administration was concerned, we could not ignore that advance. This course would have driven some of the most valuable elements in Indian life—the very factors we needed to stand by us—to disaffection, not to say sedition. The future of India very largely depended upon what we could do for the development of Indian industries. From a manufacturing point of view India was a young country; Canada was also a young country; and it could not have become the great country it was now, bordering as it did the United States, without a high tariff wall against the products of the United States. The Canadians had created their manufactures and had become strong by the artificial aid given to their own industries. Of course, India was not in the same position as Canada; it did not touch up against the territory of any great manufacturing Power. But it did touch up against competition, and if they wanted to create great industries in India he did not see how they could do so without something like Tariff Reform. It was certain that in the future, and very soon, they would be hearing strong expressions of opinion in India as regards someting being done in that way to safeguard Indian interests. It was because he had the welfare of India very much at heart that he felt so strongly on this economic question.

Lord Curzon on Indian Education.

The Lord Mayor of London, who was accompanied by the Lady Mayoress, presided over a meeting held on May 5 at the Mansion House in support of the appeal of the All-India Committee for the raising of an inter-denominational fund for the education of the children of Europeans and Eurasians in India.

Lord Curzon moved the first resolution in the following terms: "That the education of Europeans and Eurasians in India being recognised on all hands as inadequate this meeting is of opinion that the defective education of this community must have religious, social, and political results calculated to bring disaster on our rule in India."

He stated that the total Eurasian population in India numbered just 100,000, and the European population reached a similar figure exclusive of the British Army of occupation which is a little short of 75,000. This population of 275,000 out of over 300,000,000 was a mere drop in the huge seething whirlpool of the Eastern community. The Europeans wished to educate their children in English fashion and to maintain the English standard everywhere but they were hampered by lack of opportunity and shortness of means. In the case of the majority of the Eurasians the tendency was to cling to the English side of their connection and to lift themselves up rather than to drop back into depths of despondency, despair and destitution. Many of those people had done good service in India and had held responsible offices of State and they were one and all animated by a loyal feeling (Hear.) It was a profound truth that we were in India not for our own sakes but for the sakes of the people of that country. (Hear, hear).

We were not there for aggrandisement or occupation or monetary gain. If we were not there for unselfish motives we had no justification for our presence. In those circumstances that was an appeal to our sense of duty to our own people who were trying to maintain the standard of the British race as well as to our sense of pity. (Hear, hear). It must not be supposed that the duty of dealing with the problem of the education of those people had been ignored by the Government of India. They had constantly devoted themselves to its solution, and during the last few years had shown greater activity and liberality. At the present time they were spending about £100,000 a year on schools; they had given liberal grants-in-aid of schools and training colleges, and they had established scholarships for deserving members of the community. But the Government could not cover more than a fragmentary corner of the ground, and therefore a great part of the cost of those institutions had to be borne by the fees of the students, who in many cases were miserably poor, or by private liberality. A few of the institutions were endowed, some had no endowments at all, many of them were hopelessly crippled, and they were scattered about in different parts of the country. They were without organisation, there was a regrettable dissipation of energy and means, and the teaching was deplorably inadequate.

That movement had been inaugurated with the impressive and unprecedented co-operation of all religious denominations in India The fund had been started by the personal munificence of a single man who did not wish his identity to be made known but desired in that manner to make return for what India had given and done to him. They were now asked to build on that noble foundation of £50,000—(hear, hear)—a fund of £250,000. He could not imagine a worthier or more convincing object on which to appeal to the hearts of Englishmen and women. (Cheers.)

MY INDIAN REMINISCENCES. By Dr. Paul Deussen. Price Re. 1-4. To Subscribers of the "Indian Review," Re. 1.

THE IMPROVEMENT OF INDIAN AGRICULTURE: Some Lessons from America. By Mrs. Saint Nihal Singh. Price Re. 1. To Subscribers of the "Indian Review," As. 12.

G. A. Natesan & Co., Sunkurama Chetty St., Madras.

INDIANS OUTSIDE INDIA.

The Transvaal Indians' Struggle.

NEGOTIATIONS BETWEEN GENERAL SMUTS AND MR. GANDHI.

On the 20th April, Mr. Gandhi addressed the following letter to General Smuts's private secretary :—

Dear Mr. Lane,—I wired yesterday the gist of the conversation with General Smuts to the Congress at Durban and the Association at Johannesburg.

The following wire has been received from the Congress :—"Congress disapprove stopping agitation Transvaal trouble. Should be settled this session. According Government promise matter should be completed before Coronation, even if prolongation session necessary."

The Association wires as follows :—

"Your wire 19th. Committee resolved continue agitation unless law altered this session and to cable England and India immediately."

I have been discussing the matter with the Cape Indian leaders too. They unhesitatingly state that suspension of the agitation in the manner suggested by General Smuts is impossible.

As I have now gathered from the General that he has definitely decided to drop the general bill for the present session and that he will not adopt the alternative solution suggested by me, I have dissuaded any public announcement or the sending of cablegrams to India and England.

I still hope that, if the Free State members cannot be conciliated, the alternative solution which, in my opinion, can offer no difficulty, will be acted upon during this session. In any case, may I know General Smuts's definite decision as soon as possible?

On the 21st April, Mr. Lane wrote as follows:—

Dear Mr. Gandhi,—I am in receipt of your letters of the 19th and 20th April, in regard to the draft Immigration Bill, and have submitted them both to the Minister.

General Smuts has asked me to say to you that he regrets that in view of the probable prerogation of Parliament early next week, it will not be possible for the Government to proceed with Immigration legislation in any form this session.

The Government are keenly desirous of arriving at a solution of this vexed question and in the recess they will go into the matter again and see what can be done to secure a settlement.

In the meantime, General Smuts feels that the passive resistance movement, which has caused and still continues to cause considerable suffering, might now well be brought to a close. Its continuance only tends unnecessarily to complicate the situation, and when the Government are endeavouring to fix a satisfactory solution of the question of Indian immigration the Indian community should not embarrass matters by maintaining their campaign.

General Smuts notes that Mrs. Sodha's appeal comes up at Bloemfontein on Saturday next, and requests me to say that your representations on her behalf are receiving his favourable consideration.

On the 22nd Mr. Gandhi wrote as follows :—

Dear Mr. Lane,—I beg to acknowledge your letter of the 21st instant.

I regret that General Smuts finds it impossible to settle the Transvaal Asiatic trouble during this session. I am, however, grateful for the statement contained in your letter that the matter will engage General Smuts's attention during the recess with a view to bringing about a settlement during the next session.

I share General Smuts's anxiety that passive resistance may now be brought to a close. May I then suggest the following for his consideration so that the suspicion that is sure to be roused among my countrymen, owing to a postponement of the solution, may be allayed?

An assurance should be given that:

(*a*) Legislation will be passed next session repealing Act 2 of 1907 subject to the reservation of the rights of minor children in terms of the Chhotabhai judgment and restoring legal equality as to the immigration of Asiatics into the Transvaal and maintaining existing rights. If the racial bar in the present Immigration Act of the Transvaal is removed by a general bill, such bill should naturally be free from a racial bar throughout the Union.

(*b*) Passive resisters who but for their resistance would have been entitled to registration should now be so entitled notwithstanding anything to the contrary in Act 30 of 1908.

(*c*) Educated passive resisters who are now in the Transvaal but who are not registerable under the Asiatic Act should be allowed to remain in the Transvaal as educated immigrants in anticipation of the forthcoming legislation, their number not to exceed six. They may have special certificates in order to enable them to move to and fro without hindrance.

If the above assurance be given, I do not anticipate any difficulty in persuading my countrymen to suspend passive resistance.

I trust General Smuts will recognise that in asking for the above assurance, I am simply requesting ratification of what he has so often publicly stated.

I am sure that the Indian community will be deeply grateful to General Smuts for consenting not to imprison Mrs. Sodha in the event of her appeal failing.

I am thankful too for the verbal assurance given by General Smuts that he will be pleased to grant relief in cases of individual hardship.

I need hardly reiterate the statement that whatever befalls the present passive resistance movement, the Indian community will continue to worry him about the many matters in the different Provinces which have from time to time formed the subject-matter of memorials, etc.

Lastly, I venture to repeat what I have said so often that those who have the privilege of guiding the Indian community in South Africa have always been anxious, and will continue, to help the authorities and to study and appreciate the European standpoint consistently with that community's self-respect and interests.

On the same date as above, Mr. Lane replied as under:—

Dear Mr. Gandhi,—I am in receipt of your letter of the 22nd of April, which was written in reply to my letter of the 21st instant.

I have shown your letter to General Smuts and he has asked me to say that he quite appreciates the spirit in which you write, and he has every hope that, by approaching this question in a conciliatory way a temporary solution may be arrived at which will leave all concerned free to devote their energies to securing a more lasting one.

I am authorised to say that the Minister intends introducing legislation during the next session of Parliament to Repeal Act 2 of 1907, subject to the reservation of the rights of minor children. In devising such legislation the Minister intends to introduce provisions giving legal equality for all immigrants, with, however, differential treatment of an administrative as distinct from a statutory character.

In regard to the second point you raised, I am to say that in such proposed legislation power will be taken to register all passive resisters who, but for their present resistance, would have been entitled to register had they done so at the proper time, nothing in Act No. 36 of 1908 withstanding.

Power will also be taken to regularise the issue at the present time of temporary certificates, which the Minister is prepared to grant to the educated passive resisters who are now in the Transvaal, but who are not registerable under the existing Asiatic Acts. Their number is, I understand, not more than five or six at the outside. These certificates would entitle the holders to remain in the Transvaal in anticipation of the forthcoming legislation.

In conclusion, I am to say that if an assurance is given by you to the effect that the community will suspend their passive resistance movement, the Minister will ask His Excellency the Governor-General to consider favourably the question of releasing passive resistance prisoners who are now undergoing sentence for contravening the existing Asiatic legislation.

I hope that after consultation with the Indian community, you will be able to inform General Smuts on his return to Pretoria of the cessation of the passive resistance, so that he may be able to assure His Majesty's Government that the leaders of the Indian community intend to co-operate with the Government with a view to arriving at a definite solution of this question.

TRANSVAAL INDIANS ACCEPT.

Reuter, telegraphing from Johannesburg on the 24th, states :—

A very large meeting of Indians took place to-night in the hall of the Islamic Society, when Mr. Cachalia, the President of the British Indian Association presided.

There was a heated discussion, and after four hours' debate, with five dissentients, the meeting decided to accept the terms embodied in the correspondence between Mr. Smuts and Mr. Gandhi.

Every speaker took occasion to warn those concerned with the negotiations that there should be nothing left uncertain, indefinite, or ambiguous.

The five dissentients emphasised, that they did not wish for better terms, except with reference to small details, but were not inclined to trust to any written or verbal compromise, and desired legislation itself.

The decision of the meeting leaves Mr. Gandhi free to enter into final negotiations with Mr. Smuts.

Indians in Canada.

The following petition has been sent to the Secretary of State for India by the Indians in Canada :—

To the Rt. Hon. Earl of Crewe, K. G. P. C., M. A., F. S. A., Secretary of State for India.

Honourable Sir,—We, the citizens of British India residing in the Dominion of Canada, beg most respectfully to draw your attention to the following grievances as well as to the accompanying petition *re* : some of the most grievous disabilities with which we have been labouring, and earnestly urge that you take some action to redress them.

We regret to say that the petition in question was sent to you in April 1910, but we have not yet been favoured either with any acknowledgment, or any assurance from you.

In the meantime the Immigration Laws are being applied with increasing harshness, insult and injustice against us and are being applied indiscriminately against our cultured and educated men, such as merchants, tourists, religious teachers, lecturers and students, as well as labourers.

All the harshest regulations seem to be made especially against the people of India, as they apply to no other people besides us, and although we are subjects of the British Empire and have inalienable rights like other citizens of the Empire, we are suffering from the worst indignities and our disabilities are greater than even the Chinese and the Japanese. To such an extent has the application of the Immigration Acts against the people of India gone, that the Hon. Sir Wilfred Laurier, in his speech in Vancouver, B. C., sometime ago remarked that not a single Hindu has been allowed to land in Canada within the past three years.

As loyal citizens of the Empire we feel that such invidious treatment is not calculated to promote the best interests of the Empire which we all have at heart, and we, therefore, most earnestly pray that these disabilities be removed. Further as in the coming Imperial Conference one of the questions to be considered is the position of British Indians in the Dominions, and finding that you will represent India in the Conference, the British Indians residing in Canada held a mass meeting in Orange Hall, Vancouver, B. C., on April 16th where the following Resolutions were passed:—

1. Whereas it is imperative that the unjust disabilities placed on the people of India coming to Canada be removed, the Secretary of State for India be petitioned to move the Imperial Conference to the desired end.

Proposed by Mr. Pritam Singh, seconded by Mr. Balmukand, carried by all.

2. Whereas the Hindustanis of Canada, while confirming unflinchingly to carry out their duties to the British Empire, urge the Imperial authorities to provide that oversea Dominions recognize the equal rights of British citizenship of the people of India.

Proposed by Mr. Kartar Singh, seconded by Mr. S. Bose, carried by all.

3. Whereas the interests of Hindus and Mahomedans are identical, we the Mahomedans living in Canada and assembled in this meeting declare that we are at one with the Hindus in approving all the resolutions passed in this meeting.

Proposed by Mr Nawab Khan, seconded by Mr. H. Rahim, carried by all.

4. Whereas our previous petitions to the Canadian Government did not succeed in securing any assurance of any kind and as our right, of British citizenship, were completely ignored we are appealing to the Imperial authorities although we mean no discourtesy to the Canadian Government.

Proposed by Mr. Sundar Singh, seconded by Mr. G. D. Kumar, carried by all.

5 Copies of the above resolutions are to be forwarded to the Hon. Sir Pertab Singh Ahluwalia; Hon. Mr. G. K. Gokhale; Hon. Mr. Shadi Lal and Hon. Mian Umar Hayat Khan Tiwana, and they be requested to seek the co-operation of the Indian Government regarding the removal of the barriers placed in the way of the British Indian subjects coming to Canada.

Proposed by Mr. Umrao Singh, seconded by Mr. Hari Singh, carried by all.

6. Copies of the above resolutions are to be forwarded to the authorities of the Dominion Government, Secretary of State for the Colonies, and the Viceroy of India.

Proposed by Pundit Bhaj Ram, seconded by Mr. Munshi Ram, carried by all.

7. Copies of the above resolutions are to be forwarded to the Indian Press.

Proposed by G. D. Kumar, seconded by Dr. Sundar Singh, carried by all.

Indians in Columbia.

Mr. Robert William Clark thus writes to the *Victoria Daily Colonist* about the condition of the Hindus in British Columbia.

As one who is greatly interested in the welfare of all British subjects, the world over, I feel it is time for something to be done to get full justice for those who are from India, Ceylon, etc., many of whom have fought for the British Empire in times of trouble and would do so again if called upon so to do.

The disabilities under which the Hindus suffer at present and which ought to be removed, that as the Hindus have proved themselves to be good citizens and have fitted into their present situations as well as any other people, and are loyal subjects of His Majesty, one would think that they ought to be granted the same opportunities as Japanese, Chinese and even Negroes.

1. The families of those men who have settled in British Columbia ought to be allowed to enter this country on the same terms as the Japanese. At present an order-in-council requires a Hindu to come direct from the land of his birth and as there is no direct steamship communication between India and Canada, this law is a legal absurdity, for people cannot perform what is on the face of it impossible.

2. A Japanese entering Canada has to show $50 in his possession, while in the case of a Hindu, who is a British subject, it is $200.

3. That a restrictive number of Hindus say about 300 a year be allowed to come to Canada, this provision would enable the Hindu settlers here to have their relatives join them by slow degrees, the extent to which the facility was availed of being regulated by the demand which automatically adjusts the distribution of labour.

4. That as in the case of other Oriental merchants professional men and students of the Hindu race may be given free access to the country so that they may travel unmolested as is not the case at present.

5. That the Hindu settlers in the United States ought to be allowed to enter Canada to see their friends here without complying with the legal fallacy of not coming direct from India, and the Hindus who have settled in Canada ought to be able to enter the United States and see their relatives.

6. That the right of citizenship, *viz.*, suffrage, ought to be granted to those Hindus and other residents from other parts of the empire who are now debarred, and who fulfill certain educational and property tests.

I am not writing the foregoing on behalf of the employers of labor, but simply in the hope of seeing justice done to all British subjects, no matter of what race, color or creed.

A meeting will be held shortly in the Friends Hall, Courtney street, for the purpose of forming an organization of those interested to endeavour to get these disabilities removed.

All lovers of justice and believers in freedom are asked to attend.

We subsequently learn that,

"Friends of the Hindus" held a meeting in the Hindus Hall, Courtney St. It was decided to form 'a committee to do somethiug practical towards relieving conditions for the Hindus in British Columbia. The chair at the meeting was occupied by Mr. R. W. Clark, and the speakers included Dr. Sunder Singh, Mr. Jinarajadasa, Mr. J. Dilworth, and Mr. A. J. Brace.

Indians in Argentina.

Mr. M. A. Farias writes thus to the Editor of *India*.

Sir,—As a native of Mangalore, domiciled in Buenos Aires, I think it is my duty to let my countrymen know through your esteemed paper, that there exists in South America a land of promise, known to the rest of the world as Argentina. For the last four years I have travelled round the world. I have lived in Japan, China, Europe, and Africa, and to me it seems that this is the richest country in the world—in the sense that it affords opportunity. From the year 1857 until the year 1908, 3,178,456 immigrants have crossed the ocean in search of a new life in this Rich Republic. During the last year no less than 255,760 immigrants arrived; 129,304 individuals were sheltered in the "Immigration Hotel," of which number 116,069 were sent by the Government to the provinces and territories. There are 200,000 Englishmen here, 40,000 Irishmen, 900 Yankees, and many other English-speaking people. There are many journals, reviews, and daily newspapers printed here in English, but the national language is Spanish. The amount of British capital profitably invested in the Argentine Republic has been calculated to be not less than £400,000,000 sterling. Assuming that the net revenue derived from this investment only averages 4 per cent. (which is a moderate estimate), the annual return to the British investor would be, say, £14,000,000 sterling. There are people here representing all nations except, I am sorry to say, Indians. Indians are very few, and they are traders from Hyderabad (Sind). This young country is still in its infancy, and the population does not exceed 7,500,000. But there is room for at least 50,000,000. The country is open to all the races of the world. Some papers, especially English, protest against the introduction of Mongolian immigrants; but the Hindus are welcome here. There is no nation that is more generous in the hospitality it extends to the Immigrants than the Argentine Republic. Its very hospitals and asylums are thrown open to the alien. The object of my writing these is to urge that necessary steps should be taken in India to send here a class of picked men. We want skilled and unskilled labourers, agriculturists, cooks, etc. It is not necessary that they should have a certain amount of money after their arrival, or that they should know Spanish. Gurkhas, Sikhs, Mahrattas, Pathans, and other hardy men of the north will suit the local conditions very well. If only, say, a thousand were to come here others would follow their lead, and thus an Indian Colony could be formed.

About five months ago, I had an interview with the immigration authority here, and I asked them if they had any objection to the introduction of Hindu immigrants. I was told that Hindus are welcome here. If they pay their own passage the Government will provide them with everything free until work is found for them through the Immigration Department. Hence, I wrote immediately to one of my brothers at Bombay to introduce me to some patriotic and stout-hearted gentleman that would really take this matter in hand. But he has not been successful. This is what he has written to me :—

As regards immigrants, if anybody would take it up thousands of people from Northern India can be immigrated to Argentina. A few months back a few hundred people of Northern India who had been to California returned to their homes, as they were not admitted there. It appears the Government finds them undesirable, as they do not care to learn English. When questioned, they said it appears that in their native place,

under the British Raj, they do not care to learn English, and much less in a foreign country. The Californian Government put them under strict medical examination and made them unfit to enter California. All these people had from Rs. 400 to Rs. 600 each on their return to India, after paying their passage to and fro. I do not know their address, otherwise I would have corresponded with them immediately, to go to Argentina.

I appeal to my countrymen to take this matter up urgently, and send at least a few hundred immigrants.

Asiatics in the Transvaal.

A PROVISIONAL SETTLEMENT.

According to a Johannesburg correspondent, the Transvaal Asiatic trouble has been provisionally settled.

General Botha has told Reuter's Agency that the settlement now arrived at is on the lines of correspondence between the Imperial and Union Governments, and that the passive resistance movement has been abandoned.

The Union Government has made the following further concessions to the Indians :—

(1) Asiatics now in South Africa who have not applied to be registered in consequence of the passive resistance movement will be permitted to make application within six months.

(2) Thirty Asiatics now in India, who were deported under the Acts of 1907 and 1908, or who left in consequence of the passive resistance movement, and who otherwise would be entitled to registration, can return and apply within six months.

(3) Six educated Indians will be admitted annually free from registration. For the present year ten Indians now in the Transvaal may remain under temporary permits as special cases pending fresh legislation.

(4) Well-educated and well-known Asiatics will be exempted from thumb-prints when making application.

The Union Prime Minister expressed his great satisfaction at the settlement. He said :—

It seems that this difficult problem has been solved at the right moment, and I feel sure that the Indian section will play up to the settlement and help the Government in its endeavour to make things as pleasant as possible for the Asiatics, always bearing in mind the determination of the Union Government not to admit further Indians except those specially falling under the agreement. The Indians must realise that General Smuts, in framing these regulations, has experienced great difficulty in obtaining the concessions he has already made, and it is to be hoped that Indians both in South Africa and in India will realise this and play their part of the game, fully assured that we are actuated by no feelings of hostility against them.

Emigration from India.

In the Government Emigration Report for the last year, it is stated that recruiting operations for Natal were more active than during the previous year. The number of shipments to the Colony was 8 against 7, and the number of emigrants 3,918 as against 2,520. Emigration operations for Fiji continued up to 10th June, 1910, when two full and one joint shipment of 1,589 emigrants were made. Recruitment for Trinidad was resumed in July last year, after a cessation of 5 years, and 2 joint shipments of 474 emigrants were made before the close of the year. The due proportion of women was maintained in the case of emigrants for Natal, Fiji, and Trinidad. There was emigration to Mauritius or the Seychelles during the year under review. The increase in the number of passengers to the Straits Settlements is chiefly from Tanjore and Madras (85,015 compared with 48,719) and is attributed to remunerative employment being offered on rubber estates in the Federated Malay States. Of those proceeding to Burma and Ceylon, it is impossible to distinguish genuine emigrants from ordinary passengers. The slight increase in the number of passengers to Burma is from Ganjam, and is attributed to the lowness of the steamer fares and the wages ruling in Burma. The increase in the number of passengers to Ceylon is chiefly from the Tanjore, Ramnad and Tinnevelly districts, and is ascribed to greater demand for labourers on rubber plantations. During the year under report 21,111 persons emigrated to other parts of British India against 20,020 persons in the previous year.

Indians in South Africa.

A SPIRIT OF COMPROMISE.

Apropos of the Imperial Conference it is a matter of deepest satisfaction, both in South Africa and here, as it must be in India, that the protracted struggle over the grievances of the British Indians in South Africa has at last been settled. There has been a wise spirit of compromise on both sides and the Transvaal Government particularly has seen its way to relax some of the harsher conditions, which it sought to impose on Indian immigrants. The leaders of the Indians express themselves fully satisfied with the result and we have General Botha's word that the Transvaal Government will loyally abide by the terms of the settlement.—*Mail News.*

FEUDATORY INDIA.

The Baroda Caste Panchayat Bill.

1. Where formerly there have been caste Panchayats of different castes, in such places there shall now be established special caste Panchayats (under the new Act). In those places also where there have been no such Panchayats in the past, there shall be established special caste Panchayats.

2. In this special Panchayat there shall be a special Sar-panch (Chief Panch) assisted by four other ordinary Panchas.

3. In villages having a population below 5,000, the village Patil, and in his absence the Talati (village account-keeper or Kulkarni) shall be the Sar-panch. In bigger villages and towns where there is a *Nagashet*, the nagashet may appoint the Sar-panch. If, however, the Nagashet is found incapable or is not approved of, then in consultation with the public of the place the Wahiwadtar (*e. g.*, Mamledar or Tahsildar) shall appoint a properly qualified Sar-panch.

4. Each party in a caste dispute shall nominate to the Panchayat two Panchas chosen by themselves from among the members of their old caste panchayat.

5. When any party fails to elect any Panch to represent them or the Panch do not attend the meeting of the Panchayat, the Sar-panch shall appoint two other Panchas from the old panchayat and if there is no such panchayat in existence, he shall appoint two persons from the caste as Panchas.

6. All religious and caste suits, save those falling under Section 5 of the Civil Procedure Code of Baroda, shall be heard by this special Caste Panchayat.

7. The suit must be heard by the Sar-panch of the place where the defendant lives.

8. The Government has the power to remove any Sar-panch and appoint another in his place.

9. The complaint should be submitted either orally or in writing before the Panchayat. If orally made, the Sar-panch should note down in his special note-book the principal points in the complaint The complainant must submit his evidence at the same time as he files his suit.

10. If the Sar-panch obtains any information in connection with the suit from any other source than the complaint itself he has the right to take cognisance of the same according to his discretion.

11. Within three days of filing the complaint, the defendant must be informed of it by the Sar-panch and asked to attend the Court on the day fixed. The complainant must also be asked to attend on the same day.

12. If the defendant is present and admits his guilt.

(*a*) the Sar-panch himself should give his decision in the matter.

(*b*) If the defendant is present and does not admit his guilt, then the Sar-panch should ask each of the parties in the case to nominate two Panchas to help him to decide in the matter. If any party fails to appoint Panchas, the Sar-panch should himself appoint Panchas (in accordance with the provision of clause 5 mentioned above), and proceed with the work.

(*c*) If the defendant is present and the complainant is absent and if the Sar-panch does not think the complaint to be of any importance, he may dismiss it.

(*d*) If the complainant is present and the defendant is absent and the Sar-panch finds that the latter is purposely absent, then the Sar-panch has the power to give an *ex parte* decision. If both the parties are absent, then the suit must be dismissed.

13. If any of the parties to the suit is absent, or if any witnesses are absent, or for some other sufficient reason, the Sar-panch may adjourn the case.

14. The Sar-panch should ask the Panchas to meet in Court within the next seven days and he should also inform the two parties to be present in Court on that day with their witnesses and evidence. If any party wants to call any witness in the case, they may ask the Sar-panch to order such witness to be present.

15. On the day fixed for hearing the case the evidence should be taken and as far as possible the decision must be given the same day. There is no need of taking down the whole evidence in black and white.

16. When any Panch is unavoidably absent through sickness and such like causes, then the work of the Court should proceed with the help of the remaining Panchas. But in no case should the number of Panchas assisting in the deliberations fall below two.

17. The Sar-panch should decide according to the opinion of the majority of the Panchas. If there is a balance of opinion, the Sar-panch may decide the matter with the help of his casting vote.

18. The decision of the Panchayat Court should be written by the Sar-panch in the Note Book in the prescribed form.

19. The proceedings of the Panchayat must be carried on in public, but on special grounds the proceedings may be carried on in some case *in camera*, after those special grounds have been clearly set forth.

20. When the defendant's guilt is established, then the special Panchayat has not the power to punish him in any other way save that ordinarily prevail in the caste in such cases. If there are no special caste laws or customs (by which the punishment could be regulated), then the punishment may take the form of a fine, *prayaschitta*, or caste excommunication for good or for a limited period. Only these and no other forms of punishment should be inflicted.

21. If the Panchayats find any difficulty in the cases before them, they may consult the chief Panchayat at Baroda.

22. When the punishment is a fine of Rs. 15 or less, then there can be no appeal. But against higher punishment appeal may lie within 60 days at the head Panchayat at Baroda.

23. In the Baroda Panchayat there shall be six or more Panchas. Of these, only three shall hear the appeal and give their decision. These Panchas shall be appointed by the Government of Baroda.

24. In addition to the Panchas in the Baroda Panchayat there shall be an officer appointed by the Government to watch and superintend the proceedings of the Court. The officer will have also the power, if he deems it necessary, to have the case revised again by referring it to a fresh body of three Panchas chosen by himself from among the six Panchas.

25. If any witness fails to attend the Court without showing proper reasons for such absence the Sar-panch may fine him Rs. 5.

26. The fines collected in caste suits should be handed over to their respective caste funds, after deducting the petty expenses incurred in employing the clerk, etc., for the use of the Panchayat.

27. If the fine inflicted is not paid in due time, the Sar-panch has the power to seize the accused's property and to recover the amount of the fine.

28. If any convicted person asks for time to pay the fine, the Sar-panch has the power to allow him 15 days by which to pay the fine.

29. The provisions of this legislative measure shall not in any way be restricted by the provisions of other legal enactments made by the State.

30. No vakil or *muktiar* will be allowed to appear before any of these panchayats.

A Representative Conference in Mysore.

A *Mysore Gazette Extraordinary* issued on the 22nd May contains a notification by His Highness the Maharaja proposing to hold a conference in June every year at Mysore during the birthday festivities. It is felt that a large body like the Representative Assembly, which meets only once a year, can do but little practical work, and His Highness thinks public interest in the numerous questions which claim attention can be kept alive only by constant interchange of views and discussions amongst those competent to deal with them. His Highness is of opinion that such a new body as the proposed Conference will not overlap the functions of the Representative Assembly. To make the Conference stronger and more authoritative, the two members of the Legislative Council who are nominated on the recommendations of the representatives will be members of the Conference. The Dewan will be President and other members of Council, Vice-Presidents. The members will comprise : (1) Selected heads of departments ; (2) members of the Legislative Council ; (3) selected retired officers of Government ; (4) Deputy Commissioners ; (5) leading private gentlemen selected from influential, enlightened citizens and merchants, to the number of six and not more than eight, such appointments to hold good three years with right to re-election. The Conference will meet ordinarily in June every year, but for the consideration of any important questions, meetings will be convened at other times by special order of His Highness the Maharaja. At present the Conference will not be open to the public and the discussions thereat are to be treated by members as confidential, as it is believed that the successful working of this new scheme will greatly benefit the two other deliberative bodies of the State, *viz.*, the Legislative Council and the Representative Assembly.

The First Mysore Advisory Conference.

The first Mysore Advisory Conference was held on June 10th and H. H. The Maharajah in opening it made the following speech :—

Gentlemen,—It gives me great pleasure to welcome you to the first session of this Conference, at which it will be your privilege to consider measures for the economic and general development of the country. The desire for improving the condition of the people has always animated the present and the past administration of the State. But with the growth of communications and the increasing use of steam and electricity, questions of economic interest are assuming new aspects, closely associated with the well-being of the people. The need for greater attention to industrial and commercial development is beginning to be recognised in British India. We have in this State our own problems to work out and my Government have therefore resolved to provide a proper organization so that both the officials and the public might give to such questions the increasing attention demanded by them. The economic inefficiency of our people will be patent to any one who looks beneath the surface of things. I will only invite your attention to two or three broad facts. Statesmen and economists tell us that in the more advanced countries of Europe, the earning power of the people averages Rs. 400 or more per head, per annum. In England it is taken at Rs. 600 to 700 per head. We have it on high authority that in India the average yearly income does not exceed Rs. 30 per head. As regards education, the proportion of the entire population who can read and write is over 90 per cent. in the United Kingdom and Germany, and over 80 in Japan. In Mysore, the corresponding proportion is only 5 per cent. Our vital statistics are, I fear, wanting in accuracy, but there is no doubt that the average death-rate in Mysore is about the same as in the neighbouring British provinces, that is, over 30 for every 1,000 of population. The corresponding death-rate in England and Germany is as low as 15 to 18 per 1,000. The comparison under the above three main heads forcibly brings to light the extent of the poverty, ignorance and low vitality prevailing in our midst, and is a striking reminder of the economic inefficiency of our people. Though we have lagged behind and are late in the field, the remedies are very clear. We have only to follow the methods and example set by the peoples who have attained a high degree of economic efficiency. That the country is the most prosperous which has the least number of useless or unemployed people, is, I understand, a common saying in Europe. The number of workers in the community, particularly skilled workers, should be increased and their occupations multiplied. Agriculture, which is our present staple industry, should be practised on more scientific lines. The cultivators should learn to estimate the cost of production and should be taught the elementary mechanical trades which have relation to agriculture. Manufactures and trade, the chief instruments for increasing wealth, should be specially encouraged. We must train skilled workers in wood, iron, clay, leather and textiles, and endeavour to provide ourselves with our every-day cardinal wants. Education is the sovereign remedy for all economic evils. Much has been done by my Government in recent years by giving increased grants and otherwise to spread knowledge and awaken the intelligence of the people. To make our sense of its importance we have given the subject of education the first place in the general programme placed before you.

The first two measures, which are calculated to increase the income and develop the intelligence of the people will also *ipso facto* reduce insanitary conditions and the death-rate. In starting investigations into the economic condition of the State we shall be practically enquiring into the causes of ignorance, poverty, ill-health and premature deaths I have already referred to. These calamities must exist in some degree in every country and at all times, but our object must be to minimize them. The times are changing. The progress of communications has annihilated distance and is causing increased competition in agricultural and manufactured products. The race is for the skilful and the strong. We cannot hope to succeed if we continue to work with antiquated tools and follow old-fashioned business methods. If we are to progress at all we should revise our old ideals and notions of work, which clog progress. The subjects given in the notification are typical of the questions which will engage your attention, but they are by no means exhaustive. Some of the subjects will take years before any appreciable result is achieved, but there are also many specific questions on which after a few months' enquiry, and perhaps after taking expert advice, immediate practical action should be possible. The conditions affecting economic progress in this State should be compared with those in other progressive countries, and the lessons drawn from such comparison should be spread broadcast till the public become familiar and learn to act on them. If the people are kept thinking and working in this way, some of them will become leaders and experts, and all who are interested in a subject will have the opportunity of forming sound opinions on it. If the leaders are convinced of the necessity of an improvement, they will induce the people concerned to take action. If they think that Government assistance is necessary they will apply for it. The number of questions requiring attention is so large that the officials single-handed can do very little for their solution. The non-officials will require guidance and further have not had experience and opportunities of co-operation for the public good on a large scale. As stated in the Government order, the functions of this Conference will not overlap those of the representative Assembly, the future of which will ever continue to be an object of earnest solicitude on the part of myself and my Government. This Conference will bring officials and non-officials together, and there will be committees and sub-committees formed to carry on its work through the year. The committees and officials connected with the new organization will spread useful information in the shape of bulletins or monographs from time to time. In this way we shall gradually accumulate a mass of statistics and descriptive literature of the highest value to the local economic student. Although the main objects of the Conference have long been foremost in our thoughts, it is only within the past few week that my Government has been able to take practical action in this direction. I am aware that many of you have not had sufficient time to study and form your own opinion on the important subjects that will claim attention. But it is satisfactory that a beginning has been made, and I hope that before you separate it may be possible to appoint

the committees and to start operations with a practical working programme for the ensuing year. Here is an opportunity for public work as to the necessity of which all parties and interests in the State are agreed. The political element which has caused so much bitterness elsewhere has been entirely eliminated from the peaceful work of this organization. We want earnest workers, it is our object to reach all people who desire to co-operate. Those who have business activities might give some of their spare time. Those who have brains might organize. Those who have money might contribute to the expenses of the movement. The aim we have in view, namely, the economic security and vital efficiency of the people, must appeal to every right-thinking person. We want no ornamental members. I hope every one associated with you will work earnestly and persistently, and that your combined efforts will achieve some measure of progress calculated to be of lasting good to the country.

This movement will be what your activities and wisdom may make it. I appeal to you and through you to every citizen of the State to become skilled and capable and to train your children and children's children in some skilled calling. There is no Royal Road to success. I hope, I shall not appeal in vain if I ask every one, official or private citizen, to actively promote the objects of this movement. I will now ask my trusted Dewan, Mr. T. Ananda Row, to preside over your deliberations and I wish you Godspeed.

A Rajput College at Agra.

The movement for the establishment of a Rajput College at Agra, started under the auspices of H. H. the Maharaja of Kashmir, is gaining support among Rajputs throughout the country. At the last meeting of the Kshattriya Upakarni Mahasabha recently held a Resolution was adopted authorising the collection of subscriptions from Rajputs throughout India. With this object in view, a Central Committee, consisting of representative Rajputs, has been formed at Agra.

The Training College in Travancore.

A recent Government Gazette contains a G. O. regarding the Training College to be newly opened at Trivandrum. The building for the College is ready and orders have been issued to the Chief Engineer to submit estimates urgently for the out-houses, the building for the Science Laboratory and Manual Training and the Principal's quarters. Separate orders will be issued for the construction of a hostel. A sum of Rs. 4,750 is sanctioned by Government for initial equipment : such as Teaching appliances, Rs. 1,500 ; Chemicals and Apparatus, Rs. 1,600 ; Library, Rs. 1,650.

INDUSTRIAL AND COMMERCIAL SECTION.

Gold Currency for India.

Sir Vithaldas Thackersey writes the following letter to the *Times of India* on the above subject :—

Sir,—The London financial journal, the *Statist*, has written four articles condemning the suggestion to open the Indian mint to the free coinage of gold, which have attracted attention in this country. It seems to me, therefore, that it is desirable that I should endeavour to remove certain misconceptions on which the *Statist* bases its criticism. Whether the closing of the mints to silver was or was not a wise proceeding, it is not necessary to discuss at present. The mints have been closed for the last 18 years, and even the *Statist*, I notice, does not propose to reopen them now. Its excursion into the origin and history of the policy of the closed mint is, therefore, not relevant to the present discussion. In fact, relevancy does not seem to be the strong point of the articles. But I have a more serious complaint to make against the writer. He does not seem to know an elementary fact regarding the subject on which he was writing. He solemnly tells the world that anybody that required gold can have it by presenting rupees at the Treasury. If that be so, what is all this fuss about ? If Government gives gold in exchange for rupees to anyone who asks for it, we have the gold currency here and now. Why attack my suggestion which would have been entirely superfluous if what the *Statist* says is correct ? Why compel a person to go to the mint with a tender of gold for getting it coined if he can obtain them by tendering rupees at a Government Treasury ? But, sir, the *Statist* is wrong. Government undertakes to give rupees in exchange for sovereigns, but not sovereigns in exchange for rupees, though the currency policy will be fully carried out only when they are in a position to do so.

My suggestion was a step in that direction. I did not venture to suggest that Government should undertake the tremendous responsibility of giving gold in exchange for rupees, but that any one may be free to tender gold at the mint to be made into gold coins of a suitable denomination. I claimed no originality for the suggestion. I pointed out that the Fowler Committee had recommended it, and that Sir Clinton Dawkins was anxious to introduce it quite ten

years ago. From the manner in which the *Statist* marshals its arguments, it would seem that the writer in your contemporary is altogether unaware of this circumstance. What made me revive the proposal now was the large influx of gold in the country and the absorption of the larger part of it into circulation instead of, as hithertofore, being tendered at the currency offices. My personal experience as a director of two banks and otherwise, was in conformity with the statements of the Hon. Finance Member regarding a change in the currency habits of the people. The *Statist* insists that the gold has gone into hoards and not into circulation. In addition to the facts cited by me in my speech I have recently heard from Cawnpore that sovereigns are being readily taken up in the market in preference to currency notes I do not believe that there is much hoarding now-a-days. The biggest hoarders, the native chiefs, are investing them in railways and other public works in their territories and in enterprises outside. Even assuming that the gold was hoarded, I, for one, do not consider it lost to the world. It will come out, just as rupees have come out, when there is a demand for it as expressed by an increased value. If the gold in the hoards consisted of coins instead of bullion, it will be more readily lured out of its hoarding places.

The *Statist* recommends education of the masses, extension of irrigation and other measures to improve the intellectual and material condition of the people. I cordially support these suggestions, but I maintain that they have nothing to do with the proposal under criticism. Does the *Statist* mean to say that the opening of the mints to the free coinage of gold, will, in any way, interfere with the spread of education or of irrigation ? It seems to me, sir, that the *Statist* has sought to cover the essential selfishness of its objection to my suggestion by these pious platitudes. People who do not understand the real issue are carried away by generalities. The *Statist* lets the cat out of the bag in its third article, where it makes out that a gold currency in India would upset the international—that is, the London—money market. It may or may not do so, but I find it difficult to see how and why the responsibility for keeping the international market supplied with gold should devolve on India alone of all countries. The whole argument is so utterly selfish that it is necessary to reply to it. Then about the poverty of the people of which the *Statist* makes so much, if the people are rich enough for a gold standard, they cannot be too poor for its normal adjunct, a gold currency. As things are, they have all the disadvantages of the one without the advantages of the other.

The *Statist* has declared that Sir Guy Fleetwood Wilson's unfitness for the post he occupies is conclusively proved, because he undertook to consider a proposal which, as is said above, has the sanction of the Fowler Committee, Lord Curzon's Government and the then Secretary of State. But we who know him better, feel that in him and in Mr. Meston, the Financial Secretary, the country has got two of the most capable and conscientious financial administrators it has ever had.

The Geology of Indian Manganese.

Dr. Leigh Fermor, Superintendent, Geological Survey of India, has a very interesting paper in the *Records* of the Geological Survey of India, Vol. 41, Part 1, 1911, on "the age and continuation in depth of the mangenese ores of the Nagpur-Balaghat area, Central Provinces."

Dr. Fermor goes very fully into the origin of these manganese ore deposits, and places their age to the Archæan period. He comes to the conclusion that these archæan ores were found at some depth below the earth's surface, and not by any method of superficial replacement or concentration ; so that the present position of the surface bears no particular relation to the depth to which the ores extend. After going into the manner in which the manganese ores are formed at considerable depths, he comes to the conclusion that "the alteration of manganese silicates to ores took place at considerable depths, and that manganese ores may be expected to extend in places to as great a depth as the rocks of the gondite series." The practical bearing of the foregoing conclusions, if true, means much to the miner. "No longer need he fear," says Dr. Fermor, "that most of the manganese ore deposits of the Central Provinces are of superficial origin, and that they will, therefore, disappear, or become worthless, at small depths." But after eliminating all possible cases of disappearance of workable ores at small depths Dr. Fermor comes to the conclusion that there probably remain several in which the gonditic rocks and associated ores persist to considerable depths, "even down to one thousand feet." From this it will be seen that the manganese-quarrying industry of the Central Provinces need not come to an end when all the known deposits have been

worked by open-cast methods as deeply as is possible or profitable. For, says Dr. Fermor, "it is probable that in many cases ores will continue for some depth below the open-cast levels, and further it is possible that in a fair proportion of these cases the ore will be of workable quality." This means that in the future quarrying will probably be replaced by underground mining.

In view of the enormous development of India's manganese ore industry, the foregoing investigations and conclusions by one who has made a study of the subject and who is probably one of the greatest living authorities on manganese, should prove of the highest value to those engaged in winning this ore. We have it on the authority of Sir Thomas Holland that the Indian manganese ore is of very high grade and that in point of production India comes second in the world, Russia alone keeping ahead; but in 1908, when the Russian mines were closed by political disturbances, India became for a year the leader. Now that the Tata iron and steel manufacturing works have been established in India, the manganese ore industry may be expected to assume even greater importance; and Dr. Fermor's investigations are therefore of the highest interest.

Commercial Schools in St. Petersburg.

There are in all twelve commercial schools in St. Petersburg, though none of these is strictly limited to commercial branches. General instruction is given to students from the age of nine to nineteen, and special instruction from sixteen to twenty-one. It is the special instruction only that contains commercial branches. For the two leading schools, for example, the curriculum in the special or commercial instruction is as follows:—Book-keeping and commercial correspondence, technical chemistry, political economy, jurisprudence, commercial law and law proceedings, history of commerce, commercial geography and statistics, commercial arithmetic, and the Russian, French, German and English languages. In the Imperial school the children of Russian merchants are admitted without pay. All other students, either Russian or foreign, pay £20 per annum if non-resident, and £45 if resident. In the Petrovski school all classes pay from £15 to £17 per annum, the lower scale being in the case of children of local merchants. An examination is required for admission to both schools, to be conducted in the Russian language. There are at least five other commercial schools in the city conducted by persons receiving authorisation to do so from the Minister of Public Works, where, in addition to the foregoing curriculum, the adult pupils, male and female, are taught stenography and typewriting.

Industrial Survey in Central Provinces.

The Report on the industrial Survey of the Central Provinces and Berar, 1908-09, by Mr. C. E. Low, C. I. E., I. C. S., has been published and is a valuable collection of data. In the preparation of the Report Mr. Low, being at the time on the Committee of the recent Central Provinces and Berar Exhibition, had the advantage of the advice of experts whose services were requisitioned from all parts of India to judge the exhibits at that Exhibition. After a general review of the industrial condition of the Province, Mr. Low devotes a chapter each to weaving, pottery, brick and tile making, tanning and leather working and miscellaneous and novel industries and concludes by making certain proposals, the most important being the organisation of industrial co-operative credit and the appointment of experts for the weaving, pottery and leather industries. We quote, with reference to the studies on the subject of yarn production and consumption which appeared in the *Indian Trade Journal* of the 20th April, Mr. Low's views on the prospects of hand-spinning in the Central Provinces and Berar: "The question of spinning may be dismissed in a very few words. Before the intrusion of factory products into the economic system of India, thread was spun by women of various castes, and by Mahars. The speedy replacement of this industry by the mills is of itself almost sufficient proof that there is no opening for the making of cotton thread by hand. One of two machines for hand-spinning have been put forward of late years, but I do not gather that they have met with any economic success. The spinning of thread is so mechanical a process that it seems peculiarly adapted for machinery. And, most important reason of all from the point of view of the present inquiry, there are very few persons employed in hand-spinning and these are in no sense solely dependent on it for a livelihood. It is, therefore, advisable to leave hand-spinning out of the question, at any rate unless and until a machine for hand-spinning is invented capable of holding its own against the elaborate and highly developed spindles of the mills." The Report is printed by Messrs. Eyre and Spottiswoode, Ld., London, and is priced at one rupee.

A New Commercial Fiber.

The silky wool of the Bombax tree, which is especially valuable for filling life-preservers, on account of its extreme lightness, has lately become so active an article of commerce that the tree on which it grows is cultivated in tropical plantations. Says the *Revue Scientifique* (Paris, April 15) in a note on the subject:

"There is found in commerce, under the name of 'kapok,' a vegetable wadding composed of a sort of down or hair produced by trees of the family of *Bombaceae*, the Bombax or eriodendron.

"These trees are of great height with trunk generally smooth and resistant to forest fires. They bear fruits about 30 to 40 inches long by one to two in diameter, containing brown seeds buried in the midst of a white silky fiber constituting the kapok. This wadding, similar in this respect to that of most of the *Asclepiadae*, cannot be spun, woven, nor felted, but it has considerable power of flotation, since it can carry in the water 30 to 35 times its own weight.

Gold Coinage for India.

We have received the following letter from the Hon. Mr. M. de P. Webb:—From many quarters suggestions have been made regarding the best way in which permanently to mark the significance of the forthcoming visit to India of His Most Gracious Majesty King George the Fifth. May I suggest that the King-Emperor could not more appropriately signalise his recognition of the marvellous economic progress made in recent years by this great Dependency than by ordering the recommencement of the coinage in India of the old celebrated gold mohur. The new George the Fifth Gold Mohur might be of exactly the same weight and fineness as the British sovereign, with the same image of the King-Emperor on one side as on the new British sovereign, whilst on the other side, the design of the old gold mohur might be reproduced. If a smaller Indian gold coin were also required, George the Fifth Pagodas of exactly one-half of the value of the new gold mohur might also be coined. There can be no doubt that the revival of the pagoda would be very popular in the South of India. The moment is especially propitious for this step forward. Not only is India being carried forward on a wave of daily increasing prosperity, but the output of gold from the mines of the world has in recent years assumed such vast and unprecedented proportions—close upon a hundred millions sterling per annum,—that there is now ample gold for all—for East as well as West. From the beginning of history coinage has always been regarded as a mark and symbol of the sovereign's authority. What better evidence could the peoples of India receive of the coming of the present King-Emperor to reign over them, than the appearance in their midst of a new gold mohur bearing the image and superscription of His Most Gracious Majesty, King George the Fifth?

An Unsuccessful Concern.

That Swadeshi enterprise "The Indian Stores, Limited," has not had a very prosperous commercial career since it started, and has up to date managed to lose a considerable percentage of its capital. The latest phase in connection with the concern is the selling of all its stock-in-trade, which is in good condition, to Babu Langat Singh at 12½ per cent. below the invoice price, as well as silk banians, drawers and furniture for the best offers obtainable for them in the market. The shareholders have confirmed the above arrangement at the special meeting called for the purpose of considering the proposal.

Art Pottery.

Art pottery at one time was a flourishing industry in India and Persia. It is interesting to find that efforts are now on foot at the Bombay School of Art to revive the industry. At present a Government chemist is experimenting with the aid of small gas kilns, and as soon as satisfactory results are obtained pupils will be found with no difficulty. Already the sanguine people see a light drift towards the industries in the Indian student, and if after a preliminary course of science a number of the more wealthy students turn their attention to this absorbing manufacture we can see the rise of a great industry.

Coal Industry in India.

The *Capital* says that with a view to improving the position of the coal industry in India, representatives of nearly all the collieries have been taking counsel together and have decided to work collieries only five days a week, stopping altogether on Sundays and Mondays. It has also been decided not to enter into forward contracts for more than one year and negotiations are going on with a view to fixing for a limited period the minimum prices for the three standard grades or qualities of coal.

AGRICULTURAL SECTION.

An Agricultural Enquiry.

An examination is being made by the Agricultural Department of Burma of the manurial value of paddy husk, and the soils of Pyintha Township, Maymyo Sub division, were examined last year in connection with the enquiry on *taungyas* suggested by Mr. La Touche of the Geological Survey of India. The prosecution of the enquiry into the source, supply, and agricultural value of the canal and river silts of Burma seems to be engaging too much attention.

Electricity in Agriculture.

Much was expected, when some years ago it was announced that the application of electricity to agriculture was about to revolutionise crop production. But the idea died down owing no doubt to no practical method having been found of applying the electricity, and also to the high cost of current. With energy available at reduced rates experiments are being revived and promise to lead now to practical results. Professor Lemstroms of Helsingfors University was the first to make extended experiments, first in Finland, and later in France, Germany and England. He used an electrified network of fine wires about 4 feet apart, 16 inches above the plants provided with points; and as the plants grew the network had to be raised from time to time. It was clearly demonstrated that the plants benefited by the electricity, but the results were uncertain owing to extensive leakage, and the method was inconvenient and unsafe from a practical point of view. Mr. J. E. Morrison has improved on this system by using high tension wires stretched 6 feet above the ground, and employing a continuous current, the designer of the apparatus really being Sir Oliver Lodge. His experiments always produced an increased outturn of crops with quicker development; and as it enables field work to proceed while the crops are watering, *there is no reason* why it should not come into practical use if it can be made to pay. His experience shows that the current must be applied both night and day. A day current only adds to the vigour of the leaves, a night current only adds to increase of crop to some extent without stimulating the leaves; but a current continuous by a day and night by producing both effects results in an all-round more vigorous plant with an all-round higher outturn. Plants are known to be absorbing electricity from the atmosphere at all times by means of the points of their leaves, and, in the case of cereals, by means of their spikes; and this constant flow of electricity through them enables them to take up nitrogen from the air, which is what they want for their development. A slight artificial increase therefore in the current passing through them enables them to absorb nitrogen more freely and thus to receive additional stimulation. That the presence of much electricity in the surrounding air is helpful to plant life seems to be supported by the observation commonly made in the Arctic regions where the growth of plants at their proper season is abnormally rapid and vigorous, even though the total amount of sunlight received by them is small. Further, when Professor Lemstroms was experimenting in his green house in Helsingfors with the artificial reproduction of the aurora, borealis he found his plants in the green house began to thrive in a remarkable manner. It is some development of this overhead system of electrical discharge that is likely to take practical shape, and not of the other apparently simple system of passing currents through the earth about the plants. In the latter system much less general benefit results, and it is believed the current at the ends of the wires used dives down into the earth and does not spread to the roots of intervening plants.—*The Indian Engineering.*

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TABLE OF CONTENTS.

PUBLISHERS' PREFACE.
WHERE FARMING IS A PROFITABLE PASTIME.
HOW THE AMERICAN GOVT. HELPS THE FARMER.
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LITERARY.

MR. HYNDMAN'S REMINISCENCES.

The news that the veteran Socialist leader, Mr. H. M. Hyndman, has written his reminiscences and that they are to be published by Messrs. Macmillan in the early autumn, will lead readers to look forward to a lively and entertaining volume, for Mr. Hyndman's pen has never lost its *verve*, as well as its very considerable merits and graces of style. It deals with Mr. Hyndman's career down to 1890 or thereabouts, and has something to say about Italy, France, Australia, Polynesia, and a good deal about Socialism. Mr. Hyndman gives separate chapters or sections to Mazzini, Karl Marx, Garibaldi, William Morris, George Meredith, Lord Randolph Churchill, Disraeli, and other persons of note whom he has known; and there are also sketches of the gatherings at the *salon* of a well-known lady, whose house Mr. Hyndman frequented in what he calls "the pre-Socialist epoch." He hints at a possible additional volume, covering another score or so of years. We hope the additional volume will make its appearance in due course, even though it should be written in "Shawesquerie," a literary method which Mr. Hyndman regards as one of the distinguished features of the world of letters.

A POSTAL LIBRARY.

A postal library is the subject of a Bill which the Belgian Government is about to place before Parliament. The project was initiated and worked out by the Musee du Livre at Brussels, which hopes to spread through the whole country a taste for good reading. Of 2,629 Belgian communes, only 717 possess a communal library, and of these the funds are generally insufficient, and the books are almost wholly novels, and mainly poor stuff as that. The new proposal is to found a reading organisation spread throughout the country with the maximum of good and the least possible pecuniary call upon the State. It comprehends a great central national book depot, distributing books on loan either directly through the post or through the intervention of the communes and approved associations. It utilises, for the distribution of books and for the guarantee to be furnished by the borrowers, post office and the savings banks. The State will contribute in various ways to the working of the system, notably by an annual grant and by the use of the post office and other administrative services. There will be a system of free loans of certain books to every one, of free loans of specialised books to those industrially or professionally interested and a scale of subscriptions imposed on wealthy persons or on those who seek to borrow books not on the free list.

A PRIZE ESSAY.

I shall be grateful if you will kindly give me the hospitality of a small space in your columns to make an announcement. A society has been formed in Paris for the Encouragement of Indian National Studies, and its avowed object is to direct the energies of our able and talented countrymen to producing work in history, literature, art and religion that may have a direct share in the building up of national character and the strengthening of national pride. To encourage them in work of this nature, substantial prizes will be offered from time to time for contributions on special subjects; while any work such as songs, poems, dramas, novels, histories, etc., submitted to the society will be considered and reported upon by a committe of very well-known scholars who have kindly undertaken this work.

I am desired by the society to announce that by way of inauguration a prize of Rs. 2,000 will be given to the writer of the best and most inspiring work on the "History of India from the earliest times to the present day."

The following are the conditions of the prize:—

(1) The book shall consist of not less than 300 pages of octavo size.

(2) The stand-point adopted shall be characteristically Indian, but shall be thoroughly unbiassed and based upon the largest national ideals.

(3) All contributions submitted shall become the absolute property of the society. In the event of there being other suitable contributions besides the one to which the prize is awarded, they will be published by the society and a sum of Rs. 500 will be paid to the author of each work.

(4) The work may be written in English or in any one of the following Indian languages:—

Urdu or Hindi, Bengali, Marathi, Gujarati, Tamil.

(5) The latest day for sending in contributions will be the 10th of May, 1912.

(6) The award will be made on January 1st 1913.

(7) All enquiries and correspondence to be addressed to Thakar Dass, c/o Banquo Parisienne. 7, Rue Chauchat, Paris (France).

EDUCATIONAL.

FREE UNIVERSITIES.

The Chancellor of the Melbourne University (Sir John Madden), in his address at the Commencement Day Celebration said that among the projects in the air was one of a free University. A University was for inculcating sound learning. Nothing could be more taking at the first presentment than the proposal that the University should be free to all, but if there was to be sound learning there must be a standard for the conferring of degrees. That standard could not be fixed by any unqualified persons, but by the very best experts they could get. If they had presently a free University it might mean, as many people thought it would mean, the invasion of the University by everybody who came along and desired to study this or that subject in order to add to his educational or industrial equipment. While sympathising with the desire of everybody to have access to the best means of education, there must be a standard to which everybody entering the University would have to conform. It was suggested that there should be a closer relation between the University and the technical schools. Formerly technicology did not enter into the University, but now it did, and it was a science which had to be recognised. Technical education was very necessary, but it was to be feared that that abstract learning which elevated and refined the mind would be flung aside in favor of some science which might help them to make a living, but which lacked refining influences. It should be remembered also that although the University was the doorway of all professions, and although it was eminently desirable that deserving and industrious young people should get to their professions as soon as they could be qualified for earning their living, and, it might be, the attainment of wealth, there were other things to be considered. Whilst the technological side of education should be cultivated it was important to cultivate the other side, too, to insist upon refinement and culture, magnanimity, and a broad acquaintance with literature, and appreciation of its purpose and effects. The language, manners, and customs of great times that had passed away should be known and appreciated by students so that, apart from a capacity to earn their bread, they might be accepted as well-informed, capable citizens, and also be a joy to themselves through the fulness of their knowledge, and their capacity to appreciate the valuable discoveries of that new knowledge, which were presenting themselves to their contemplation. Though one could not show distinctly how at every step compulsory subjects did furnish and feed the mind, it could be easily understood how by a course of study extending over three years in the arts faculty for an examination a man became imbued with certain studies that made him a different man than he would have been had his studies been confined to dry law and learning on a technical subject like engineering. The world had advanced so rapidly that new branches of science had continually to be taught, but room must also be found for that abstract learning which elevated and refined the mind.

HINDU UNIVERSITY AMALGAMATION.

The Hon. Pandit Madan Mohan Malaviya thus writes to the *Leader*:—

Sir,—The question of the amalgamation of Mrs. Annie Besant's scheme of a University of India and of the Hindu University Benares is still under consideration. Those who take an interest in the movement may rest assured that in the decision that will be arrived at, the opinions of donors and of the leaders of the Hindu community will receive the weight that is due to them. But by far the most important question before us is the collection of funds for the University, and I earnestly request all those who desire to see the University established to devote their attention and energy to this work.

A sum of twenty-five lakhs must be secured before any steps can be taken in the direction of obtaining a charter for the University, and it is in the highest degree desirable that this should be done as expeditiously as possible.

All subscriptions for the Hindu University should be remitted direct to the Agent, Bank of Bengal, Benares, to be credited to the Hindu University Fund. An intimation of the fact may, at the same time, be given to me.

The draft prospectus of the University may be had from the Hindu University Office, Chowk, Benares City.

SCIENTIFIC RESEARCH IN PRUSSIA.

The Emperer William Society for the Promotion of Scientific Research was formally constituted on Wednesday in Berlin. The original members of the Society are for the most part bankers and great industrialists. Membership entails an entrance fee of £1,000 and an annual subscription of £50. The foundation capital amounts to 11,000,000 *marks* (£550,000).

LEGAL.

ILLEGALITY OF LOTTERIES.

The futility of endeavouring to invoke the aid of a Court of Justice as a debt-collector where the obligation arises out of a transaction upon which the Legislature has put the ban of illegality was once more illustrated in the case of *Gorenstein vs. Feldmann*. The parties, two Jewesses, had some shares in a ticket in the Hamburg State Lottery. The ticket won a prize of £1,400, which was paid to the defendant; but she had paid over to the plaintiff no more than a beggarly sum of £20, and £150 to another lady who had contributed towards the purchase of the ticket. In view of the authorities, the plaintiff must have regarded her prospect of getting the Court to countenance her claim to a proper share of this £1,400 as something of a lottery. Some of these cases, arose out of the complications that ensued when *Running Rein*, who finished first for the great Epsom event in 1844 was disqualified by reason of his being discovered to be a four-year old. *Allport vs. Nutt*. 1 Common Bench Reports 974, bears imperishable record of that extraordinary incident. Allport had drawn a horse named *Ionian* in a sweepstake. *Ionian* ran third in the race, but when *Running Rein* was disqualified, *Ionian* naturally went up a place. Allport sued Nutt, the holder of the stakes, for the balance of winnings due for the second horse. It was ruled that this sweepstakes was a lottery, and, that being so, the Court could give no assistance to Allport in screwing his winnings out of the reluctant Nutt.

In the Hamburg lottery case an attempt was made to purge the transaction of its illegality on two grounds. It was argued that the £1,400, though the fruit of an illegal concern, having been pait to the defendant, she held it so far as the plaintiff's share, as agent for the plaintiff, and could not be allowed to set up the illegality of the source of the winnings as a justification for putting the whole into her pocket. Reliance was put on the case of *De Mattos vs. Benjamin*, 63 L. J. Q. B. 248, where it was held that the Gaming Act, 1892, which makes null and void any promise to pay money payable in respect of a gaming transaction, did not enable a commission agent who had won money in bets made for his principal to stick to that money. Another contention put forward was that a lottery being a legal thing in Hamburg, the Courts were absolved from regarding the rights that sprang from it from the English Law's point of view. *Saxby vs. Fulton* (1909), 25 T. L. R. 446, was cited, where the principle was followed that money won by gaming in a country where gaming is not illegal is recoverable in the Courts of this country. Neither argument, however, really touched the question of a claim under a lottery ticket, because lotteries have been subjected to the strictest attention of the Legislature. For instance, it is illegal to advertise a lottery, to take part in a lottery, or to sell a ticket or share in a ticket for a lottery held abroad. And the Court, therefore, held that a sale and purchase of a lottery ticket being illegal, any money payable in respect of it was tainted with the same illegality, and no claim to it would be recognised by a Court of Justice.—*The London Correspondent of the Madras Mail.*

THE LAW OF LIBEL.

Mr. Justice Scrutton, speaking at the annual dinner of the Newspaper Society, held recently said he knew that public opinion had been shocked by some of the verdicts that had been given recently in libel actions, but he wished to say that there were juries as well as judges, and it was the juries who gave the verdict. Until they could get juries adequately to appreciate what they were doing, they would not get the law of libel thoroughly satisfactory. When the law of fair comment was thoroughly established the newspapers would occupy a better position than they did now. He always told them that an innocent expression of opinion, although the jury disagreed with it as fair comment, ought to be allowed even though derogatory to certain persons concerned.

A BILL TO PREVENT CELIBACY.

Senetor Beall of Alton, has just presented to the Senate of Illinois, his Bill for the encouragement of fecundity and the prevention of celibacy. Mr. Beill's Bill, according to the *Hospital*, ordains that every celabarte over thirty-five years of age who cannot produce a satisfactory reason for his solitary condition shall have to pay yearly a tax of £2. The product of this tax will be devoted to the population fund created by the same Bill, and intended to recompense prolific parents. Mothers will be rewarded with a gratuity of £20 for each child born after two years of married life.

MEDICAL.

THE MISDEEDS OF TOBACCO.

Dr. Ferrant of Lyons has brought a new charge to be placed to the account of tobacco—*viz.*, deafness. Actually, we are told by a Paris correspondent, the use of tobacco is dangerous in this respect only where there is a predisposition, as in the case of persons who are slightly deaf in one ear without perhaps being aware of it. This is by no means infrequent, and the infirmity is only discovered by chance, as for instance, in making use of the telephone. The predisposition of these half-deaf cases is often hereditary, or caused by frequent renewals of inflammation of the nasal or throat passages. It is thus in winter chiefly that smoking, even in moderation, affects the hearing. Dr. Ferrant has observed this result not only in great smokers, but also in the case of a woman, the wife of a bar-keeper, living in an atmosphere vitiated by the smoke of tobacco consumed by her customers. Those who snuff or chew tobacco are exposed to the same risks as smokers.

COST OF MEDICAL EDUCATION IN INDIA.

Mr. Kelly recently asked the Under-Secretary of State of India:—Whether he is yet able to state the amount of money annually spent by the Government of India on the entire medical education of Anglo-Indian and Eurasian students for Military Assisant-Surgeon grade; whether there are similar officers to look after the troops in this country; and on what grounds is the existence of that branch justified in India.

Mr. Montagu:—The answer to both the first and second questions is in the negative.

Mr. Kelly asked the Under-Secretary of State for India:—Whether the Senior Assistant in the chief civil medical institutions at Madras are Military Assistant Surgeons; whether the entire cost of their medical education has been defrayed by the Government of Madras; whether he would state the reasons why they have been invariably preferred to Indian Civil Doctors who have better qualifications, and who have been trained at their own expense; and when does he propose to make a statement on the reform of the Medical Service in India.

Mr. Montagu:—The answer to the first question is yes. The second I have already answered. As regards the last, I cannot yet say when it will be possible to make any further statement on the subject.

FASTING FOR THE CURE OF DISEASES.

Mr. Samaldas Nanji Doctor, Balaghatt thus writes to the *Madras Times*.

Sir,—Great progress has been made in the cure of diseases through the agency of fasting in America during the past ten years. Absolute fasting from food for a prolonged period is a mighty factor in curing severe cases of acute and chronic illnesses, and also in curing so-called "incurable diseases," such as cancer, leprosy, tuberculosis, epilepsy, insanity, dropsy, &c. Your readers will be glad to know that there are books explaining logically scientific fatting for curing diseases, and they also give cases of marvellous cures of different illnesses. I shall be glad to give particulars to any gentleman wishing to have them.

MALARIA AND PLAGUE.

The Government of Madras are pleased to accept the Sanitary Commissioner's recommendation that the medical examination and the disinfection of the bedding and personal effects of coolies proceeding to Penang from the emigration depot of tbe Straits Settlements and Federated Malay States Governments at Avadi shall be carried out at the depot instead of at the port of Madras. This arrangement is subject to the condition.—

(*a*) that the depot is equipped with a proper disinfecting engine;

(*b*) that it is under the control of a duly qualified medical officer;

(*c*) that the coolies dealt with shall be taken direct from the depot to the Madras harbour so as to permit of their being embarked immediately after their examination and the disinfection of their property.

CURE FOR INSANITY.

At a meeting of the Glasgow Royal Asylum Dr. Oswald, of the household staff, announced that a substance had been found which, when injected into the blood of a patient suffering from madness was not only a certain cure, but rendered the patient immune against any further attack of the dread malady. The discovery was first made by a German Professor, and had been perfected by the research departments in Germany and Glasgow.

SCIENCE.

ARTIFICIAL GEMS.

Mr. Noel Heaton, B. Sc., F. C. S. recently read a paper on "The production and identification of Artificial gems" before the eighteenth ordinary meeting of the Royal Society of Arts. The following excerpts will be read with interest by our readers.

I propose to limit the term "artificial" to such productions as possess the same chemical composition and physical constants as the natural stones, differing from them only in minute details consequent upon their being poduced in the laboratory instead of being dug out of the earth; all other makeshifts being properly described as "imitations." The production of *imitation* gems is by no means a modern invention, as is doubtless well known to you. To go no further back than the time of the Roman Empire, the master glassmakers of the dawn of our era, whose skill and knowledge of glass-making one appreciates more highly the more one investigates the industrial life of those times, were able to imitate almost any precious stone exactly, as far as outward appearance went, in coloured glass—and not only the transparent gems, but the structure of such semi-precious stones as agate, cornelian, lapis, and porphyry. It would be quite out of place to devote any time to-night to this historical aspect of imitation gems, but I cannot refrain from alluding to the remarkable examples of such imitations found by Mr. Woolley at Karanog from which it is difficult to resist the conclusion that in quite early times Nubia was the centre of this industry. To judge by the stories one reads about jewels in those times—stories of the Emperor Comnenus, for example—one suspects that the glassmakers turned their skill in this direction to some account and considerable profit on behalf of an ignorant and somewhat credulous aristocracy; for in those days, and, in fact, until quite recently, not only was the nomenclature of gems very vague, but methods of indentification were chiefly remarkable for their non-existence.

The chief criterion of a precious stone was its colour, so much so that throughout mediæval times blue glass was known as sapphire and green glass as beryl, etc., giving rise to the legend that in the time of Queen Elizabeth windows were glazed with sheets of beryl. As the tendency still lingers to regard all red stones as rubies and green as emeralds, and so on, I would like to make it clear at this point that colour is really quite an accidental property of precious stones: the substance of which nearly every species of transparent gem is essentially composed is colourless, and the colour is really produced by minute proportions of impurity.

This being the case we find that on the one hand the same species of gem may exist in a large variety of colours, and on the other hand that a clolour characteristically associated with one gem may often be found in another having essentially different composition and properties. Owing to this confusion it was very difficult to draw the line between a genuine and imitation stone until the various species of gem stone were accurately defined and their names clearly associated with particular composition and properties, the determination of which forms, at the present time, a means of distinguishing one from another, and also of deciding whether an alleged gem is genuine or imitation with ease and certainty.

The most important properties of a precious stone are those depending upon its refractive powers. Until recently the accurate determination of the refractive index of a stone was a matter involving the use of complicated and expensive instruments, and a matter for the skilled mineralogist rather than the practical jeweller. It is true that at the time Dr. Miers published his lectures there existed an instrument known as the reflectometer, but the determination of the refractive index with this was a matter of some difficulty even in skilled hands, and its value for commercial purposes was very small. Since that time, however, thanks to the ingenuity of Dr. Herbert Smith, this instrument has been improved out of all recognition, and in its place we have the Herbert Smith Refractometer by means of which anyone of normal common sense can determine the refractive index of a stone in a few seconds without even removing it from its setting, and which, with a little practice, will also enable one to determine with similar ease the amount and kind of double refraction and the degree of dispersion.

ANIMALS IN MARS.

According to the view of Professor Perrier, the celebrated French Astronomer, Mars is inhabited by warm-blooded animals. We are told that Mars is the planet of mammals and birds. Owing to the lesser gravity, jumping and running animals would predominate.

PERSONAL.

SCHOOL DAYS OF GENIUSES.

The finer individual qualities are often late in revealing themselves. It is the older, racial tendencies that rule in childhood. Irritation at restraint, irresponsibility, and primitive indolence are to be expected. Some mature slowly and are called stupid. George Elliot learned to read with difficulty. Thorwaldsen, the sculptor, spent three years in one class in the village school; Burger, the poet of German ballads, required several years to learn the Latin forms; and Alfieri, the Italian poet, was dismissed by his teachers, so backward was he.

Were it necessary, the list might be indefinitely extended by adding Newton, Byron, Ibsen, Walter Pater, Pierre Curie, and others. Sometimes seeming stupidity is due to interest in subject outside the little circle round which the tethered children are allowed to graze. Fulton, Watt, and Sir Humphry Davy in early childhood were already busy with the experiments which were to be told to children after the teachers who called them stupid were forgotton.

Tolstoy, Goethe, and Dean Swift were refused their degrees because they failed in their university examinations, and for the same reason, Ferdinand Brunetiere was denied admission to the Ecole Normale Superieure. At Cambridge, also, Sir William Thompson was not a senior wrangler, though one of the examiners admitted that "the successful competitor was not fit to cut pencils for Thomson." When asked why he had delayed so long on one of the problems which he himself had discovered, Thomson replied that, having forgotten that it was one of his own inventions, he had worked it as a wholly new problem. Later, it was learned that the winner of the prize wrote the solution from memory.

Thomson's failure to win the Cambridge honour because of the unusual memory of one of his competitors illustrates an important class of cases in which the examination system completely collapses. Justus von Liebig, whose father was compelled to remove him from the gymnasium because of his wretched work, attributed his failure in the school to his utter lack of auditory memory. He could remember little that he heard. Yet his teachers never discovered this.—*Harper's Magazine.*

THE INDIAN ORDERLIES TO THE KING.

The four native officers of the Indian Army who have been selected to serve as Orderlies to the King, and who have arrived in England, are Punjabi and Hindustani Mussulmans. The first of them, Subadar-Major Bahadur Ali Khan, of the 51st Sikhs (Frontier Force), belongs to the Rawalpindi district, and has had 35 years' service. He is a Sirdar Bahadur, and an A. D. C. to the Commander-in-Chief in India. Risaldar Major Malik Sher Bahadur Khan is a Tinwana of the Shappur Khan tribe. He belongs to the 26th (King George's Own) Light Cavalry, and has had a quarter of a century's service in the Army. Risaldar-Major Abdul Karim Khan is a Hindustani Mussulman from the Rampur State, and is in the 30th Lancers (Gordon's Horse). He entered the Army 33 years ago, served in operations for the pacification of Upper Burma in 1888, and wears the Order of British India, Second Class. Subadar Muhammad Ismail, of the 32nd Mountain Battery, is a Tansar of the Karnal district. He served in the Lushai Expedition on the North-Eastern Frontier, and in Burma from 1889 to 1892, and in other fields. These veteran soldiers, all of them the possessors of many medals and clasps, are keenly appreciative of the honour done them in being selected for duty with their Sovereign in the Coronation year. They will be in attendance on His Majesty until after the Coronation ceremonies are over.

M.P'S. AND PUBLIC SPEECH.

Mr. Kleiser found Mr. Asquith "cold and austere in manner, but he has one of the greatest characteristics of the public orator, 'the power of statement.' He makes clear to you at once without circumlocution the substance of his address." Lord Lansdowne has "a clear, concise, and audible articulation." In his early days Mr. Balfour was a wretched speaker, nearly dragging the lapels off his coat at every effort; he still adopts the habit of clinging to them when he is walking through the lobby or talking in the House." Mr. A. Chamberlain "adopts the attitudes in the House so characteristic of his father one of these being the time he keeps with one hand to speeches." Mr. Churchill "plays an accompaniment too, but in a more vigorous manner than Mr. Chamberlain. He thumps the table before him with one hand, keeping the other hand on his hip." There would thus seem to be plenty of scope for Mr. Kleiser's efforts to "raise the standard of public speech throughout the world."

POLITICAL.

A DELEGATION ACT.

An important step is about to be taken with a view to securing the growth of provincial autonomy. The Government of India have decided to undertake the preparation and introduction of a general Act of delegation which will permit the transmission of executive powers from a higher to a lower authority by Government notification, and the Secretary of State has already given his sanction to this proposal. The Act, it is understood, will follow the lines of recommendation of the Decentralisation Commission with necessary safeguards which will prevent the Act from being used or considered as a blank cheque to the Executive Government involving an abdication by the Legislature of its proper function. Mr. Hobhouse and his colleagues suggested several important reservations which, briefly stated, are as follows: (1) The delegation of any function under any Act cannot be unless the Act has been in force for at least five years. (2) All proposed notifications shall be published in the Government "Gazette" and must be placed on the table of the Legislative Council, and sufficient opportunity should be afforded for an expression of opinion, and no delegation can be carried out if it evokes opposition, in which case the Government must fall back upon special amending legislation to give force to such delegation. These are the suggested reservations which should be correspondingly observed both by the Imperial and Provincial Governments who will also reserve to themselves the powers of withdrawal by executive order of delegation already carried out. The Royal Commission discussed two alternative schemes of having a general Decentralization Act or Acts with schedules of specific amendments required or a general Delegation Act, and preferred the latter on the ground that it will facilitate the disposal of non-controversal matters and the adaptation of existing administrative machinery to altered circumstances, while at the same time respecting the prerogative of the Legislature by requiring their specific sanction to any measure of delegation which may have provoked material opposition. The Commission strongly supported the model of the Sind Delegation Act, which will doubtless be followed in the preparation of the draft Bill.

THE REAL IMPERIAL PROBLEM.

The *Nation* concludes as follows an article entitled: "Imperial Problems—Real and Unreal":—

Among the suggestions made by the Imperial Government, the most important have relation to immigration; and the first, relating to British Indians, might well raise what is in our judgment the most serious of all our Imperial problems. For, all talk about the unity and solidarity of our Empire has an air of unreality so long as the units of that Empire, the men and women who compose its human substance, do not enjoy so much community of citizenship that they can move freely upon the surface of that Empire. There is not one of the great self-governing Dominions which does not refuse admission to its shores to the vast majority of British subjects. We do not, indeed, presume to condemn them for pushing a policy which they hold essential to protect the social and economic order of their countries. But we cannot refrain from pointing out that the pursuance of the policy is nothing else than a permanent declaration of separation and disunion. For, there can be no real political or social unity unless liberty of movement and of personal intercourse is secured. The unanimous refusal of the self-governing Dominions to allow to the colored subjects of our Empire any free access to their shores, or any freedom of life within their shores, introduces a fatal rift within the Empire. It shows, in fact, that the British Empire comprises two different and opposite entities. It comprises a group of self-governing nations in generally sympathetic relations with one another enjoying substantially the same free institutions and consulting with one another as equal members of a family. It also combines a number of groups of colonies and possessions, mostly occupied by colored peoples, on a lower plane of development, enjoying no full freedom of self-government, but subject in the last resort to the arbitrary will of Great Britain. Between these two confines there is no community of fact or feeling. If the closer political federation of the Dominions and Great Britain were desirable in the interests of political security, it would nevertheless be precluded by the very fact of the existence of the great 'unfree Empire.' In that Empire the people of our free dominions have no part, and for it they will never consent to assume a genuine and formal responsibility.

GENERAL.

GOSPEL OF WEALTH.

Mr. Andrew Carnegie, in the course of an address to the women employees of the Leslie-judge Publishing Company, advised them to seek intellectual development, declaring that the wives of millionaires did not keep pace with the mental progress of their husbands. Mr. Carnegie went on :—

"Most millionaires' wives are unhappy. They have too many luxuries and no mental resources to fall back upon. Some of my partners have been unjustly criticised for what was not their fault, but the fault of their wives. Do not refuse a man simply because he is a millionaire, though I would rather be born poor than a millionaire, and I have had some experience in both directions. I have made forty-two or forty-three millionaires in my time, but I want to say that the only right a man has to wealth lies in his acquisition of it by useful labour.

"The great trouble of wealth to-day is that the sons of millionaires do not realise this necessity of being of use to the community. I never forget how proud I was when I got my first wages of 5*s*. a week, and how I felt when it was raised to 6*s*. a week as a telegraph operator.

Mr. Carnegie concluded by advising the girls to "smile all the time," and by saying that much of his success he owed to his mother "who was a seamstress, cook, and washlady. She never till late in life had a servant, and yet was a cultivated woman."

DELHI.

Delhi is the one city in India which can justly claim to rank both as an historic capital and an imperial city. Calcutta, although the seat of Government, is a mushroom city in comparison, and is, besides, of exotic growth. No doubt, the actual Delhi of to-day is a comparatively modern city from the antiquarian point of view, for the present Delhi is but the fifth or sixth city which has been raised upon its site, but the glamour of its glories under the Moghul Emperors still hangs round its walls.

Mr. G. W. Forrest, in his "Cities of India," has admirably summed up the historical vicissitudes, of the city of the Moghuls :—

"Delhi is the Empress of Indian cities." She has often been sacked and left naked and desolate. But she could not be despoiled of the incomparable situation which marks her for the metropolis of a great empire. Standing on her high battlements, the eye can sweep over a wide expanse of yellow country scarred by ravines and dotted with trees and gardens, till it reaches a long range of barren hills bathed in orange and lilac.

Scattered over this wild stretch of land are surviving ruins, remnants of mighty edifices, tombs of warriors and saints, which convey a more impressive sense of magnificence than Imperial Rome. They are a memorial not of a single city but of supplanted nations.

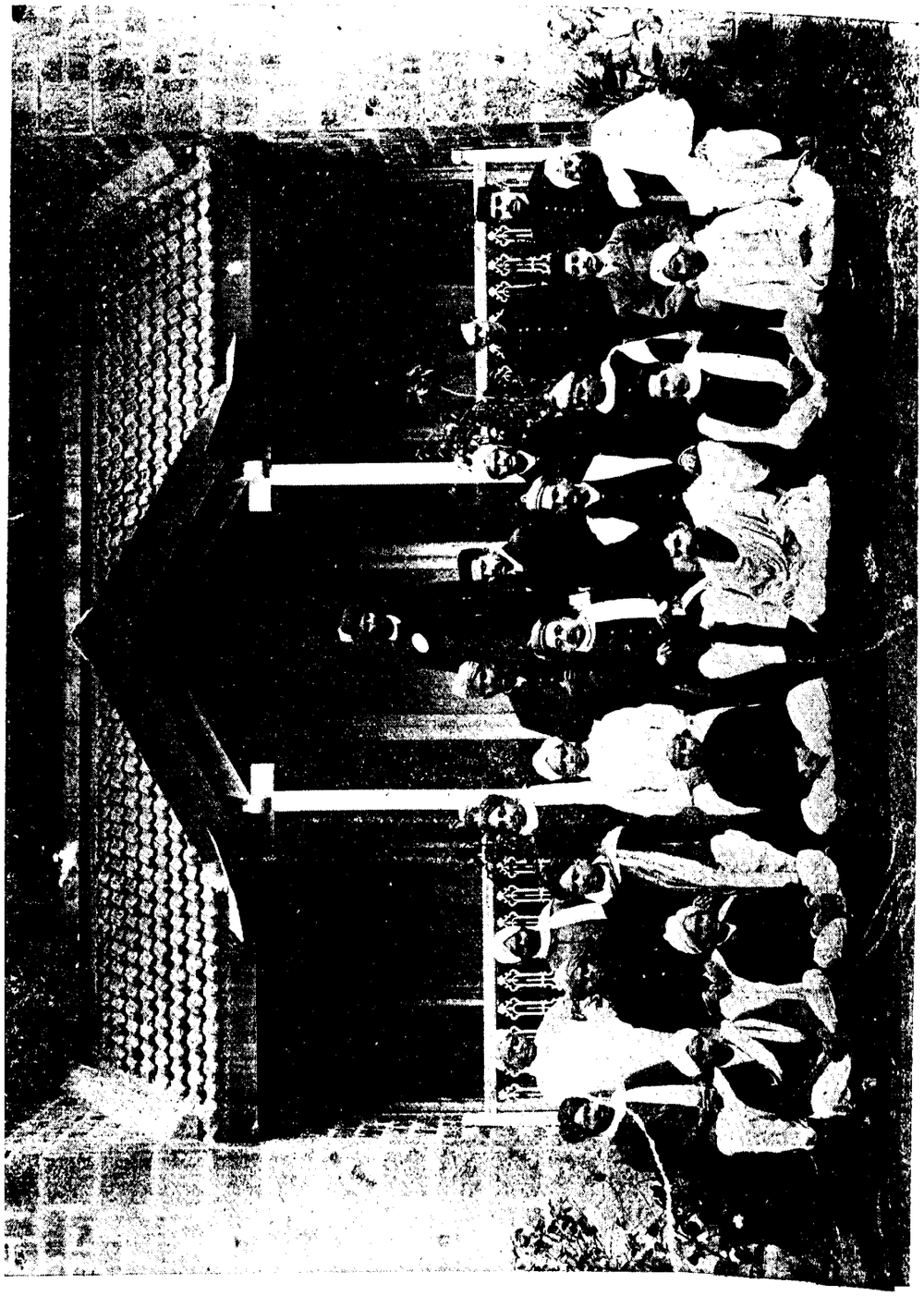
Eight centuries before the Latins settled on the plains of Latium and Campania, a band of Aryans drove from here, aboriginal savages, and founded on the left bank of the Jumna the city of Indraspatna, which grew into a mighty kingdom. Then the Moslem appeared on the scene, and Hindu civilisation disappeared in smoke and ruin."—*Travel and Exploration.*

THE NEWSPAPER JAGADVRITTA.

Mr. O'Grady recently asked the Under-Secretary of State for India :—Whether the newspaper "Jagadvritta" is subsidised by the Bombay Government, if so, what is the extent of the subsidy per annum, whether he is aware that in the first issue it attacked the Brahmin community of the Deccan, demanding a general boycott of the members of the caste ; and, if so, whether steps will be taken so that in future the newspaper in question shall cease from publishing the Editor's views condemning wholesale any section of the community who are law-abiding.

Mr. Montagu.—The Government of Bombay have arranged to subscribe for 10,000 copies of the newspaper in question for a period of five years, at an annual cost of £ 1,000. As regards the latter part of the question the Secretary of State has no information. He is content to leave to the Government of Bombay the management of the experiment that they have undertaken. I may add that, apart from the experiments which have been undertaken in Bombay, the Bengals, and the United Provinces, no further subsidies are contemplated at present.

To Face Page 497.



MEMBERS AND PERMANENT ASSISTANTS OF THE SERVANTS OF INDIA SOCIETY.

THE INDIAN REVIEW.

A MONTHLY PERIODICAL DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST.

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SONG

BY

Mrs. SAROJINI NAIDU.

Nay, do not grieve . . . though life be full of sadness,
Dawn will not veil her splendour for your grief,
Nor Spring withhold the soft, predestined beauty
Of lotus blossom or sirisha leaf.

Nay, do not pine . . . though life be full of trouble,
Time will not pause or tarry on his way;
Today that seems so long, so strange, so bitter,
Will soon be some forgotten yesterday.

Nay, do not weep . . . new hopes, new dreams, new faces,
The unspent joy of all the unborn years,
Will prove your heart a traitor to its sorrow
And make your eyes unfaithful to their tears.

The Proposed Civil Marriage Bill.

BY

DR. SIR P. C. CHATTERJI, C. I. E.

(*Retired Judge, Chief Court, Punjab.*)

THE professed object of the Bill is to remove those provisions of the present Act which exclude all who profess the Hindu, Buddhist, Jaina, Brahmo and Sikh religions from its benefits. The statement of the objects and reasons says that many members of the Hindu community wish to introduce intermarriage between subcastes of the four primary castes or between sections of them or between members of the same caste resident in different parts of India, without leaving the pale of Hinduism and it proposes to bring this about by omitting the declarations prescribed in the preamble, in section 2 and in the second schedule of the Act for the parties to the marriage, to the effect that they do not belong to the recognized religions of India. It is not proposed to change any other portion of the Act.

Let us consider how the Act amended as proposed would affect (1) members of the Hindu community who contract marriages under its provisions and (2) the Hindu community generally, using the term Hindu in a comprehensive sense and as including Aryas, Sikhs, Jains and Brahmos, etc.

Section 2 of the Act provides that no marriage can take place where there is a husband or wife living, that the intended husband must be of the age of eighteen years and the intended wife of fourteen years, that if either of them is under twenty-one years, the consent of the father or guardian to the marriage must be obtained and that they must not be related to each other by consanguinity, affinity or within degrees which under the law governing them would make the marriage invalid. By proviso 2 the prohibition of consanguinity is declared not to extend beyond the great great grandfather or great great grandmother and to apply where the one of the parties is the lineal ancestor or a brother or sister of the lineal ancestor of the other.

The bar of consanguinity is thus defined, but I am not clear what the rule of affinity would be if the persons seeking marriage under the Act declare themselves not to be Hindus. It is doubtful how far the rules on that subject of Hindu law which is a personal law mainly based on the profession of the Hindu religion will apply. But this is minor consideration and may be left out of consideration for the present.

A second marriage after one has been solemnized under the Act in the lifetime of the husband or wife renders the person who knowingly enters into such marriage, liable to punishment for bigamy under the Indian Penal Code. Further, the provisions of the Indian Divorce Act, 1869, apply to such a marriage.

The Act, therefore, cannot be availed of to celebrate a polygamous marriage and prohibits polygamy which, though allowable among Hindus, is not generally practised, nor popular and is steadily declining in public estimation. The Act is thus calculated to serve the purpose of the growing body of reformers among Hindus who want to abolish polygamy altogether.

Monogamy and divorce are necessarily correlated and hence the Act provides for divorce. The provisions of the Indian Divorce Act, however commendable from the standpoint of the absolute equality of the sexes in all the relations of life, are distasteful to Hindus as calculated to disturb the stability of their marriage system in which they not unnaturally take some pride. The raising of male issue is essential according to orthodox Hindu belief and hence the right to marry a second wife when the first proves barren is probably prized by the members of Hindu community as a body, and the same remark applies where she commits adultery. It is difficult, however, to formulate a special law of divorce applicable to Hindus alone, for Government naturally desires to refrain from interference with laws based on religion unless at all events all Hindus are agreed.

Marriage under the Act necessarily means the legitimacy of its issue and their right of succession to their parents' property. Legitimacy also involves collateral succession. Thus, the children of a union under the Act may become co-sharers in the estate of an orthodox joint Hindu family, if their father has not separated himself after the marriage, which might cause some annoyance, though it is difficult to say hardship, to the other members of the family.

This might be urged as an objection to the amendments, but the evil, such as it is, already exists under the Act and will not be created by the amendments proposed. It is not appreciably felt as marriages under the Act by Hindus have been very few. The social ban it entails in the present state of Hindu opinion has proved sufficient to effectually check such marriages, as it has checked widow marriages. If the amendments are accepted the ban will continue all the same and be equally effective against their increase in future for years to come.

Thus the amendments proposed do not appreciably enhance the danger to the social system of orthodox Hindus which the Act, as it stands, involves. With the progress of time the number of Hindus desirous of throwing off some of the existing trammels of that system will probably increase and these will be ready to resort to marriages under the Act as it at present stands, so that there is no tangible gain in this respect by opposing the amendments.

The present Act by requiring a declaration that the party seeking marriage under its provision is not a Hindu, helps to drive such persons from the fold of Hinduism. There is now a general disinclination among such people to cut adrift from Hindu religion and this is said to be the main reason for the Bill. Though not belonging to any of the advanced sections of the Hindu community, I can fully appreciate the reluctance. Hinduism is associated with a glorious religious philosophy at once the most liberal and free, as far as mind and thought are concerned and has noble spiritual traditions. Its dogmas interpreted in the light of that philosophy do not present any serious obstacle to their acceptance by enlightened and generous minds, though some of its religious rites are narrow in spirit and its social code rigid and illiberal to a degree and particularly so in the treatment it accords to the depressed classes. At first, high-minded people disgusted with the sinister aspects of some of the religious rites and of the social system of Hinduism were ready to break away from it altogether and thus in the past some of our best men were driven away from its fold. But nowadays there is a greater knowledge and appreciation of its higher aspects and people are not willing to renounce it. But they chafe at some of the social restrictions and would be glad if these were relaxed for their better comfort.

Speaking for myself, I should be disposed to meet their wishes in all matters that do not touch the essential elements of the Hindu religion. Social customs are the growth of circumstances and must needs change with the times as we find they have changed in Hindu India. A comparison of our existing customs as regards marriage, eating and other matters with those of ancient times will show this at a glance. A community that does not fall in with the true spirit of the times or adjust itself to its environments when they change, has really lost all vitality and must needs perish sooner or later. For this reason many outsiders, with some show of reason, regard Hinduism as in a moribund condition. Amongst ourselves there is a growing sentiment of the injustice which marks our treatment of the depressed classes though ultra-conservative Hindus regard it as sanctioned by our religion and even essential for its existence. But most of us are disposed to think otherwise and wish to remedy the evil as soon as we can. We must consider the demands of our advanced brethren in a somewhat similar spirit.

Let us now discuss specifically some of the prominent changes which the Act is calculated to bring about if it is in wider operation.

Firstly. It may lead to marriages between parties so related to each other that we regard their union as incestuous or reprehensible. On this question I personally think the restrictions of Hindu Law are very wholesome and, if it could be done, would propose to do away with the provisos to section 2 of the Act which would leave the restrictions untouched. This, however, may possibly not suit the advanced sections of Brahmos. As it is, the degrees prohibited in proviso 2 are such as to obviate the objections of most people who dislike marriages between close relatives. It must not be forgotten that custom among us is not uniform and in the most intensely orthodox part of India, *viz.*, the South, marriages between first cousins on the mother's side are permitted.

Secondly. It may facilitate marriages between members of the same caste or sub-caste resident in different parts of India contrary to present practice. It is, however, admitted that the practice is of modern growth and did not exist in pre-Mahomedan days. It is not founded on religion and its abrogation is much to be desired. Rajputs, at least of the higher classes, have continued to intermarry from different parts of India and recently there is a movement among the Kayasthas towards similar intermarriage. In Bengal and in the Punjab, the restrictions against marrying in a different section of the same subcaste are being fast abrogated. This objection therefore has no force.

Thirdly. It may bring about intermarriages between different sub-castes of the same primary caste. Such marriages are not unknown at the

present day and cases relating to them have come to Court in all parts of India. The trend of authority in the High Courts and the Privy Council has been to uphold their validity on the ground that there is really no religious prohibition against such marriages. I might refer here to 72 P. R. 1908 and I. L. R. 33 M. 342, in which the authorities and texts have been considered in detail.

Thus, this so-called danger exists independently of, and is not created by, the Act. The Act might be helpful in clearing the situation as regards this point and thereby checking litigation which are points in its favour.

Fourthly. The Act may legalize intermarriages between members of the four primary castes of Hindus. Here again the present practice differs from that of earlier times—for Sanskrit literature is full of allusions to such intermarriages. All the Hindu law-givers recognize it and some of the earlier commentaries also mention the same and do not forbid it. The *Mitakshara* refers to such marriages saying, "under the sanction of the law instances do occur". As regards the present practice, such marriages have been abolished, but it is believed that in Nepal to which the disorders consequent on the Mahomedan conquest did not extend, they are still in vogue. In the Punjab Hills too, the prohibition is generally not so strict and the Jats of the Punjab practically ignore it. There is hardly any Smriti laying down the prohibition though it is acted on throughout the greater part of India. There is no cogent ground why, if custom has changed in the past, it should not change now. Custom depends on the consensus of opinion in the community in which it prevails and the growth of such opinion cannot be overlooked nor positively interdicted.

Lastly. It may legalize intermarriages with non-Hindus. This is quite possible and instances of such marriages in old times are not altogether wanting. The historic instance of the Maurya Emperor Chandragupta having married a Greek Princess, the daughter of Seleucus Nikator, and the alleged marriage of the daughter of Yezdgird III, the last Sassanide King of Persia, with one of the rulers of Mewar mentioned in Rajput annals are cases in point. Marriages of Rakhasha, Naga and Gandharva women with Kshatriyas are constantly spoken of in the Sanskrit epics and other religious books. Some of these belonged to other races than Aryans and some were non-Hindus. Marriages between Hindus and Buddhists were quite common in the days of Buddhist ascendancy. Even now the Princes and Nobles of Kathiawar have marriages with Mahomedan women whose male issue frequently succeed to their fathers' states. Some Nobles of Hyderabad have Mahomedan wives. All these people are orthodox Hindus in other respects and Hinduism has been very well studied in the strain of their inclusion in the ranks of its votaries. In Upper India, intermarriages with Jainas frequently take place. Broadly speaking, however, this would involve a momentous change from the present practice and would be distasteful to the great bulk of Hindus.

But all these consequences are, as already pointed out, involved in the Act as it stands. The amendments make no difference on these points; they merely aim at not driving those who contract marriages of this nature from the fold of Hinduism against their will.

The Act is merely an enabling Act and does not of its own force threaten any of the laws and customs of the Hindu community. The provisions of the Act cannot apply to ordinary Hindu marriage but only to those solemnized under the Act. It is therefore beside the point in my opinion to talk of the danger to our marriage laws from the amendments. Moreover, the force of public opinion among Hindus has hitherto prevented any tangible resort to the provisions of the Act and it will continue to have this effect in future for a long time to come. The only result the amendments would have, would be to prevent the compulsory secession from the Hindu religion of all who seek the benefits of the Act. I do not think this secession really gives any pleasure to Hindus who do not use the Act, but if it does I confess I have no sympathy with them. If some Hindus think such marriages compatible with their religion, no one has a right to object. Those who disagree may refuse to associate with such people, but they have no right to expel the latter from the profession of the Hindu faith. Many religious reforms in the past, bitterly opposed at the time, have been since accepted as compatible with Hinduism and there is no cogent reason why social innovations should not be similarly treated. The penalty of expulsion on such grounds and forcing the offending people to go over to different and hostile faiths is fatuous in the extreme and action of this kind has resulted in incalculable harm to the Hindu community. It has in the past helped very largely to swell the number of conversions to Mahomedanism and Christianity.

I think saner views are now beginning to prevail as was shown by the general opposition to the Gait Census Circular. If there is a growth of a large body of opinion in favour of marriages under the Act, Hinduism must lose a great number of its adherents if the declaration under that Act is retained. It would be wise therefore to dispense with the declaration. If such opinion does not largely grow, the inclusion of a few of such people in our community can do us no harm. Ordinarily speaking, the social ban is an effective check on such marriages but it is neither just nor wise to insist that people celebrating them should renounce Hinduism.

On the whole, therefore, I think the amendments should be accepted as far as the Hindu population is concerned. If it is possible, I should also press for the abrogation of the provisos to section 2.

Let me now briefly consider the position of the other communities mentioned in the Act.

Jainas. I think Jainas are somewhat in the same position as orthodox Hindus though from their greater liberality of spirit their opposition should be less. Jainas intermarry with Vaishnava Hindus though the difference in point of dogma between the two communities is great.

Sikhs. I doubt whether enlightened Sikhs would have much objection to the proposed amendments. They have acquisced in the second Marriage Act.

Aryas. The same remark would probably apply to Aryas except as regards marriage with non-Hindus. But as Aryas allow conversions of non-Hindus to Hinduism, their objection would be purely sentimental, not exactly religious.

Buddhists. With their liberal religion and freedom from the restrictions of caste, Buddhists would probably not be opposed to the Act which would enforce monogamy among them.

Parsis. Parsis do not require the Act as their marriage and divorce have already been legislated for. The table of prohibited degrees in the Parsi Marriage Act, XV of 1865, is perhaps more comprehensive than that provided in this Act and the two should be made to agree if this Act is to apply to them.

Mahomedans. Mahomedans would also not care for the Act, but be against it. If so, their opposition would be, as usual, trenchant and strong and compel acceptance. If the issue of the marriage are not Mahomedan, their collateral succession to property of Mahomedans will be barred and so far they would not be affected by the Act, but it would alter their law of divorce.

The case of Christians need not be discussed. They have a complete code of laws relating to marriage, divorce, and succession. The same remark applies generally to Jews.

Parsis, Mahomedans, Jews and Christians do not require the Act with the proposed amendments and it is likely to affect the existing laws of marriage applicable to them. Hence, if they object, they will have to be excluded from its operation. As far as they are concerned the declaration must be retained. The question will then arise whether Government should legislate in this manner for Hindus when opinion in favour of such legislation is not unanimous.

I venture to think that it should. Hindu law professes to be based on divine authority but it is like other laws, a branch of sociology and with the progress of society is apt to get antiquated and unsuited and insufficient for the needs of the people. Positive law is constantly lagging behind the times and the efforts of statesmen and legislators are constantly directed to close or narrow the gulf and the necessities of a progressive society as Mayne points out in his Ancient Law. Now the corrective has hitherto been furnished by the growth of custom which is recognized by Hindu law-givers as paramount law. This is how Hindu society has managed to endure in the past though inefficiently and with difficulty. But under British law, custom, after it has once passed through the crucible of a court of justice, becomes crystallized and incapable of expansion or alteration. The result is to stereotype the existing state of things for all time. No change is possible unless there is a change of religion. Surely this would be an intolerable state of things and the Government would be justified in giving some relief to the progressive section of its Hindu subjects. In the past Government has interfered by positive enactments abolishing existing practices in the interests of humanity and morality, *e. g.*, in the case of *sati* and of loss of caste, the Age of Consent Act and the Widow Marriage Act. Here is a purely enabling Act, of which no one need take advantage unless he feels compelled to do so in order to get relief from his disabilities. It is already existing on the statute book and entails exactly the same consequences without the proposed amendments as it will with them, with merely this difference that on amendments as proposed being passed, the renunciation of

Hinduism will cease to be compulsory. In other words, the amendments make no change in the position of the ultra-conservative orthodox Hindu beyond depriving him of the very poor satisfaction of driving his advanced brother who resorts to the Act from the pale of Hinduism. They involve no inroad whatever into his right of remaining isolated and of inflicting social ostracism on those who wish to go forward. I do not think he can feel any satisfaction in diminishing the number of his co-religionists, particularly in the present times, when he has begun to see the effects of his foolish intolerance in the past. Government granted relief to its subjects, mainly Hindus of advanced views, by providing secular marriages for them by the Act and thus avoided interference with religion. Now it ought to complete that relief by removing the penalty of change of religion which it attached to such marriages. This involves no departure from the principles on which it has been acting.

It is natural that opinion should be divided on the merits of the Bill. The orthodox section of Hindus with their traditional hatred of change, are of course, as a rule, against the Bill. It is a matter, for surprise, however, that many belonging to the advanced sections are hotly opposing it. I confess I cannot understand their attitude. Is it consistent with the spirit that led us to oppose the Gait Circular with all our might? Is there any good in driving the few people who would use the Act, infinitesimally small compared to the enormous mass of the Hindu population, to declare themselves non-Hindus? This is the real question for consideration. I do not believe the amendments would appreciably increase the number of marriages under the Act, for those who are ready to enter into such marriages are not likely to be deterred by the declaration proposed to be eliminated.

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Indians in South Africa.

BY

MR. H. S. L. POLAK.

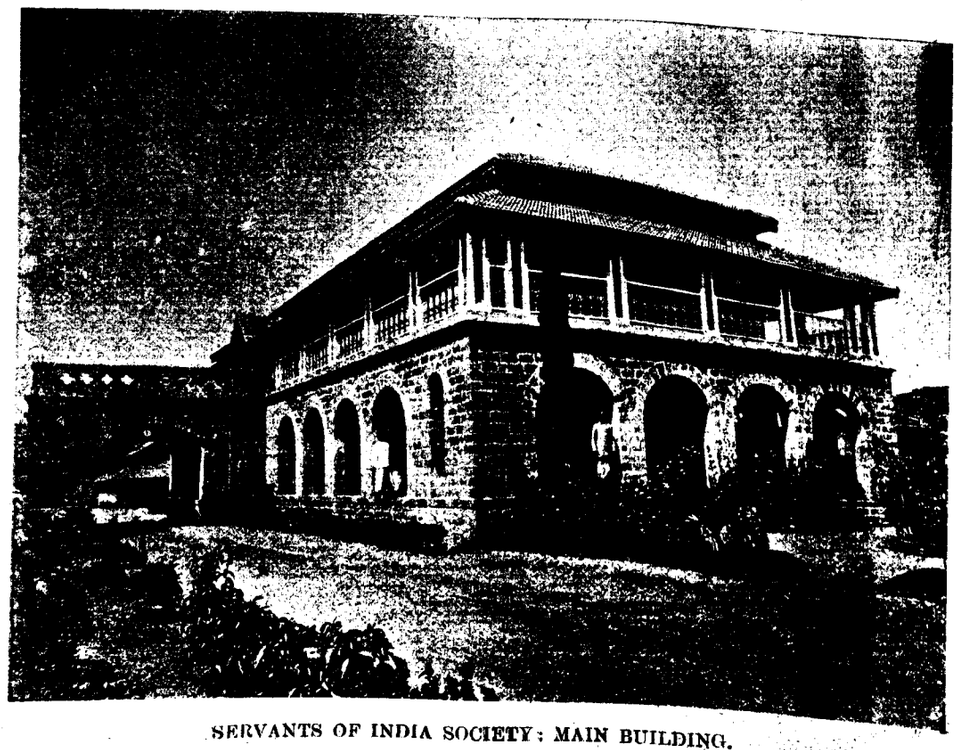
IN order that the present situation in South Africa may be adequately understood, it is necessary briefly to recall a few important circumstances and to keep clearly in view the principles that have been, and in some respects are still, involved.

It is now ancient history that the main controversy has raged over the anti-Asiatic legislation, whose enforcement was attempted, first by the Transvaal Government and subsequently by the Government of the Union of South Africa. The Registration Act of 1907 imposed communal degradation upon the entire Indian population of the Transvaal and a religious insult upon the Mahomedan section of it. It was unanimously felt that the self-respect of the community was at stake and it was decided to oppose the enforcement of the measure by passive resistance. So far, it was mainly the interests of the resident Indian community that were attacked, though the prestige of the Indian people was also in a very considerable degree involved. But in the same year, it became evident that an attack was to be made deliberately upon Indian national and Asiatic racial sentiment, by the enactment of the Transvaal Immigration Law, whose operation, jointly with that of the afore-mentioned Registration Law resulted in the absolute exclusion of British Indians by reason alone of their race. For the first time in the history of a self-governing British Dominion, a law had been enacted that was virtually an "Indian Exclusion Act." At once the Transvaal Indian community recognised its duty to India and flatly refused even to acknowledge the validity of the measure. They claimed that if the Registration Act were repealed according to their demand, the Immigration Law would be innocuous, for immigration would then be restricted not for reasons of race, but because the intending immigrant would be unable to pass education, financial, and other tests of a general theoretical application. The question of the restriction of immigration was in no way involved, but only of the manner in which it was to be done. Since the year 1897, there has been definite restriction of Indian immigration into South Africa, first, by the Natal Immigration Restriction Acts, latter by those of the Cape Colony, and subsequently by the Peace Preservation Ordinance of the Transvaal. But whereas, up to the year 1907, Indian immigration was restricted by legislation of general theoretical application, tempered by administrative differentiation, it was now proposed to lock, bolt and bar the door of the Transvaal against the entry of Indians, no matter what might be their status or degree of fitness. The passive resistance movement continued until the compromise of 1908, when it was suspended upon the promise of General Smuts to repeal the Registration Act of 1907, provided voluntary registration were satisfactorily effected. Upon his own admission some months later, it was "satisfactorily effected," but he repudiated his pledge, which had not been reduced to writing, and declined to repeal the Act. The struggle commenced anew and in order to deflect the considerable amount of outside sympathy that was being given to the Indian cause, General Smuts introduced another Registration law, whereby voluntary registrants were removed from the operation of the earlier law, but the 1907 Act was not repealed nor was the race-bar removed, so far as immigration was concerned, and the struggle continued. Its subsequent history requires no elaboration, but it is necessary to emphasise once more the fact, in view of certain recent criticism that what the Transvaal Indians have always had consistently demanded, has been the repeal of the Registration Act of 1907 and the substitution of *racial equality in law*, so far as immigration is concerned, for the racial bar with which it was sought to insult the Indian people. In order to prove their bonafides and to meet the charge that what was really wanted by the Indian Community was to flood the Transvaal with an enormous number of Indians who had no pre-war residence there, the leaders of the community publicly announced that they would not in practice oppose an education text for Indians of almost prohibitive severity, for they were fighting for the recognition of the great principle of racial equality in law within the Empire, and not for loaves and fishes. Indeed more than 3,500 men have been imprisoned for the maintenance of that principle; other thousands have left the country rather than submit to intolerable conditions; hundreds of businesses have been ruined and families broken up in the cause of India's national honour; whilst large numbers of South African Indians have cheerfully submitted to deportation and at least two men have died directly as a result of hardships endured, in the same great cause. Though the admisson of this principle had been many times refused by the South African Union Government and its predecessor in office the provisional settlement that has recently been announced at last concedes it. The Registration Act of 1907 is to be repealed and equality under the law as to immigration is to be substituted for the racial disqualification that now disfigures the Transvaal Statute Book. To say then, as some critics have done, that Mr. Gandhi has surrendered, is to display a woeful and inexcusable ignorance of the facts of the case. There has been neither surrender nor compromise of principle. The Union Government has, in fact, not only yielded the principle, but it has even in matters of detail, given more than was demanded in 1908. The question of the wide open door was never in issue. So far as the Indians of South Africa are concerned, they have for the past decade recognised the peculiar position in South Africa and the reality of the race and colour prejudice of the European Colonists. It has been enough that they should fight for the open door in theory. It may be generations before the practice approximates to the theory, and during that time public opening in South Africa must be educated and converted. To demand, therefore, the open door in practice today, is to demand the impossible. It is not practical politics, but on the strength of this to urge again, as some critics have done, that Mr. Gandhi has tied the hands of the people of India in regard to this demands as to equal citizenship, as a matter of practice, within the Empire, is absurd. No Indian in South Africa can bind the Indian people, who may make demands (however little likelihood there is of their being acceded to) which the Transvaal Indians, or for that matter the Indians of South Africa are not in a position to make. I should add here that the provisional settlement, which becomes finally effective only by subsequent legislation, applies only to the Transvaal problem and not generally to the Problem of Indian Immigration into South Africa under an Immigration law applying to the whole Union, which must be dealt with separately. The danger to be feared here is that, although the condition at the Cape and in Natal differ fundamentally from those obtaining in the Transvaal, the Union Government may endeavour to restrict Indian Immigration as rigorously for those

To Face Page 505.



FIRST MEMBER'S QUARTERS: SERVANTS OF INDIA SOCIETY.



SERVANTS OF INDIA SOCIETY: MAIN BUILDING.

two provinces as circumstances have enabled it to do for the Transvaal. This, if permitted, would cause grave injury to existing Indian Interests in the Coast provinces, as it would prevent traders resident therein from obtaining necessary and confidential assistance from India, as they can do under existing laws.

But though the Immigration problem may have been partially solved the question of the treatment of resident Indians remains a burning one. Taking the Union, province by province, we find that in the Transvaal, though it is not possible under the old law of 1885 to compel Indians to reside in locations for trading and residential purposes, attempts are now being made, by the joint operations of the Gold Law and the Township's Act of 1908 to compel them to leave the premises where they have been carrying on their business for years and the only alternative to what is really compulsory degradation in locations, is virtually, compulsory withdrawal from the country at enormous financial sacrifice. Whilst Indians are prohibited by the old Republican law from legally owning fixed property the Courts have recognised the holding of such property in equitable trust for them by European friends but the two above-mentioned laws if effectively enforced, will result in the annulment of such trusts, the penalising of the European Trustees, and the confiscation of the properties. Municipal Ordinance has just been gazetted providing for the refusal of hawkers, pedlars, washermen, trollery and gharry drivers, and other similar licences without the right of appeal to the Courts. This measure, if assented to, will maintain the Municipal disfranchisement of Indian Rate-payers and ruin many hundreds of inoffensive people. There is no doubt that, if attempts are made to enforce these measures, the Indian Community will unanimously resort to passive resistance once more, for their livelihood will be in most serious jeopardy.

In Natal, the dealers' 'licenses' Act is still directed entirely against Indian traders. Whilst some small relief has been secured by the amending law of 1909, granting the right of appeal to the Court where the issue of renewals of trading licenses is refused, every attempt is being made by the licensing authorities to convert such licenses into new licenses against the refusal of which there is no right of appeal. Thus it is becoming difficult for a son to succeed to his father's business; it is almost impossible for an Indian trader to take a partner; it being held that this creates a new interest; and transfers of licenses are almost unheard of so that an Indian trader is unable to obtain the full market value of his business. Only recently the application was refused of the Natal Indian Traders Ltd, a lawfully registered Limited liability company, some 90 per cent. of whose shareholders are colonial-born Indians for the transfer to them of an existing Indian license in an Indian quarter at Durban for the carrying on of a business manned by and carried on with Indians. It will appear thus that even Indians born in South Africa find avenues of livelihood closed to them by the arbitrary decision of a Licensing Officer, backed up by a Council or a Board composed, as a rule, of the Indians' business rivals. The £3 annual tax imposed upon all Indians (males from 16 years onwards and females from 13 years onwards) who do not choose to re enslave themselves under indenture, or who for a variety of reasons are undesirous of returning to India, continues to operate as a direct incentive to crime, family desertion, and female shame. The tax is demoralising the whole Indian community, and it is not impossible that a passive resistance struggle may commence in Natal to secure the repeal of this iniquitous impost, which General Smuts has refused. The Amending Act of 1910 giving magistrates discretion to exempt Indian women who are too old or feeble or indigent to pay the tax, has scarcely at all relieved the situation, for magistrates in some cases, do not exercise the discretion allowed them; others, again, exercise it in a limited degree, whilst a very few give full effect to the law. Although the Natal Education Commission of 1908, animadverted most strongly upon the callous negligence of the employers in omitting to provide for the education of the children of their indentured employees the Government has taken no steps whatever to give effect to the Commission's recommendations. The one employer who did, at his own expense, provide education for the children on his estate, closed his school to avenge the action of the Government of India in prohibiting the further recruitment of Indian labour for Natal. The only education that is to-day received by thousands of poor Indian children is the degradation of their mothers and of what are, in only too many instances, their putative fathers, who outnumber the mothers by three to one.

The Cape Colony Indians, though far better off than their brethern in the other provinces, still complain of the harsh incidence of the

Immigration laws and the Dealers' Licenses Act. The immigration laws are most autocratically enforced. It has recently been held that if a resident Indian, who has left the Province upon a permit entitling him to return within a period of one year, exceeds by even a few days the duration of his permit, he may be and is excluded as a prohibitive immigrant, and it makes no difference that he may have his family and his business in the Colony. Constant attempts are being made by the Immigration Officers of both Natal and the Cape to evade the orders of the court, and the Chief Immigration Officer of the Cape Colony has just been convicted, by a full bench of the Supreme Court, of gross contempt of court and fined heavily for deporting an Indian whose detention the Court had ordered. So far as the Licensing Law is concerned, practically the same facts apply as in Natal, except that there is no right of appeal, even against the refusal of the renewal of an existing trade license.

In the Orange Free State, though hitherto a few Indians have been allowed to enter the province in a menial capacity, even this has now, on the authority of General Smuts, been prevented.

It will readily be seen that criticism should be hushed even were it valid, and particularly as the facts show that it is not, in the face of such an appalling tragedy as reveals itself in South Africa.

I venture to urge that the people of India should not rest until a vast improvement in the situation in South Africa is brought about. Public opinion in India may do very much to ameliorate it and I trust that everything possible will be done to co-ordinate the many efforts to relieve it that are being made in the various parts of India.

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64

THE SERVANTS OF INDIA SOCIETY.

[FOUNDED BY THE HON. MR. GOKHALE.]

OUR readers are aware of the manifold services which the Hon. Mr. Gokhale has rendered to our country; but it may not be so generally known that of all his public activities what is nearest to his heart and claims the largest portion of his time and attention is the maintenance of the Servants of India Society. We propose to give in the following pages an account of this institution.

Western education and the liberal policy of the British rule have stirred in us political aspirations, and the last fifty years have witnessed a growing feeling towards solidarity among the various peoples in this country to which the annual sessions of the Congress and the various Conferences bear ample testimony. These new movements have been gathering strength, and we have almost silently entered upon the second stage in our work of nation-building. The jungle has been cleared and the land levelled, and we are setting our hands to the task of laying the foundation and raising the superstructure. In the past, public life was exclusively in the hands and under the guidance of people, earnest no doubt, but who, because of the inexorable demands on their time by their various vocations, could spare only their leisure hours for public work, and it could not be helped; but the time has come and the stage has been reached now when for further and satisfactory progress the labours of a full-timed and specially trained agency are necessary. The example of Western countries is not wanting in this direction. It is well known that the public and municipal life of England and Germany—to take only two cases from among the more advanced Western nations—is so healthy and vigorous, because of the participation in it of the members of the middle class, who inheriting or having acquired the wherewithal which enables them to live in leisurely ease, devote all their time and energies to public activities. The late Mr. Gladstone, the late Sir Henry Campbell-Bannerman, Mr. Balfour and Mr. Chamberlain are instances of this phenomenon in English public life. But if in the admittedly poor condition of India, such a leisured class of professional politicians has no chance of coming into being, the halo of sanctity attendant upon the poverty of dedicated lives—a common feature in the life of the spiritual East—

makes it quite conceivable that in India it is possible for men to come forward to devote themselves to the cause of their Mother-country in the same spirit and with the same zeal as those who undertake religious work. Added to this grand ideal of a consecrated life—so fascinating to the Oriental mind—there is also the inspiring example of the founder of this institution—the Hon. Mr. Gokhale. Everyone is now familiar with Mr. Gokhale's *life-history and we need not* repeat it here. Suffice it to say that when he first conceived the idea of gathering round himself young men who would study the various problems affecting India's welfare and devote themselves whole-heartedly to work on her behalf, his design was neither so grand nor so comprehensive; and though this idea of training full-timed workers began to take shape and was put into practice as early as 1903 by taking on hand two or three young men, it was not till the 12th of June, 1905, that the Servants of India Society was launched into existence with a constitution and with a definite aim by the fervour and single-mindedness of its founder and the enthusiastic co-operation of his friends. Mr. Gokhale started the institution with only three members—all natives of Maharashtra—and now in its sixth year, there are on its rolls as many as 26, hailing from such distant provinces as Bengal, Madras and the United Provinces of Agra and Oudh.

The objects of the Society, as laid down by its founder, are to train national missionaries for the service of India and to promote by all constitutional means the true interests of the Indian people. Its members, to quote the words of the prospectus of the Society, frankly accept the British connection as ordained in the inscrutable dispensation of Providence for India's good. Self-government within the Empire for their country and a higher life, generally for their countrymen, is their goal. The Society is not exclusively political, though it is largely such. The Society stands for and represents all that is best and noblest in Indian liberal thought. Liberalism, as meaning the steady and sincere application of humanitarian principles in a spirit of fairness and compromise in all affairs of men regardless of race, creed or sex, finds in the members of the Society not only zealous preachers but within limits ardent followers. This will be evident from a glance at their programme of sixfold activities. They are: (1) creating among the people, by example and by precept, a deep and passionate love of the motherland, seeking its highest fulfilment in service and sacrifice, (2) organising the work of political education and agitation basing it on a careful study of public questions, and strengthening generally the public life of the country, (3) promoting relations of cordial goodwill and co-operation among the different communities, (4) assisting educational movements, especially those for the education of women, the education of backward classes and industrial and scientific *education*, (5) helping forward the industrial development of the country, and (6) the elevation of the depressed classes. "The Servants of India moulded by one mind and trained to obey one will are to go forth," in the words of Mr. Valentine Chirol, "as missionaries throughout India in the highways and byways, among the untouchables as well as among the higher classes, preaching to each and all the birth of an Indian nation." It is well to mention here that the Society does not itself undertake work of any sort, and that all that it does and proposes to do is merely to train and supply men who will be workers helping or directing institutions that already exist or may yet come into being.

The Society now consists of 26 members, Permanent Assistants and Attaches. It is worth mentioning here that among these there is a Mahomedan member from Behar. The First Member in Council is the Chief Executive and directing authority, and controls the activities and movements of the members. The First Member holds office for life and in any case of vacancy the Society (*i. e.*, the ordinary members and members under training only) elect a successor to him from among three names of ordinary members recommended by the First Member, and in the absence of any such specific recommendation, the Society may proceed to elect a successor from among themselves. The strength of the Council is at present three and they are elected by the ordinary members (*i. e.*, members who have finished their five years' period of training) from among themselves. Graduates and those that have done good work in public life are ordinarily eligible for membership in the Society, and they have to pass through a period of probation before they are admitted into the Society by the First Member and Council. Every member at the time of admission takes vows binding himself to selfless patriotic work, to poverty, to a pure personal life, to a loyal allegiance to the Society and so forth. The First Member, the ordinary

members and the members under training constitute the Society and no alteration can be made in the constitution of the Society unless it is recommended by the Council with the concurrence of not less than three-fourths of the members of the Society and the recommendation is accepted by the First Member. The Society has also other classes of workers attached to it—Permanent Assistants, Attaches and Associates. Permanent Assistants are persons who in the opinion of the First Member and Council, are "capable of being trained to assist efficiently members of the Society in their work and who are prepared to devote their lives to such work." There are two classes of Permanent Assistants—divided according to their educational and other qualifications. Attaches are persons who are in full sympathy with the objects of the Society and who are prepared to devote their lives to such work as may be assigned to them for the benefit of the Society; and Associates are those who, while being in full sympathy with the objects of the Society, are prepared to devote a portion of their time and resources to the furtherance of its work. The Society, while enforcing a severely simple standard of living on its members, takes all possible pains to provide their wants and afford them facilities to do their duty by their dependents. It gives them a family allowance, provides for personal expenditure, ensures education for their children in certain conditions and maintenance for the members of their family after their decease.

The period of training extends over five years. Of these years, in the first three, members will have to spend six months a year at Poona, carrying on their studies in the Library attached to the Home. This six months' stay at Poona begins in April and closes with September, and is divided into two sessions—the Minor and the Major. The former draws to a close in the first week of June—at which time the Society's week begins. During this period the Society's Anniversary—the 12th of June—is celebrated, and all the members—ordinary or under training—and others forgather; and stock of the past year's work is taken and the programme for the coming year drawn. And after this the Society's week follows the major session. The members, as may be naturally expected of graduates, do most of their studies by themselves. A regular course of studies is prescribed and a senior member is appointed supervisor of studies. This member assists in and directs solely the studies of members during the minor session; and in the major session when the First Member too is in residence at headquarters, he takes most of this work into his own hands. Members begin their five years' training with a course of studies relating to the administration and economic condition of India. Authors like Strachey and Chesney are read along with others, as Dadabhoy Naoroji and Dutt; and members are put through a course of studies in Indian History, Economics and Political Science interspersed or aided by the reading of Parliamentary publications relating to India. Then follow special studies in Indian Finance, Land Tenures and Revenue Administration, Education, etc. This is so far as regards India and its problems. But a knowledge of the recorded experience of other countries is essential for a proper understanding of the immensity of the task lying before us and for an intelligent application of principles and methods in the solution of the various problems affecting our country. And this is gained by studies in the General Department of the library. Each member during his sessional stay at Poona, in addition to his applying himself to the prescribed course of studies, specialises in a subject and he has to read a paper thereon before his colleagues. During the major session the First Member generally gives a series of lectures on some of the many subjects relating to Indian administration and politics. It will thus be seen that the Members of the Society carry on their special studies very much like post-graduate scholars, under efficient and able supervision. The other months are spent in doing some work under the supervision and control of the Branches to which they are ordinarily attached. When they have had this three years' course, members spend the last two years of training doing work in the various Branches and thus having the benefit of a close and intimate touch with the other provinces of India. After such a training for five years, the member is styled an ordinary member and is allowed to take up work in his own province or some other in India under the control of the First Member and Council.

The Society has a Home in Poona by the side of the Chatur-Shringi (four-peaked) hills. The site where the Home is situated is almost ideal for an institution like the Servants of India Society. Outside and beyond the din of the city, yet not very far from it, in an area made almost holy by the presence of the Fergusson College and the Ranade

Economic Institute—fruits of public spirit peculiar to Poona—on an elevated ground and at the foot of a small range of rocky hills which are disposed in the form of an arch and which are bare and stern for the larger part of the year but indescribably attractive during the rains and for sometime after when they are clothed with the green velvet of tender grass—suggestive both of the long hard labour and the short but glorious reward; with a river winding not far off and a luxuriant valley delighting the heart with its gardens of flowers and fruits; with the spires of a church and the hill temple of Parvati of rare beauty in the distant landscape reminding one of the higher life; and with the hills of the Sahyadri Range rising in the horizon tier above tier in all their simple majesty and mild beauty of liquid blue and white mist till it culminates in the famous hill fort of Sinhagad, the scene of heroic valour between the Moghul and the Mahratta—with such scenes round about or in sight the place has an inspiring air of beauty, calm, purity and hope. It is needless to say that the Home has a constant stream of visitors. The noble idea—that of sacrifice and service—underlying it, the very novelty—if not the daring—of the experiment, and the grand personality of its founder draw to the place almost daily visitors of all stations in life. We will content ourselves by mentioning a few such visits. In the month of July 1909, His Excellency Sir George Clarke—the sympathetic and able head of the Bombay Presidency—paid a visit to the institution. He was received by Mr. Gokhale at the entrance and after the members of the Society were introduced to him, he was shown round the buildings. And after inspecting the library His Excellency addressed the members who were assembled in it for the purpose for over ten minutes. In this short address—remarkable for its sympathy and out-spokenness—Sir George Clarke said that the ideal of the Society was a noble one and worth striving for, that the work undertaken by the members was a laudable one and he wished them in conclusion success. This address was followed by an informal talk with the members at tea, and after a stay of nearly an hour and a half he left the institution evidently very pleased. Sir Guy Fleetwood Wilson—the Finance Minister of India—was another visitor. What with the company of Mr. Gokhale—a foeman worthy of his steel in matters of Indian Finance whose rapier thrusts Sir Guy, like the true Englishman that he is, admires and applauds—and that of his *chelas*, and the sumptuous Indian dinner that was spread before him, we are sure, he had a good time of it, during the two hours he stayed there. Nor are instances wanting of English Civilian officers who have visited the Society. Mr. Morison of the Bombay Executive Council, Mr. Carrmichael, the Chief Secretary, Mr. Swifte, Collector of Poona, Mr. Kincaid, District Judge of Poona (Author of "The Outlaws of Kathiawad") and others are instances in point. The Maharaja Gaekwar of Baroda represents another class of visitors. He paid a visit to the institution when Mr. Gokhale was absent in England in connection with the Reform proposals. During his one hour's stay in the Home, His Highness was present at a discussion by the members, and after an informal and free conversation with them, he left the premises pleased with all what he saw and heard. H. H. the Aga Khan, the trusted leader of the Moslem community, was one of the notables who honoured the institution with a visit. His Highness the Jam Saheb of Jamnagar (Prince Ranjit-Singhji of cricket fame) was another of this class of visitors. It may be mentioned here that H. H. the Maharaja of Kolhapur and the many Chiefs of Maharashtra have at one time or other visited this infant institution. Mr. Keir Hardie, the Labour Leader, Mr. Nevinson, the English Radical, Mr. Valentine Chirol, the Tory publicist, have, during their movements in India, thought it fit to visit the institution. We have already quoted the opinion of Mr. Chirol, (who visited the institution again a month ago) and it is remarkable, coming as it does from a representative of the sturdy unbending Toryism of old England. Sir Mancherji Bhownaggree, the late Mr. R. C. Dutt, Sir B. K. Bose, Hon. Rao Bahadur R. N. Mudholkar, Hon. Mr. N. Subba Rao, the various public men of the Bombay Presidency and others like Dr. Ananda Coomaraswamy, Mr. Saint Nihal Singh, Sister Christina, of the Swami Vivekanada Mission, Mr. Brooks, of the Theosophical Society, Mr. Polak, the Transvaal Indian Delegate (who was always a guest of the Society during his stay at Poona), represent other classes of people who are constantly in evidence within the precincts of this politico-monastic institution.

The Home can now accommodate fifty members at one time; in addition to this there is accommodation for the First Member, and also a neat simple guest-house with two suites of rooms for distinguished guests of the Society. In the first floor of the main building is located the library. The library is one of the best of its kind and there are books on the history of the various countries of the world, Political Economy, Political Science and other sociological subjects, Travel, Biography etc. But *the* feature of the library is a very excellent collection of Blue Books, relating to India. In this valuable collection of Parliamentary and Government publications are found books as old as the East India Company. A few of these once belonged to Joseph Hume, the sturdy Radical of the early nineteenth century, the colleague of John Stuart Mill and the father of Mr. A. O. Hume, one of the joint founders of the Indian National Congress. This collection of books, it may be mentioned by the way, was once owned by Mr. William Digby—that well-known friend of India. It was after his death purchased by Mr. H. A. Wadia, a friend of the Society, and presented to it. It is, we think, no breach of confidence to mention that after his visit to the institution, H. E. the Governor of Bombay sent to the library of the Society a number of useful books. And we learn that His Highness the Aga Khan has promised to give the Society a complete library of books on Mahomedan History. These acts speak for themselves and indicate the genuine interest and warm sympathy of the donors.

The daily life of the members, when in session, begins at 6 A.M. and after tea they work in the library till 10-30 A.M. When they breakfast at 12 noon, the studies are resumed, to be interrupted again at 3-30 P.M. for the afternoon tea. After this and till 5-30 in the evening, members read newspapers—of which there is a plentiful supply, thanks to the generosity of the proprietors of the various Indian newspapers and journals in India. From 5-30 to 8-30 P.M, the dinner time, members are free to indulge in out-door games or long walks over the hills in the neighbourhood or into the City. After 9 when their dinner is finished till 10 which is the earliest hour for retiring, members either read or meet in the library to have discussions on the various topics of the day. The Central Home at Poona undertakes to train members; but, for the easy carrying on of work which only an intimate knowledge of men and things can accomplish, three branches have already been opened—at Madras, Bombay and Amraoti—and another will be opened next year at Allahabad. The upkeep of an institution like this with a heavy expenditure of Rs. 25,000 per annum, means great anxiety and constant care to those who are responsible for the maintenance of the Society. Till so far now, the private appeals of Mr. Gokhale—who in the absence of a Council had to bear the whole burden himself singly during the first five years of the Society—have been successful, but with the growing needs of the central institution and its branches, the public will have to come forward with all the help they can afford giving and thus relieve the anxiety of the members.

Appended are the names of the members and others connected with the institution with a few biographical details.

ORDINARY MEMBERS.

I. *N. A. Dravid*—A Brahman of Tanjore District and long resident at Indore and in the Berars; M. A. of the Allahabad University; Senior Member of the Central Provinces and Berars Branch, Amraoti.

II. *G. K. Devadhar*—A Konkanastha Brahman, Master of Arts of the Bombay University. Formerly Principal of the Aryan Education Society's School at Bombay. Senior Member of the Bombay Branch.

III. *V. S. Srinivasa Sastri*, B.A., L.T., of Madras, late Headmaster of the Hindu High School, Triplicane. Elected Fellow of the Madras University, Senior Member of the Madras Branch, Madras.

IV. *A. V. Patwardhan*—A blue-blooded Konkanastha Brahman; was tutor to the Chief of Jath before he joined the Society. Has charge of the Arya Bhushan Press, Poona, belonging of the Society.

MEMBERS UNDER TRAINING.

V. *W. C. Chatterji*—A graduate of the Calcutta University, formerly of the Military Secretariat of the Government of India. Joined the Society in 1907.

VI. *N. Ranganatham*—Graduated from Presidency College, Madras, in 1906 and joined the Society in 1907.

VII. *S. G. Vaze*—A native of Kolhapur and a graduate of the Bombay University from the Deccan College, Poona.

VIII. *L. V. Kaikini*—A member of the Sarasvat community and a graduate in Agriculture of the Bombay University. He is now attached to the C. P. and Berars Branch.

IX. *N. Ramachandra Rao*, B.A., of the Madras University and a native of the Nellore District. Joined the Society in 1909 after having served some years in the Collector's Office, Guntur.

X. *C. S. Deole*—A Konkanastha Brahman and a graduate of the Calcutta University. Was in the Provincial Subordinate Educational Service at Poona before he joined the Society.

XI. *H. N. Kunzru*, B.A. and B.Sc., of the Allahabad University; son of the late Pandit Ayodhyanath. He has been sent to England to attend a course of lectures at the London School of Economics.

XII. *K. P. Kaul*—Grandson of the late Pandit Bishembernath, B.A., of the Allahabad University and a native of Agra.

XIII. *S. A. Balakrishna Iyer*, Vakil of the High Court of Madras, formerly was practising at Negapatam.

XIV. *V. Venkatasubbiah*—A graduate of the Central College and a native of Bangalore.

XV. *N. M. Joshi*, B. A., of the Bombay University, was formerly a schoolmaster.

XVI. *S. H. Husain*—A Mahomedan of the Saiyid tribe, a native of Behar. Formerly Editor of "The Moslem Herald" (an English fortnightly) and also of an Urdu monthly.

XVII. *B. M. Ananda Rao*—A native of South Canara in the Madras Presidency and a graduate of the Madras University from the Presidency College, Madras, and the Central College, Bangalore.

XVIII. *V. N. Tiwari*, M. A., of the Allahabad University, one of the young men who joined the Society straight from college.

PERMANENT ASSISTANTS.

I. *V. H. Barve*—An undergraduate from the Fergusson College, Poona. Personal Assistant to the First Member.

II. *D. V. Velankar*—A native of Ichalkaranji in the Southern Mahratta Country, also an undergraduate of the Fergusson College.

III. *A. K. Basu*—Comes from a prominent Kayastha family in Bengal. An undergraduate of the Presidency College, Calcutta.

IV. *K. R. Ruikar*—Formerly a teacher, a Matriculate of the Bombay University. Has written a Mahratti biography of the late Mr. Ranade.

V. *K. R. Gadgil*—A Mahratta Brahman and a Matriculate of the Bombay University.

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The Hindu University of Benares.

THE HINDU VISHVA VIDYALAYA, KASHI.

BY

THE HON. PANDIT MADAN MOHAN MALAVIYA.

THE proposal to establish a Hindu University at Benares was first put forward at a meeting held in 1904, at the 'Mint House' at Benares, which was presided over by H. H. the Maharaja of Benares. A prospectus of the proposed University was published and circulated in October, 1905, and it was discussed at a select meeting held at the Town Hall at Benares on the 31st December, 1905, at which a number of distinguished educationists and representatives of the Hindu community of almost every province of India were present. It was also considered and approved by the Congress of Hindu Religion which met at Allahabad in January, 1906. The scheme met with much approval and support both from the Press and the public.

To the scheme for establishing a Hindu University, said the *Pioneer* in a leading article, the most cordial encouragement may be offered.....A crore of rupees does not seem to be an excessive sum for a purpose so clearly excellent, and which no doubt appeals to a very numerous class.....Even if Mahomedans and Christians do not hasten to embrace the opportunities offered under the most liberal constitution of this new centre of learning, there are two hundred million Hindus to whom it should appeal as a true Alma Mater, and surely no greater constituency could be desired.

The Hon. Sir James LaTouche, the then Lieutenant-Governor of the United Provinces, was pleased to bless it in the following words:—

If the cultured classes throughout India are willing to establish a Hindu University with its colleges clustered round it, they have my best wishes for its success. But if the institution is to be first-rate, the cost will be very great, and the bulk of the money must be found elsewhere than in this province. At this era of the world's progress no one will desire or approve a second-rate institution.

This was in 1906. The scheme has ever since been kept alive by discussions and consultations with a view to begin work. But owing to circumstances which need not be mentioned here, an organised endeavour to carry out the proposal had to be put off year after year until last year. Such endeavour would assuredly have been begun last year. But the lamented death of our late King-Emperor, and the schemes for Imperial and Provincial memorials to His Majesty, and the All-India memorials to the retiring Viceroy, came in, and the project of the University had yet to wait. Efforts have now been going on since January last to realise the long-cherished idea. As the result of the discussion which has gone on, the scheme has undergone some important changes. It has generally been agreed that the proposed University should be a residential and teaching University of the modern type. No such University exists at present in India. All the five Universities which exist are mainly examining Universities. They have done and are doing most useful work. But the need for a University which will teach as well as examine, and which by reason of being a residental University, will realise the ideal of University life as it was known in the past in India, and it is known at present in the advanced countries of the West, has long been felt, and deserves to be satisfied.

THE OBJECTS:

The objects of the University have been thus formulated:—

(*i*) To promote the study of the Hindu Shastras and of Sanskrit literature generally, as a means of preserving and popularising for the benefit of the Hindus in particular and of the world at large in general, the best thought and culture of the Hindus, and all that was good and great in the ancient civilization of India;

(*ii*) to promote learning and research generally in arts and science in all branches;

(*iii*) to advance and diffuse such scientific, technical and professional knowledge, combined with the necessary practical training, as is best calculated to help in promoting indigenous industries and in developing the material resources of the country; and

(*iv*) to promote the building up of character in youth by making religion and ethics an integral part of education.

THE COLLEGES.

It is proposed that to carry out these objects, as, and so far as funds should permit, the University should comprise the following colleges:—

(1) A Sanskrit College—with a Theological department;
(2) A College of Arts and Literature;
(3) A College of Science and Technology;
(4) A College of Agriculture;
(5) A College of Commerce;
(6) A College of Medicine; and
(7) A College of Music and the Fine Arts.

It will thus be seen that the Faculties which it is proposed to constitute at the University are those very Faculties which generally find recognition at every modern University in Europe and America. There is no proposal as yet to establish a Faculty of Law; but this omission can easily be made good if there is a general desire that the study of Law should also be provided for.

THE SANSKRIT COLLEGE.

The Colleges have been somewhat differently named now. The Vaidik College of the old scheme has given place to the Sanskrit College with a theological department,—where satisfactory provision can be made for the teaching of the Vedas also. Over a hundred years ago (in the year 1791), Mr. Jonathan Duncan, the Resident at Benares, proposed to Earl Cornwallis, the Governor-General,

That a certain portion of the surplus revenue of the province or zemindari of Benares should be set apart for the support of a Hindu college or academy for the preservation of the Sanskrit literature and religion of that nation, at this the centre of their faith and the common resort of their tribes.

The proposal was approved by the Governor-General, and the Sanskrit College was established. From that time it has been the most important institution for the preservation and the promotion of Sanskrit learning throughout India. The debt of gratitude which the Hindu community owes to the British Government for having made this provision for the study of Sanskrit learning can never be repaid. And it is in every way meet and proper that instead of establishing a new college in the same city where the same subjects will be taught, the Government should be approached with a proposal to incorporate this college with the proposed University. If the proposal meets with the approval of the Government, as it may reasonably be hoped that it will, all that will then be necessary will be to add a theological department to the Sanskrit College, for the teaching of the Vedas. When the Sanskrit College was started, four chairs had been provided for the teaching of the four Vedas. But they were all subsequently abolished. This has long been a matter for regret. Mr. George Nicholls, a former Headmaster of the Sanskrit College, wrote in 1844:

Considering the high antiquity of this branch of learning (the Vedas),.....it is a pity that in a college established by Government for the express purpose of not only cultivating but preserving Hindu literature, studies of the highest antiquarian value should have been discouraged by the abolition of the Veda Professorships.

The Vedas have a more than antiquarian value for the Hindus. They are the primary source of their religion. And it is a matter of reproach to the Hindus, that while excellent provision is made for the study and elucidation of the Vedas in Germany and America, there is not one single first-rate institution in this country for the proper study of these sacred books. An effort will be made to remove this reproach by establishing a good Vaidik School at this University. This, if done, will complete the provision for the higher study of Sanskrit literature at Kashi, the ancient seat of ancient learning. The Vaidik School will naturally have an *ashram* or hostel attached to it for the residence of Brahmacharis, some of whom may be trained as teachers of religion. The substitution of the name, 'the Sanskrit College' for the Vaidik College in the scheme, has been made in view of this possible incorporation.

THE COLLEGE OF ARTS AND LITERATURE.

The second college will be a College of Arts and Literature, where languages, comparative philology, philosophy, history, political economy, pedagogics, &c., will be taught. It is proposed that the existing Central Hindu College at Benares should be made the nucleus of this College. The self-sacrifice and devotion which have built up this first-class institution, must be thankfully acknowledged; and, if the terms of incorporation can be satisfactorily settled, as they may well be,

the college should be taken up by the University, and improved and developed so as to become the premier college on the Arts' side of the University. This incorporation and development will be both natural and reasonable, and there is reason to hope that the authorities of the Central Hindu College will agree to this being done.

THE COLLEGE OF SCIENCE AND TECHNOLOGY.

The third college will be the College of Science and Technology, with four well-equipped departments of pure and applied sciences. It is proposed that this should be the first college to be established by the University. In the present economic condition of India there is no branch of education for which there is greater need than scientific and technical instruction. All thoughtful observers are agreed that the salvation of the country from many of the economic evils to which it is at present exposed lies in the diversion of a substantial portion of the population from agricultural to industrial pursuits. This demands a multiplication of the existing facilities for technical and industrial education. Decades ago the Famine Commission of 1878 said in their Report:

At the root of much of the poverty of the people of India and the risks to which they are exposed in seasons of scarcity lies the unfortunate circumstance that agriculture forms almost the sole occupation of the mass of the people, and that no remedy for present evils can be complete which does not include introduction of a diversity of occupations through which the surplus population may be drawn from agricultural pursuits and led to earn the means of subsistence in manufactures and such employments.

Speaking nearly a quarter of a century after, in his very able opening address to the Industrial Conference which met at Naini Tal in 1907, the Hon'ble Sir John Hewett said:—

"It is clear that, in spite of some hopeful signs, we have hardly as yet started on the way towards finding industrial employment, by means of the scientific improvements brought about in the art of manufacture, for the surplus portion of our 48 or 50 millions of population." * * * "It is impossible for any one interested in the industrial development of this country to study the annual trade returns without lamenting that so much valuable raw produce which might be made up locally, should leave our ports annually to be conveyed to other countries, there to be converted into manufactured articles, and often be re-imported into India in that form. * * * Mr. Holland will perhaps regret most the continued export of mineral products capable of being worked up locally into manufactured articles, and I certainly share his regret; but I confess that my chief regrets are at present over the enormous export of hides, cotton, and seed, because these raw products could be so very easily worked up into manufactures in our midst." * * * "We cannot regulate the sunshine and the shower; the seed time and the harvest; that is beyond the power of man. But we can control, to some extent, the disposal of the products of the earth, thereby opening new avenues to employment and spreading greater prosperity over the land."

And in another part of the same address, the distinguished speaker urged that in order that this should be possible, technical education must be promoted. "It does seem to me to be an axiom," said Sir John Hewett, "that there is a very close connection between education and the progress of industries and trade. Undoubtedly, this truth has not been sufficiently recognized in India, and to my mind its backwardness in industries and trade is largely due to the failure to recognize the importance of organization on a proper basis of its system of education."

The introduction of such a system was strongly advocated by the Hon'ble Mr. S. H. Butler in an excellent note which he prepared for the said Industrial Conference. Mr. Butler there drew attention to "the remarkable growth and expansion of technical education in the West and Japan of recent years," which "marks at once changes in industrial conditions and in educational ideals," and urged the need of making the beginning of a similar system of education in the United Provinces. Among many other useful recommendations was one for the establishment of a Technological Institute at Cawnpore. In speaking of it Mr. Butler said:—

"A few technical scholarships—tenable across the seas,—excellent though they are—can never supply the impetus of a technological institute. *Every civilised country has its technological institutes in numbers.*" (The italics are ours.)....."In the beginning all these institutions were, doubtless, humble; but it is still true that in countries yearning to be industrial, technical education has begun largely at the top. Technical education lower down followed as a rule after the spread of general education."

It is a matter of sincere satisfaction that accepting the recommendations of the Industrial Conference, which were strongly supported by the Government of the United Provinces, the Government of India has been pleased to sanction the establishment of a Technological Institute at Cawnpore; that the Roorki College has been greatly strengthened and improved; and that some other noteworthy steps have been taken to promote technical education in the United Provinces. Progress has been recorded in some other Provinces also. We must feel deeply thankful to the Government for what they have done and are doing in this direction; but we

should at the same time remember that there is need for much more to be done in this vast country, and should recognise that it is not right for us to look to the State alone to provide all the scientific and technical education that is needed by the people. We should recognise that it is the duty and the privilege of the public—particularly of the wealthy and charitable among them—to loyally supplement the efforts of the Government in this direction. The remarks of the late Director-General of Statistics in India made about a year ago, are quite pertinent to this subject and may usefully be quoted here. Wrote Mr. O'Conor:—

I hope the leaders of the industrial movement (in India) will not make the mistake of thinking that the acquisition of technical skill may be limited to the artisan class. It is, on the contrary, essentially necessary that the younger members of families of good social status should learn the best methods of running a large factory and qualify for responsible executive positions in such a factory. Technical schools and colleges are wanted, and, as usual, the tendency is to look to the State to supply them. Let me recommend, however, that the community should found them and should be content with grants-in-aid from the State. The late Mr. Tata of Bombay gave a noble example of how such things should be done, and I wish there were even ten other men like him, patriotic, independent, far-seeing and splendidly public-spirited, ready to do something like what he did.

It is not perhaps the good fortune of India at present to discover to the world ten more such splendidly public-spirited sons as the late Jamshedjee Nusserwanjee Tata. But it is not too much to hope that the high and the humble among her sons of the Hindu community, have sufficient public spirit to raise by their united contributions a sum equal to at least twice the amount which that noble son of India offered for the good of his countrymen, to build up a College of Science and Technology which should be a great centre for scattering broadcast among the people a knowledge of the known results of scientific investigation and research in their practical applications to industry, and thus form a necessary complement to the Research Institute at Bangalore and to the proposed Technological Institute at Cawnpore.

THE COLLEGE OF AGRICULTURE.

It is proposed that the second college to be established should be the College of Agriculture. For a country where more than two-thirds of the population depend for their subsistence on the soil, the importance of agriculture cannot be exaggerated. Even when manufacturing industries have been largely developed, agriculture is bound to remain the greatest and the most important national industry of India. Besides, agriculture is the basic industry, the industry on which most of the other industries depend. As the great scientist Baron Leibig has said—'perfect agriculture is the foundation of all trade and industry—is the foundation of the riches of the State.' The prosperity of India is, therefore, most closely bound up with the improvement of its agriculture. The greatest service that can be rendered to the teeming millions of this country is to make two blades of grass grow where only one grows at present. The experience of the West has shown that this result can be achieved by means of scientific agriculture. A comparison of the present outturn per acre in this country with what was obtained here in former times and what is yielded by the land of other countries shows the great necessity and the vast possibility of improvement in this direction. Wheat land in the United Provinces which now gives 840 lbs. an acre yielded 1,140 lbs. in the time of Akbar. The average yield of wheat per acre in India is 700 lbs; in England it is 1,700 lbs. Of rice the yield in India is 800 lbs., as against 2,500 lbs. in Bavaria. America produces many times more of cotton and of wheat per acre than we produce in India. This marvellously increased production in the West is the result of the application of science to agriculture. The February number of the Journal of the Board of Agriculture draws attention to the fact that in the single State of Ontario which subsidises the Guelph College of Agriculture to the extent of £25,000 annually, the material return for this outlay is officially stated as follows:—

The application of scientific principles to the practical operations of the farm, and the interchange and dissemination of the results of experiments conducted at the College and the practical experience of successful farmers, have increased the returns from the farm far in excess of the expenditure on account thereof. The direct gain in yield in one class of grain alone has more than covered the total cost of agricultural education and experimental work in the Province.

There is no reason why resort to scientific methods should not yield equally satisfactory results here.

In the Resolution on Education which the Government of India published in 1904, they noted that 'the provision for agricultural education in India is at present meagre and stands seriously in need of expansion and reorganisation.' Much progress has been made since then. An Imperial Agricultural College and Research Insti-

tute have been established at Pusa, and Provincial Agricultural Colleges have been improved. For all this we must feel thankful to the Government. But the need for more provision for agricultural education is still very great, and it is believed that an agricultural college, established and maintained by the voluntary contributions of the people, is likely to prove specially useful in making the study of agricultural science much more popular and fruitful than it is at present.

THE COLLEGE OF COMMERCE.

It is proposed that the third college to be established should be the College of Commerce and Administration. The importance of commercial education—that is a special training for the young men who intend to devote themselves to commercial pursuits—as a factor in national and international progress is now fully recognised in the advanced countries of the West. Those nations of the West which are foremost in the commerce of the world have devoted the greatest attention to commercial education. Germany was the first to recognise the necessity and usefulness of this kind of education. America followed suit; so did Japan; and during the last fifteen years England has fully made up its deficiency in institutions for commercial education. The Universities of Birmingham and Manchester have special Faculties of Commerce with the diploma of Bachelor of Commerce. So has the University of Leeds. Professor Lees Smith, who came to India two years ago at the invitation of the Government of Bombay, in addressing the Indian Industrial Conference at Madras, said—

The leaders of commerce and business need to be scientifically trained just as a doctor or a barrister or professional man is.....Modern experience shows us that business requires administrative capacity of the very highest type. It needs not merely technical knowledge, but it needs the power of dealing with new situations, of going forward at the right moment and of controlling labour. These are just the qualities which Universities have always claimed as being their special business to foster; and we, therefore, say that if you are going to fulfil any of the hopes which were held out yesterday by your President, if you are going to take into your own hands the control of the commerce of this nation, then you must produce wide-minded, enterprising men of initative, men who are likely to be produced by the University Faculties of Commerce...The University Faculty of Commerce is intended, of course, to train the judgment and to mould the minds of men. It is claimed that although it must give primarily a liberal education, it is possible to give that education which has a direct and practical bearing on business life...That kind of man (a man so trained) has immense possibilities in the world of commerce; he is the kind of man on whom you must depend to lead you in the industrial march in the future.

When it is remembered that the export and the import trade of India totals up more than 300 crores of rupees every year, it can easily be imagined what an amount of employment can be found for our young men in the various branches of commerce, in and out of the country, if satisfactory arrangements can be made to impart to them the necessary business education and training. The possibilities of development here are truly great; and the establishment of a College of Commerce seems to be urgently called for to help to some extent to make those possibilities real.

THE COLLEGE OF MEDICINE.

It is proposed that the next college to be established should be the College of Medicine. The many Medical Colleges and schools which the Government have established in various provinces of India, have done and are doing a great deal of good to the people. But the supply of qualified medical men is still far short of the requirements of the country. The graduates and licentiates in medicine and surgery whom these colleges turn out are mostly absorbed by cities and towns. Indeed, even in these, a large portion of the population is served by Vaidyas and Hakims, who practise, or are supposed to practise, according to the Hindu or Mahomedan system of medicine. In the villages in which the nation dwells, qualified medical practitioners are still very rare. Hospital assistants are employed in the dispensaries maintained by District Boards. But the number of these also is small. The result is that it is believed that vast numbers of the people have to go without any medical aid in fighting against disease, and a large number of them have in their helplessness to welcome the medical assistance of men who are often uninstructed and incompetent. The need for more medical colleges is thus obvious and insistent. In the last session of the Imperial Legislative Council, the Hon'ble Surgeon-General Lukis, Inspector-General of Civil Hospitals in India, referring to the advice recently given to the Bombay medical men by Dr. Temalji Nariman, exhorted Indians to found more medical colleges. Said Surgeon-General Lukis:—

In the very excellent speech which we listened to with such interest yesterday, the Hon. Mr. Gokhale when pleading the cause of primary education, said that it was a case in which it was necessary that there should be the cordial co-operation of the Government with the public. May I be allowed to invert the terms and say—'this is a case where we want the cordial co-operation of the public with the Government.' I hope that the wealthy and charitable public will bear this in mind, and I can assure them that if they will do anything to advance the scheme for the institution of unofficial medical colleges

entirely officered by Indians, they will not only be conferring a benefit on the profession, but on their country at large.....It is well known that the Government medical colleges and schools cannot accommodate more than a fraction of those who ask for admission. In Calcutta alone, as I know from personal experience, over 200 candidates have to be rejected every year, and there is therefore ample room for well-equipped and properly staffed unofficial medical colleges and schools which may be either affiliated to the University or run on the same lines as a Government medical school but entirely conducted by Indian medical men, and I look forward to the time when in every important centre in India we shall have well-equipped unofficial medical schools working in friendly rivalry with the Government medical schools, and each institution striving its hardest to see which can get the best results at the University examinations. As Dr. Nariman said, this may take years to accomplish, but I earnestly hope that, before I say farewell to India, I shall see it an accomplished fact, at any rate in Calcutta and Bombay; and if I have said anything to-day which will induce the leaders of the people to give the scheme their cordial support, I feel, sir, that I shall not have wasted the time of the Council by interposing in this debate.

The distinguishing feature of the proposed Medical College at Benares will be that Hindu medical science will be taught here along with the European system of medicine and surgery. Hindu medical science has unfortunately received less attention and recognition than it deserves. Hippocrates, who is called the 'Father of Medicine,' because he first cultivated the subject as a science in Europe, has been shown to have borrowed his *materia medica* from the Hindus. 'It is to the Hindus,' says Dr. Wise, late of the Bengal Medical Service, 'we owe the first system of medicine.' 'It will be of some interest to Hindu readers to know,' says Romesh Dutt in his "History of Civilisation in Ancient India," 'when foreign scientific skill and knowledge are required in every district in India for sanitary and medical work, that twenty-two centuries ago, Alexander the Great kept Hindu physicians in his camp for the treatment of diseases which Greek physicians could not heal, and that eleven centuries ago Haroun-al-Rashid of Bagdad retained two Hindu physicians known in Arabian records as Manka and Saleh, as his own physicians.' Not only throughout the Hindu period—including of course the Buddhist—but throughout the Mahomedan period also, the Hindu system was the national system of medical relief in India, so far at least as the Hindu world was concerned, and so it remains, to a large extent, even to this day. Being indigenous it is more congenial to the people; treatment under it is cheaper than under the European system; and it has merits of its own which enable it to stand favourable comparison with other systems. In support of this view it will be sufficient to mention that Kavirajas or Vaidyas who have a good knowledge of Hindu medical works, command a lucrative practice in a city like Calcutta in the midst of a large number of the most competent practitioners of the European system. This being so, it is a matter for regret that there is not even one first class institution throughout the country where such Kavirajas or Vaidyas may be properly educated and trained to practise their very responsible profession. The interests of the Hindu community demand that satisfactory provision should be made at the very least at one centre in the country for the regular and systematic study and improvement of a system which is so largely practised, and is likely to continue to be practised in the country. It is intended that the proposed Medical College of the University should form one such centre. The Hindu system of medicine shall here be brought up to date and enriched by the incorporation of the marvellous achievements which modern medical science has made in anatomy, physiology, surgery and all other departments of the healing art, both on the preventive and the curative side. The aim of the institution will be to provide the country with Vaidyas well-qualified both as physicians and surgeons. It is believed that this will be a great service to the cause of suffering humanity in India.

THE COLLEGE OF MUSIC AND THE FINE ARTS.

The last college to be established should, it is proposed, be a College of Music and the Fine Arts.*

The high value of music in the economy of a nation's healthful and happy existence is fully recognised in the advanced countries of the West. A number of Universities have a special Faculty of Music, and confer degrees of Bachelors, Masters and Doctors of Music. A modern University will be wanting in one of the most elevating influences, if it did not provide for a Faculty of Music.

THE MEDIUM OF INSTRUCTION.

When the idea of a Hindu University was first put forward, it was proposed that instruction

* The work of this College will be (*a*) to recover the world of beauty and sublimity which was reared in *rasas* by the esthetic minds of ancient India, and to bring it within the reach of the cultured classes; (*b*) to encourage painting and sculpture; and (*c*) to preserve and promote purity of design in the production of art wares, to arrest the spirit of a slavish imitation of foreign models.

should be imparted in general subjects through the medium of one of the vernaculars of the country. It was proposed that that vernacular should be Hindi, as being the most widely understood language in the country. This was supported by the principle laid down in the Despatch of 1854, that a knowledge of European arts and science should gradually be brought by means of the Indian vernaculars, within the reach of all classes of the people. But it is felt that this cannot be done at present owing to the absence of suitable treatises and text-books on science in the vernaculars. It is also recognised that the adoption of one vernacular as the medium of instruction at a University which hopes to draw its *alumni* from all parts of India will raise several difficulties of a practical character which it would be wise to avoid in the beginning.

It has, therefore, been agreed that instruction shall be imparted through the medium of English, but that, as the vernaculars are gradually developed, it will be in the power of the University to allow any one or more of them to be used as the medium of instruction in subjects and courses in which they may consider it practicable and useful to do so. In view of the great usefulness of the English language as a language of world-wide utility, English shall even then be taught as a second language.

THE NEED FOR THE UNIVERSITY.

There are at present five Universities in India, *viz.*, those of Calcutta, Bombay, Madras, Lahore and Allahabad. These are all mainly examining Universities. In founding them, as the Government of India said in their Resolution on Education in 1904:

> The Government of India of that day took as their model the type of institution then believed to be best suited to the educational conditions of India, that is to say, the examining University of London. Since then the best educational thought of Europe has shown an increasing tendency to realise the inevitable shortcomings of a purely examining University, and the London University itself has taken steps to enlarge the scope of its operations by assuming tuitional functions. Meanwhile the Indian experience of the last fifty years has proved that a system which provides merely for examining students in those subjects to which their aptitudes direct them, and does not at the same time compel them to study those subjects systematically under first-rate instruction, tends inevitably to accentuate certain characteristic defects of the Indian intellect—the development of the memory out of all proportion to the other faculties of the mind, the incapacity to observe and appreciate facts, and the taste for metaphysical and technical distinctions.

Besides, a merely examining University can do little to promote the formation of character, which, it is generally agreed, is even more important for the well-being of the individual and of the community, than the cultivation of intellect. These and similar considerations point to the necessity of establishing residential and teaching Universities in India of the type that exists in all the advanced countries of the West. The proposed University will be such a University—a Residential and Teaching University. It will thus supply a distinct want which has for some time been recognised both by the Government and the public, and will, it is hoped, prove a most valuable addition to the educational institutions of the country.

But even if the existing Universities were all teaching Universities, the creation of many more new Universities would yet be called for in the best interests of the country. If India is to know in the words of the great Educational Despatch of 1854, those 'vast moral and material blessings which flow from the general diffusion of useful knowledge, and which India may, under Providence, derive from her connection with England;' if her children are to be enabled to build up indigenous industries in the face of the unequal competition of the most advanced countries of the West, the means of higher education in this country, particularly of scientific, industrial and technical education, will have to be very largely increased and improved. To show how great is the room for improvement, it will be sufficient to mention that as against five examining Universities in a vast country like India, which is equal to the whole of Europe *minus* Russia, there are eighteen Universities in the United Kingdom, which is nearly equal in area and population to only one province of India, namely, the United Provinces; fifteen in France; twenty-one in Italy; and twenty-two State-endowed Universities in Germany, besides many other Universities in other countries of Europe. In the United States of America, there are 134 State and privately-endowed Universities. The truth is that University education is no longer regarded in the West as the luxury of the rich, which concerns only those who can afford to pay heavily for it. Such education is now regarded as of the highest national concern, as essential for the healthy existence and progress of every nation which is exposed to the relentless industrial warfare which is going on all over the civilised world.

MORAL PROGRESS.

Enough has been said above to show the need for a University such as it is proposed to establish, to help the diffusion of general, scientific and technical education as a means of preserving or reviving national industries and of utilising the natural resources of India and thereby augmenting national wealth. But mere industrial advancement cannot ensure happiness and prosperity to any people; nor can it raise them in the scale of nations. Moral progress is even more necessary for that purpose than material. Even industrial prosperity cannot be attained in any large measure without mutual confidence and loyal co-operation amongst the people who must associate with each other for the purpose. These qualities can prevail and endure only amongst those who are upright in their dealings, strict in the observance of good faith, and steadfast in their loyalty to truth. And such men can be generally met with in a society only when that society is under the abiding influence of a great religion acting as a living force.

Every nation cherishes its own religion. The Hindus are no exception to the rule. On the contrary, probably no other people on earth are more deeply attached to their religion than the Hindus. If they were asked to-day for which of the many blessings which they enjoy under British rule, they are more grateful than for the others, they would probably unhesitatingly name religious freedom. Sir Herbert Risley observed in his report on the Census of 1901, that "Hinduism with its 207 million votaries is *the* religion of India;" that "it is professed in one or other of its multifarious forms by 7 persons out of 10, and predominates everywhere except in the more inaccessible tracts in the heart and on the outskirts." The importance of providing for the education of the teachers of a religion so ancient, so widespread, and so deep-rooted in the attachment of its followers, is quite obvious. If no satisfactory provision is made to properly educate men for this noble calling, ill-educated or uneducated and incompetent men must largely fill it. This can only mean injury to the cause of religion and loss to the community. Owing to the extremely limited number of teachers of religion who are qualified by their learning and character to discharge their holy functions, the great bulk of the Hindus including princes, noblemen, the gentry, and—barring exceptions here and there—even Brahmans, have to go without any systematic religious education or spiritual ministrations. This state of things is in marked contrast with that prevailing in the civilised countries of Europe and America, where religion, as a rule, forms a necessary part of education; where large congregations assemble in churches to hear sermons preached by well-educated clergymen, discharging their duties under the control of well-established Church governments or religious societies. But though the fact is greatly to be deplored, it is not to be wondered at. The old system which supplied teachers of religion has, in consequence of the many vicissitudes through which India has passed, largely died out. It has not yet been replaced by modern organisations to train such teachers. To remove this great want, to make suitable provision for satisfying the religious requirements of the Hindu community, it is proposed to establish a large school or college at the University to educate teachers of the Hindu religion. It is proposed that they should receive a sound grounding in liberal education, make a special and thorough study of their own sacred books, and a comparative study of the great religious systems of the world; in other words, that they should receive at least as good an education and training as ministers of their religion as Christian missionaries receive in their own.

Of course, several chairs will have to be created to meet the requirements of the principal denominations of Hindus. How many these should be, can only be settled later on by a conference of the representative men of the community. But there seems to be no reason to despair that an agreement will be arrived at regarding the theological department of the University. Hindus have for ages been noted for their religious toleration. Large bodies of Hindus in the Punjab, who adhere to the ancient faith, revere the Sikh Gurus who abolished caste. The closest ties bind together Sikh and non-Sikh Hindus, and Jains and Agrawals who follow the ancient faith. Followers of the Acharyas of different Sampradayas live and work together as good neighbours and friends. So also do the followers of the Sanatan Dharma and of the Arya Samaj, and of the Brahmo Samaj. And they all co-operate in matters where the common interests of the Hindu community as a whole are involved. The toleration and good feeling have not been on the wane; on the contrary, they have been steadily growing. There is visible at present a strong desire for greater union and solidarity among all the various

sections of the community, a growing consciousness of common ties which bind them together and which make them sharers in sorrow and in joy; and it may well be hoped that this growing feeling will make it easier than before to adjust differences and to promote brotherly good feeling and harmonious co-operation even in the matter of providing for the religious needs of the different sections of the community.

ORGANISATION COMMITTEE.

Such in broad outline is the scheme of the proposed Hindu University. It represents the ideal which the promoters of the scheme desire and hope to work up to. The ideal is not an unattainable one, nor one higher than what is demanded by the condition and capabilities of the people. But the realisation of such an ideal must of course be a work of time.

The scheme outlined above can only serve to indicate the general aim. Definite proposals as to how a beginning should be made, which part or parts of the scheme it would be possible and desirable to take up first and which afterwards, and what practical shape should be given to them, can only be formulated by experts advising with an approximate idea of the fund which are likely to be available for expenditure and any general indication of the wishes of the donors. It is proposed that as soon as sufficient funds have been collected to ensure a beginning being made, an Educational Organisation Committee should be appointed to formulate such proposals. The same Committee may be asked to make detailed proposals regarding the scope and character of the courses in the branch or branches that they may recommend to be taken up, regarding also the staff and salaries, the equipment and appliances, the libraries and laboratories, the probable amount of accommodation and the buildings, etc., which will be required to give effect to their proposals.

THE CONSTITUTION OF THE UNIVERSITY.

The success of a large scheme like this depends upon the approval and support of (1) the Government, (2) the Ruling Princes, and (3) the Hindu public. The scheme is bound to succeed if it does not fail to enlist sympathy and support from these directions. To establish these essential conditions of success, nothing is more important than that the Governing Body of the University should be of sufficient weight to command respect; that its constitution should be so carefully considered and laid down as to secure the confidence of the Government on the one hand and of the Hindu Princes and public on the other. To ensure this, it is proposed that as soon as a fairly large sum has been subscribed, a Committee should be appointed to prepare and recommend a scheme dealing with the constitution and functions of the Senate, which shall be the supreme governing body of the University, and of the Syndicate, which shall be the Executive of the University. It is also proposed that apart from these there should be an Academic Council of the University, which should have well-defined functions—partly advisory and partly executive, in regard to matters relating to education, such as has been recommended in the case of the University of London by the Royal Commission on University Education in London. The scheme must, of course, be submitted to Government for their approval before it can be finally settled.

THE ROYAL CHARTER.

Every individual and body of individuals are free to establish and maintain an institution of University rank, if he or they can find the funds necessary for the purpose. But it is only when an institution receives the seal of Royal approval and authority to confer degress, that it attains the full status and dignity of a University, and enters upon a career of unlimited usefulness.

Two conditions are necessary for obtaining a Royal Charter. The first is that sufficient funds should be actually collected to permit of the establishment and maintenance of an institution of University rank. The second is that the governing body of the University should be of sufficient weight to command public respect and to inspire confidence in the minds of the Government. It rests entirely with the Hindu Princes and public to establish these two necessary preliminary conditions. If they do so, the grant of a Royal Charter may be looked for with confidence as certain.

"It is one of our most sacred duties," said the Government in the Despatch of 1854, "to be the means, as far as in us lies, of conferring upon the natives of India those vast moral and material blessings which flow from the diffusion of general knowledge, and which India may, under Providence, derive from her connection with England." In the pursuit of this noble policy, the Government have established and maintained with public funds, the large number of State schools, Colleges and the five Universities which exist at present in this country, and which have been the source of so much enlightenment to the people. The State expenditure on education has been happily increasing, and it may confidently be hoped that it will increase to a larger extent in the near future. But in view of the immensity of the task which lies before the Government of spreading all kinds of education among the people, and the practical impossiblity, under existing circumstances, of achieving that end by direct appropriations from the public revenues *alone*, it is absolutely necessary that private liberality should be encouraged to the utmost to supplement any funds, however large, which the State may be able to set apart for the furtherance of education. This necessity has been recognised from the time that efforts to educate the people were commenced by the British Government. Indeed, the introduction of the grant-in-aid system, as observed by the Education Commission, "was necessitated by a conviction of the impossibility of Government alone doing all that must be done in order to provide adequate means for the education of the natives of India. And it was expected that the plan of thus drawing support from local sources in addition to contributions from the State, would result in a far more rapid progress of education than would follow a mere increase of expenditure by the Government." In the Resolution of the Government of India of 1904, on Indian Educational Policy, it is stated: "From the earliest days of British rule in India, private enterprise has played a great part in the promotion of both English and vernacular education, and *every agency that could be induced to help in the work of imparting sound instruction has always been welcomed by the State.*". (The italics are ours.) Instances abound all over the country to show that the Government has encouraged and welcomed private effort in aid of education.

So far as this particular movement for a Hindu University is concerned, it must be gratefully acknowledged that it has recieved much kind sympathy and encouragement from high officials of Government from the beginning. As one instance of it, reference may be made to the letter of the Hon'ble Sir James LaTouche, the late Lieutenant-Governor of the U. P., and now a member of the India Council, quoted at the commencement of this note, wherein he said:—"If the cultured classes throughout India are willing to establish a Hindu University with its colleges clustered round it, they have my best wishes for its success." Several high officials of Government who have been approached in connection with the University during the last few months, have shown similar sympathy, and offered the most helpful advice and encouragement. The attitude of Europeans generally, both official and non-official, towards this movement, was very well expressed by the *Pioneer* in the article from which we have quoted before. After referring to the claim of educated Indians for a larger share of self-government, the *Pioneer* said:—

Education is certainly not the least of the great subjects with which the Governments have to deal; and if the Hindu members of the National Congress establish a noble University with branch colleges in many parts of India, and govern it so wisely that it becomes a model for other seats of learning, they will do more than can be accomplished by many speeches to prove that they possess a considerable share of the creative and administrative qualities to which claims have been made. They may be quite sure of the kindly interest and sympathy of the British Raj in all their efforts. Englishmen do not cling to office through greed of it, but from a sense of duty to the millions who are placed under their care. They desire nothing so much as to see the cultured native population taking an active part in elevating the mass of the people and fitting themselves for a full share in all the cares of the State. If it were otherwise, no anxiety would be displayed to popularise education by bringing it within the reach of every class, and no time would be spent by Englishmen in fostering the interests of native Colleges, where thousands of men are trained to be rivals in free competition for attractive public appointments. There is work enough in India for the good men that Great Britain can spare, and for as much capacity as can be developed within the country itself. The people need much guiding to higher ideals of comfort, and in the development of the resources which are latent in the soil and the mineral treasures which lie below its surface. In these tasks men who possess the wisdom of the East and the science of the West must join hands in a spirit of sincere fellowship."

Noble words these. It is in this spirit that the work of the proposed Hindu University is being carried on, and the promoters therefore feel fully assured that they will carry "the kindly sympathy and interest of the British Raj in all their efforts," that the Royal sanction and authority to establish the University will be granted, though whether it will take the form of a Charter or a Statute rests entirely with the Government.

THE OPPORTUNITY GOLDEN.

The present year is particularly auspicious for the success of such efforts. The Government of India have shown that they earnestly desire that education should be pushed forward more vigorously and systematically in the future than it has been in the past, by creating a special Department of Education, and by the allotment of a special grant of over 90 lakhs for the purposes of education in the budget of this year. The Hon'ble Mr. Harcourt Butler, who has been appointed the first Member for Education, is a

known friend of education. Our new Viceroy, Lord Hardinge, is keenly alive to the importance of education. Speaking of it in replying to the address of the Lahore Municipality, His Excellency was pleased to say: "Of its importance there is no room for any doubt, and my Government will do all they can to foster its development and ensure its growth along healthy lines." In the course of the same speech, His Excellency was further pleased to say: "The past has had its triumph; the present may have its successes; but it is on the horizon of the future that our watchful eyes should be fixed, and it is for that reason that the future needs of the students and youth of this country will always receive from me sympathetic consideration and attention." And in replying to the address of the Punjab Muslim League, after expressing satisfaction with the progress of education made in the Punjab, His Excellency was pleased to declare himself in favour of universal education. Said His Excellency: "But the goal is still far distant when every boy and girl, and every young man and maiden, shall have an education in what is best calculated to qualify them for their own part in life and for the good of the community as a whole. That is an ideal we must all put before us." This being his Lordship's view, it is but natural to find that Lord Hardinge is prepared to recognise and approve all earnest efforts to promote education, even though it may, wholly or mainly, aim to benefit only one denomination of His Majesty's subjects. This was made clear by the statesmanlike appreciation which His Excellency expressed of the "corporate action" of the Muslims of the Punjab "in founding the Islamia College and its linked schools," and of their "spirited response to the appeal for a Muslim University recently carried through the length and breadth of India under the brilliant leadership of His Highness the Aga Khan." One may assume, therefore, without presumption that every well-considered and well-supported scheme of education will receive the sympathetic consideration and support of H. E. Lord Hardinge.

The last but not the least important circumstance, which makes the present the most golden opportunity for an effort to realise the long-cherished idea of a Hindu University, is that it is the year of the Coronation of our most gracious King-Emperor George V., and that His Majesty will be pleased to visit our country in December next. Of the sympathy of His Majesty with the people of this country, it is unnecessary to speak. In the Proclamation which our late King-Emperor addressed to the Princes and people of India in November, 1908, His Majesty was pleased to say:—"My dear Son, the Prince of Wales, and the Princess of Wales, returned from their sojourn among you with warm attachment to your land, and true and earnest interest in its well-being and content. These sincere feelings of active sympathy and hope for India on the part of my Royal House and Line, only represent, and they do most truly represent, the deep and united will and purpose of the people of this Kingdom." In the memorable speech which our present King-Emperor delivered at Guildhall on his return from India, he was graciously pleased to plead for more sympathy in the administration with the people of this ancient land. And now that it has pleased God to call His Majesty to the august throne of England and to be anointed Emperor of India, His Majesty has been most graciously pleased, out of the loving sympathy which he bears towards his loyal subjects here, to decide to come out to India, with his royal spouse, Her Majesty the Queen-Empress, to hold a Coronation Durbar in the midst of his Indian people, than whom he has no more devoted subjects in any part of his Empire.

The hearts of Indians have been deeply touched by this gracious act of His Majesty. They are looking forward with the most pleasing anticipation to the time when it will be their privilege to offer a loyal and heartfelt welcome to Their Majesties. There is a widespread desire among the Hindu community, as there is in the Mahomedan community also, to commemorate the Coronation and the gracious visit of the King-Emperor in a manner worthy of the great and unique event. And opinion seems to be unanimous that no nobler memorial can be thought of for the purpose than the establishment of a great University, one of the greatest needs, if not the greatest need, of the community, which shall live and grow as an institution of enduring beneficence and of ever-increasing usefulness as a centre of intellectual elevation and a source of moral inspiration, and which shall nobly endeavour to supplement, however humbly it may be, the efforts of the Government to spread knowledge and enlightenment among, and to simulate the progress and prosperity of, vast numbers of His Majesty's subjects in India.

Reminiscences of the late Justice Ranade.

BY

MR. KRISHNALAL M. JHAVERI, M.A., LL.B.,

(*Judge, Small Cause Court, Bombay.*)

PERHAPS the rest of India does not know of the loving tribute paid by Mrs. Ramabai Ranade to the life of her husband. In a book called, "Some Reminiscences of our Life," written in Marathi, she has given us an admirable picture of the domestic life led by one of the greatest of Indians of all times. The late Mr. Justice Mahadev Govind Ranade, as a son, as a husband, as a friend, as the head of a family, stands revealed here as he never stood before and the ideal he furnishes is one that cannot easily be ignored. We very well remember his first appearance as a public speaker on a Bombay platform: it was at a meeting presided over by the then Governor of Bombay in the Town Hall, to give voice to the feeling of regret at the death of another noted Indian, Mr. Justice Telang, whom Ranade had succeeded, and the masterly way in which he put the case of the educated Indian who could not put into practice all the ideals cherished by him as the fruit of his education, appealed strongly to everyone. Telang was upbraided on the social side of his life, for having married his daughter early, and Ranade was portraying the difficulties, which one in his place had to surmount, and it was in doing this that he vividly and graphically drew a picture of the "double life" that an educated Indian had to live. A drag was placed on all his social movements by several domestic considerations, the chief amongst them being the ties that bound him to his wife and family. He may have advanced, but not his wife and mother and surely the world does not expect him to cast adrift all love and affection for them and their views, simply because he has gone forward and they have lagged behind. In Ranade's own case, (we now find from this book), the self-same difficulties had to be surmounted. He succeeded in surmounting some, because he was able to evolve by his own exertions, a typical helpmate out of an entirely uneducated country girl, in the person of his wife; he failed in getting over others, because of the drag above mentioned. But these considerations never soured his family relations, as he was possessed of a large and loving heart.

The book itself is so well and lucidly written that it exacts admiration from every reader. Mrs. Ranade has, in its entirety, justified all the trouble and labour taken over her education and instruction by her husband, who has left in her an abiding lesson to us all, as to what height it is possible to take an Indian lady, provided there are capable hands to guide her.

So far as we know, a book that deserves to be read, not only throughout the length and breadth of India, but beyond it too, has been noticed in only one English paper, *viz.*, The *Times of India* of Bombay, by Mr. Justice Chandavarkar. The object of this article is to make its existence more widely known, and this could only be done if, as a result of this contribution, volunteers come out and translate it into the different vernaculars of our country.

Mrs. Ramabai, as is well known, was the second wife of Mr. Justice Ranade, and the struggle between him and his father, his own views leaning towards remarriage with a widow, and of his father, a thoroughly orthodox Hindu, who wanted him to marry a young bride, and the ultimate triumph of the father, due to the commendable filial sense of the son, are here given by Mrs. Ranade, in all their originality and freshness. Little Ranade's attitude towards his father was so very full of respect that he rarely sat down in his presence, unless specially bidden to do so. He certainly still less rarely spoke to him, face to face. They always, therefore, did their work through intermediaries. Ranade was most persevering, however, and would never let go his object, because of this stumbling block in his way. When he was very young, he wanted his father to send him from Kolhapur, where he then was, to Bombay to learn. He pitched upon a neighbour, Aba Sahib Kirtane, to recommend him to his father, and for three months, his practice was to get up early, and stand outside the room of Kirtane, and make a silent appeal to him to go and speak to his father. For three months on end, he pursued these gentle tactics and got what he wanted.

About a fortnight before his second marriage, Mr. Ranade was being urged by his various "Social Reform" friends to show the mettle that was in him and not to fail in the cause which he so warmly advocated, by taking a practical step. The effect of all this earnest correspondence was, however, neutralised by his father *suppressing*, rather intercepting, all these communications as he directly took all his letters from the postman, and sent him only the unobjectionable ones. He had not allowed the

grass to grow under his feet after the death of his son's first wife, but had at once set about inquiring for a bride. The story of his securing one, keeping Ranade in ignorance of all his movements till the last, and the terms on which the marriage was to be celebrated, expeditiousness being one of them, the dialogue between father and son, *viz.*, that the latter was then 32, that his younger sister who was 21, was even then condemned to perpetual windowhood, that considerations of celibacy applied to both his children equally, and that he would promise rather to remain unmarried than marry a widow, if that would satisfy his father, and his ultimate appeal to be allowed six months' grace before being called upon to take any final step, and its being disallowed, all these things are set out very feelingly by Mrs. Ramabai. Ranade felt he was losing ground inch by inch, so he sent a last message—as usual, father and son talked through third parties—that she should be of a good family, should not belong to Poona, be not a child in age, and that her family connections should more be looked to than beauty and figure. An interview was then arranged between her father and the bridegroom, where the former was instructed to say that he had come to give his daughter to him, willingly. To him Ranade said, "What have you seen in me that you have selected me as your son-in-law? You are a Jahagirdar of an old family, while I am a social reformer and favour widow remarriages. Again, though I look so robust and well-built, I am infirm in eye and ear. Besides, I intend to go to England, and after my return will not perform any *Prayaschitta*. You should, therefore, consider all these matters, and then decide." Her father said he had heard all that and still adhered to his resolution. Then Ranade said, "All right, let there be an oral betrothal then. The marriage might take place a year hence." To that he objected by saying that his family name would suffer if the marriage were postponed. Then finally, he was under the impression that his father being now placated by his willingness to get betrothed would at last allow his request. For a time, he left everything to the decision of his father. Both parties agreed to abide by his word, and then came Ranade's interview with his father. He pleaded his cause for an hour and a half, gently but surely, so as to draw his father to his side, to be given six months' time. The parent was silent, sitting cogitating, vouchsafing no reply. Ultimately when he began to speak, he asked all others to clear out of the room, (only Ranade's sister kept eavesdropping.) He said, "I have heard all you have said and conned on it, but I don't think I can do as you ask me to do. I have never distrusted you nor do I do so now. But the times are such that even a determined man is likely to give up his determination. Do you not know that? I feel that if I were to allow you a year or even six months, I will have to bid good-bye to real happiness and quiet in this my old age. The reason is this: during the last fortnight, all the letters and wires sent to your address by your Bombay friends have been read and retained by me, and looking to their contents, I am of opinion that I should not yield to your request. Even now your opinions lean towards reform, and to that is to be added the pressure of friends, and again you are not far advanced in age. Even under all these circumstances if you had children, then perhaps you would have hesitated, out of consideration for them, but you have not that restriction too. Being thus free from all sides, I have my fears that you would be carried away by the New Ideas easily. But you have to consider that I have now become old, the burden and headship of our family would devolve on you. I have no doubt but that you are fit for the same, but still if I were to allow you a year or six months as you wish for, I apprehend I will be putting a strain on my domestic happiness and peace of mind. I have considered both these sides; you are reasonable. Do what you think fit. But this much I have to say, that even if you do not celebrate your marriage now, I cannot send back the girl; that would take away from the respectability of Anna Sahib's family and amount to my own personal insult. But, still, if it comes to that you are to take it that from to-day the relationship between you and me ends. I will go away to Karvir for good. Thereafter you may please yourself." Saying this with a great sigh, he got up, and having washed his hands and feet went away for his *Sandhya*, and Ranade went to his room.

To a dutiful son there was no way open after this, and he married very soon after that. It was a simple marriage. Ranade came from his Court in the evening, and with the minimum of ritual and absence of all pomp and ceremony, he was united to an individual, who, in after life, blessed him with every form of happiness.

Another such painful occasion arose, when Ranade all unconsciously had invited Vishnu Shastri Pandit and his friends to sup at his

house. The Pandit had married a widow, and was thus held in abhorrence by Ranade's father. Coming casually to know of the function at evening, he left his house at about 4 or 5, leaving instructions with his wife not to attend to the guests at dinner, but let others do it, and that he would not dine at home and no one should wait for him. He returned at about 11 P. M. when the guests had dispersed, and Ranade too, ignorant of what had happened, had retired to his room. After return he ordered his man, Balambhat, to get a carriage, as he at once wanted to go away to Kolhapur. Ranade's sister told him about it and he passed a very uneasy night. After all, the occasion was a trivial one and did not merit this storm. In the morning he got up early and went and stood before his father, on the verandah, leaning against a post. His father saw him but showed as if he had not noticed him at all, and remained silent. The other members of the family were on the tiptoe of expectation and standing behind the door of the god-room, watching the scene. For about an hour things went on like this. Neither of them spoke to the other, nor did their eyes meet. Each one thought that the other should begin to speak first. At last the father looked about and calling him by his name—Madhavrao—asked him to sit down. But he did not. A long while after, he was again bidden to take his seat, when he replied, "I would sit down only when you give up your idea of going away. If you are all going to Karvir, why should I stay behind? What have I got here? I never thought you would be so much displeased on account of the party overnight. If I had known it, I would never have invited them." He spoke for a long time like this and tried to appease his father, but the latter spoke not a word. It was past 9 A. M., the Court was not closed on that day, and still the usual morning functions were unperformed. The silence was broken by Balambhatji, who came and reported the fact of his having hired the necessary conveyances. Hearing this and seeing that all his entreaties had come to naught, Ranade felt bitterly, and he finally said, "Well, you have determined upon going? Leaving me here alone, you all will go. I know, since the time I lost my mother, I have become helpless." Saying this, he left at once for his room on the upper storey.

From there he sent a message with Balambhat that if he did not give up his idea of going away, he would resign his post. His father was also feeling distressed for some time, and this message settled him. He sent word saying he had given up the idea, and Ranade had better get up and take his bath as the Court time was drawing near. This restored his spirits, and thenceforth he took pretty good care to avoid repeating such incidents.

His father was very generous, and in assisting his relatives had incurred large debts. Ranade paid them off, and in addition purchased a house for him, the sale deed whereof he got executed in the name of his father, out of his great regard for him. His anxiety and solicitude for making his last moments happy are faithfully depicted here.

The connubial happiness that Ranade created for himself is a masterstoke of persistent and energetic action, taken in the teeth of social and domestic opposition,—opposition in his very house and family. How he taught Mrs. Ranade to read and write, how he slowly and gently brought her forth into public, how he made a philanthropic lady of her, can only be gathered, if the work is perused as a whole. Both husband and wife had to contend against fearful odds, for living side by side with them were the most orthodox female members of his family, to whom reading and writing were anathema, and making a public appearance tantamount to being a public woman. An English lady used to come to teach her English, and before she could touch anything in the house, after her departure, Mrs. Ranade was always made to take a full bath; such was their orthodoxy. The story of the triumph of both husband and wife is so interestingly unfolded that it is impossible to reproduce in a magazine article the charm of the whole performance.

Ranade never touched a copper in his life; Mrs. Ranade managed the whole household. Wherever they went, to Simla, Calcutta, Poona, Bombay or on tour, she acted as his reader and his nurse, his valet, and oftentimes his *chef*. His simiplicity was unmatched, and his anxiety for his servants exemplary. His visits to the Plague Hospital where his servants were lying, in the darkest days of the first outbreak of the epidemic, and the faith of those servants in him, lay bare the kindliest of instincts he possessed.

Ranade had to go to Calcutta as a Member of the Finance Committee and stay there for 3 to 4 months. He felt it awkward to stay in the city of the Bengalis and not know their language.

So one day, he went out to the bazaar, and bought certain books. Soon after he learnt the characters and when after a short interval his barber came to shave him, Mrs. Ranade, from a neighbouring room, heard voices speaking in the one in which he was being shaved. She found it to be unusual, and went there to see if he was talking with some visitor. To her surprise, she found Ranade reading aloud from a Bengali book, the barber telling him the correct pronunciation and meaning of each word!

As a friend how staunch and valuable he was can now be seen from this narrative. The incident of the taking of tea at a missionary's house, which for a time raised so much social storm against Ranade, is now, we think for the first time, fully explained here. Although he was innocent of the social sin attributed to him, he declined to make a public statement to that effect, as that would have amounted to his leaving in the lurch, those whom he had called his own, his friends. He preferred, therefore, ostracism with them, rather than communion without them. The way in which he befriended Mr. S. P. Pandit, who had come under the ban of Government displeasure and the way in which he tried to cheer his spirits, furnish further proof of his very kind nature.

The *Abhangas* of Tukaram were a source of never-failing joy and consolation to him. While going to bed or lying awake in bed in the early hours of the morning, he never failed to recite these soul-strengthening verses, and the picture which at times Mrs. Ranade draws of this giant of the Prarthana Samaj, devoutly reciting Tukaram, does indeed furnish food for much reflection. Like a true Indian the words "Ram, Ram" were never absent from his lips.

Ranade's food was what we call *Satwik*, such as would feed the peaceful and the quiet in the nature of man. Fruits and *ghee* appealed to him, and Mrs Ranade's attempts to please and tickle his palate many times fell far short of their mark.

There is much that is left unsaid in this article, its only object being to draw the attention of the public to a remarkable production in Indian literature, with a wish that this book may soon be in the hands of every Indian, so that he might see what an extraordinary man we have lost in Mr. Justice Ranade.

"THE AWAKENING OF INDIA." *

BY

MR. PARMESHWAR LAL, M. A., BAR-AT-LAW.

MR RAMSAY MACDONALD'S book begins with an apology, but really no apology is needed from one of India's most trusted friends. And as one reads the book, the need for an apology seems to grow still less when one realises that, though Mr. Macdonald's visit was a very short one, he had left nothing in the way of reading to prepare him for a correct appreciation of the situation in India. From the reports on the "Moral and Material Progress in India" issued by the Secretary of State, the Census Commissioner's reports, the Administration reports of Indian Provinces, to the reports of the Congress and all the fugitive literature issued by the Moderates, the Extremists, the Moslem Leaguers down even to Bunkim's *Anand Math* and the poems of *Ekbal*, he is familiar with them all. Nor does he neglect the religious aspects of the present-day situation. He quotes verses from the Gita and touches upon the *mantras* used by the Hindu when entering the sacred Ganges. He is familiar, too, with the Arya Samaj and the other present-day religious revivals. He tells us of the joy of reading Todd's Rajasthan, surrounded by the ruins of Chittor. Indian Archæology has also received his attention. Nor are the new developments of Indian Pictorial Art, and the new music neglected. With such preparation even the Anglo-Indian "whose eyes have been blinded by the Indian sun and whose mind has been moulded by Anglo-Indian habits for a generation" may excuse Mr. Ramsay Macdonald for venturing to write on India.

Mrs. Ramsay Macdonald contributes the two chapters on the "Women of India." As an Englishwoman, and in conformity with educated opinion of India itself, she condemns the Purdah. But all the same she does not fail to recognise the great influence our women exercise on our men. She says:—

> One need not be a suffragette to find it hard to imagine living through year after year of seclusion in a zenana, seeing no sights beyond the walls of one's own apartments or gardens, meeting no male person except the men of one's immediate household (sometimes even older brothers-in-law are excluded). But this is the fate of many women who nevertheless are powers in the land and who deserve the title of 'strong-minded' ladies.

* "The Awakening of India" by J. Ramsay Macdonald, M. P.

Nor does she spare the word of advice to the Englishwoman in India. "A Viceroy's wife who wanted to raise the dignity of English womanhood", she says, "in the eyes of the Indians would do well to pass a sumptuary law with regard to the amount of clothing that the ladies attending her court should wear, and also perhaps as to the kind of private theatricals in which young maidens should take part." One wonders if Mrs. Ramsay Macdonald had ever heard of the *Kala Jagah*.

In the next chapter she dwells on the backward condition of education among women, early marriage, etc., but notes also with pleasure that a Parsee lady-lawyer is recognised in India as no lady-lawyer is as yet in England and that in Bombay Indian women have already got the Municipal vote "on the same terms as it is granted to men," and that consequently the members of the New Legislative Councils who are elected by Municipalities will have to reckon with the indirect vote of 'Mitha Bai, wife of Tulsidas Surjee,' as much as with that of Tulsidas Surjee himself.

> "It is to the women", she continues, "that the strength of the Swadeshi movement, the patronising of Indian-made goods, and the further attempt to boycott English goods, are due. It is the women who resent more keenly than the men, the slights constantly put upon natives of the country by its ill-mannered British invaders .....
> .....It is sheer blindness to overlook the women's influence as a factor in the unrest now troubling the Government of India."

Mr. Ramsay Macdonald is not one of those who in their enthusiasm for a cause fail to see the difficulties that stand in the way of its realisation. He has great hopes for the Indian people; but he does not under-estimate the difficulties in the formation of an Indian nationality."

> Two great religions divide its people—Hinduism with 207 millions adherents, Mahomedanism with 62,500,000: and this religious difference indicates to a great extent different historical origins, conflicting national ideals and disrupting social sentiments.

After pointing out the differences between the Shiah and the Sunni, Mr. Ramsay Macdonald comes to the castes of the Hindus.

> Divisions of castes mean so much that they not only separate the people but condemn one-fourth of the total Hindu population to a life little removed from that of the beasts that perish. The Sudra is not even to receive religious instruction or to take part in religious observances; the penance required for killing him, according to the Laws of Manu, is the same as that required for killing a cat, or a frog, or a crow. He is less sacred than a crow. Nationality can exist in spite of many differences of race and religion, but only on condition that in the mind of the citizen there is some sense of oneness which transcends all sense of separation and difference. The Indian caste system, expressing as it does not merely a social distinction, but a religious repulsion of the clean against the unclean, and involving the existence of an outcaste class of millions whose very shadow stains the sacred ones, *seems to be quite inconsistent with the national unity*. A ruling caste, retaining power by force or fraud, holding authority over masses without consulting them, oppressing them without compunction, and treating them at best as mere means to its own ends, appears to be the political system which alone corresponds to the religion of Hinduism.

He then goes on to point out that the Indian people have no history in common in which to take pride. The population are like layers in the land. They came in wave after wave always driving eastwards and southwards the original Dravidians. A language map of modern India is a most striking object-lesson in these repeated invasions. Can these be united in one nation? When the Mahratta Brahmin and the Bengalee Babu cried together for a nationalist movement, does each only seek for the dominance of his own kind, has he deluded himself so that India in his mouth means himself and his own caste? Has he honestly faced what the morrow of India's independence is to bring? The hope of a United India, an India conscious of a national unity of purpose and destiny, seems to be the vainest of vain dreams.

But this is what the observer sees on the surface. Further study reveals to him that beneath the surface there is an Indian life.

> The civilisation and genius of India are now patched by the alien civilisation and the genius of the West. The political problem of India, for instance, is not that of an Oriental people, but of an Oriental people whose leaders are imbued with Western education and are trying to assimilate its culture. From this comes confusion.

He points out that long before the East India Company built a factory, old India was vanishing, rent asunder by internal strife, crushed down by foreign armies. What the English found in India was not a Government, but shifting camps, not rulers, but captains of horse. The Muslim rule had broken Hindu authority; it, in turn, had been shattered; the Mahratta ascendency never had a foundation. The English came and consolidation followed. If it cannot be said that English rule has been a necessary factor in the development of Indian civilisation, it must be admitted that in view of historical Indian conditions it has been a necessary evil. Under

English protection India has enjoyed a recuperative quiet.

But Mr. Ramsay Macdonald is not unconscious of the fact that too much price will be paid even for peace.

"On the other side of the account," he says, "however, is the great loss to India that this peace has been bought at the price of her own initiative. That is the real objection to all attempts to govern a country by a benevolent despotism. The governed are crushed down. They become subjects who obey, not citizens who act. Their literature, their art, their spiritual expression go. They degenerate to the level of copyist. They cease to live."

And then he points out that in view of the riches of Indian civilisation and of the social organisation which it has handed down from time immemorial, this loss of initiative and self-developement is greater than that of any other country.

The root of the mistakes made by the British administration, since British administration has ceased to be a mercantile concern, has been the assumption that India should copy England. "Our efforts," said Macaulay, "ought to be directed to make thoroughly good English scholars." He then goes on to point out categorically how these mistakes have been made in the Revenue Settlement, in the breaking of the village communities, in education and other directions. But a better sense is now beginning to dawn upon the governing caste in India and things are tending to change.

In this splendid book Mr. Ramsay Macdonald manages to touch almost every important phase of the Indian problem—social, political, religious and economic, and he throws a flood of light on every problem that he touches. Our weaknesses that the Anglo-Indian is so fond of pointing out to us, do not escape Mr. Ramsay Macdonald's attention. He devotes a whole chapter to the subject which he calls, "The Ways of the Native." In his chapter on "The Land of the Poverty-stricken", he passes in review the enormous expenditure of the Government. Of the Army expenditure he says:

Nine-tenths of the charge of the Army in India is an Imperial charge. Canada, South Africa and Australia should bear it as much as India. It is a piece of the most bitter cynicism to find the Imperial door of our colonies shut in the face of these poor people, who bear such an inordinate share of the cost of Imperial maintenance, and at whose expense these dominions are protected from the fear of war. If £18,000,000 of the Army charges were met by the whole of the Empire, we might look the Indian tax-payer in the face as honest men. At present we cannot do so.

Then he goes on to review the different systems of Revenue prevalent in the country and how they have broken up the old village communities and brought in the money-lender. Then he dwells on the famine and agrees with the Congress in pointing out that the famines now are not famines of food grains but of money. But disagreeing with the Congress school of economics, Mr. Ramsay Macdonald holds that India is rapidly becoming richer as a whole. The Swadeshi movement and the desire of the Indian political leaders to protect Indian trade by means of tariffs is also passed in review and condemned. This method if adopted would tend to increase the wealth of the capitalist, but "the labourer will find himself in a weaker position and will be protected only by such trade combinations as he can in the meantime create."

In the chapter headed "What is to be the End," Mr. Ramsay Macdonald passes in review all the difficulties that stand in the way of the formation of a national unity. He begins with the recent Reforms. Lord Morley has declared that they do not introduce Parliamentary institutions into India. But their potentialites and inevitable developments have also to be considered. "The Whigs of 1832 never meant the Reform Bill to be the beginning of democracy, but they could never stop the working out of the forces which the Reform Bill released or retard the fulfilment of the consequences which attended it, than they could arrest the flight of time." The intention of the reformers is nothing; the internal momentum of the Reforms is everything. Lord Morley has planted seeds, the fruit of which is Parliamentary government. "It may, however, take the fruit a long time to appear."

The development of the institution, Mr. Ramsay Macdonald holds, will prove the great solvent. The Extremists and Moderates will each find their level. "Privileges of election granted to Mahomedans cannot be withheld from Hindus." The Mahomedan community at present absorbed merely in considerations affecting itself, will soon find the uselessness of privileges for which their hearts might have hankered for long, for one is unable to find any point in immediate practical affairs in which there is any difference between Hindu and Mahomedan. The educated Mahomedan community drifts towards the Congress as it inevitably must and the excessive representation cannot pull against the stream. The Hindu is always willing to stand on the nationalist platform and will forget quite readily his present soreness. The Indian lack of discipline, the want of cohesion, the worthlessness of many Indian titled leaders, the many personal considerations that move them, the general inaccuracy of the Indian Press, all these will disappear with the rise of Parliamentary institutions.

Mr. Ramsay Macdonald is of opinion that on the whole the future belongs to nationalism.

India will not rise all at once, and if we are wise, the day when it goes so far as to threaten us with expulsion is so remote that we need hardly think of it at all.

Political freedom will come first of all through provincial Home Rule.

"There is so much individuality in the provinces that India would lose seriously if it were obliterated." "Responsible Government in the provinces, a federation of the provinces in an Indian Government—that seems to be the way India is to realise herself—is, in fact, realising herself."

This is the ideal that the Indian National Congress has adopted since the inauguration of the movement. This was the path chalked out for the Indian people by no less a man than John Bright.

The concluding paragraphs of Mr. Ramsay Macdonald's book are magnificent.

India is a place of enchantment. It baffles you: it enthrals you. It is like a lover who plays with your affections. There is something hidden in its heart which you will never know. It is maddening in its imperturbability, in its insistency. You feel insignificant before it, just as a decently minded prize-fighter would feel insignificant before a saint. The difference which separates you from it cannot be bridged. This is characteristic of everything Indian. India centered in the universal is pantheistic and communist; the West centered in the particular is theistic and individualistic. The difference is, therefore, in the essential nature of things. Thus, your attempts to understand, thwarted, laughed at, denied every time, become maddening. India eludes you to the last. ....

....

..... And it seemed to me as though the procession of the old, of India herself, were to last through the ages, whilst our dominion was to pass as the shuttle through the warp, as a lightning flash from cloud to earth. How awe-inspiring this land and its people are! How temporary appear our dwelling places in it! Even our best deeds, are they of the stuff that abides? Our good Government—a revolution could bury it in its own dusty ruins. Our material gains—a spiritual revival could shrivel them up as the sun parches the grass on the plains. Are the pursuits we have taught India to follow anything but alluring shadows? Is the wealth we are telling her to seek, to be anything but dust and ashes? Is the Industrial India I saw arising, begrimmed and strenuous, to last and to overshadow the India one sees at the bathing ghats of Benares or feels at the Oriental Library at Bankipore! The long years alone can disclose these secrets. The riddle is troublesome.

But one thing is sure as surety itself. We talk of the Bengalee with a sneer. We are amused at his Babus and "failed B. A's", and we are repelled by some of his characteristics. We persuade ourselves that the only way to deal with the coolie is to cuff him occasionally, and that by elbowing our way through we are impressing him with our prestige and we will accept his subordination. We can make absurd distinctions between India's educated and uneducated classes, and imagine that to protect the one we must offend the other—as though they were not both of India. It is all a vague delusion. The impulses of Indian life will go on. They will show themselves in Science, in Art, in Literature, in Polities—in Agitation. We can welcome them, or we can try to retard them and grudge them every triumph. If we are wise, we shall do the former. We can then help India and win her gratitude and her friendship. When she is rich, as she will be, she will remember the friend of her poverty. When she is honoured for her own sake, as she will be, she will remember the patron of her obscurity. But we cannot keep her back. Her Destiny is fixed above our will, and we had better recognise it and bow to the Inevitable.

The New University Schemes.

BY

MR. S. SATYAMURTHY, B. A.

PERHAPS the most notable result and one too pregnant with far-reaching consequences on the destinies of the country, of the recent awakening in the land, is the thirst for education which may be seen everywhere in the land. On the one hand, we have the Hon'ble Mr. Gokhale's Education Bill; and on the other, we see the efforts made by the Government and the people to make secondary education more and more suited to the real needs of India. And above all, we hear of the University Schemes—both Muslim and Hindu. No true lover of the country can deny that these are signs of more glorious days to come. But it is possible that there may not be same unanimity of opinion on details. The object of this paper is to examine how far the proposed University Schemes are necessary, and whether their denominational nature is one to be commended or even tolerated.

And, first we shall examine how far our existing Universities are inadequate and need to be supplemented. All the Universities in India are managed by bodies in which the foreign element more or less predominates. Perhaps this is as it should be. And,

after the "reforms" of Lord Curzon, the Universities have become officialised. Such a state of things cannot contribute to the development of true learning and true culture. These temples of learning ought to be free as far as possible of the mundane interests and concerns of Government, that they might follow their own lines of growth and development. The truth of these assertions will be evident to any one who has followed the history of Indian Universities in the last few years with some attention. The specific effects of this dwarfing system will be referred to in the course of the paper. But the very fact that the sons of the soil are not given a real and effective voice in the management of these truly national concerns puts them on their trial before us.

One great complaint against these Universities has been that they do not encourage original study and research. And it has been even cast in our teeth that Western education and Western culture have been wasted on us, because we have not shown ourselves capable of any original work. But it is conveniently forgotten by these unkind critics of ours that the best and most hopeful products of our Universities have soon to lay aside their ambitions of College days to add to the sum of human knowledge in the unseemly struggle for bread in this poor country. Slowly the Universities are realising their responsibilities in this direction and something is being done to encourage research. But again the complaint has been raised, and rightly raised, that all this research is only in foreign hands, and of foreign subjects. The Indian Institute of Science at Bangalore is manned chiefly by foreign Professors. It cannot be said that there are no Indian Professors available.

Nor can it be said, with any show of reason, that there are no Indian subjects which have to be studied and which are fit subjects for research. If one knows even something of the history and civilisation of this ancient land, one will not commit oneself lightly to the above statement. One who has had something to do with the teaching of Indian History in any College affiliated to the Madras University, may indeed urge that if there is any subject which will yield the most gratifying results to a patient student working on scientific lines of research, it is Indian History. But this is only one of many subjects which are awaiting research at the hands of Indians trained along the best lines of Western scholarship. Among the sciences may be mentioned Indian Astronomy and Indian Medicine. The time is past when these sciences were looked down upon as the products of a primitive civilisation. It was only the other day that a distinguished Indian gentleman of culture pointed out in a very learned paper the comparative accuracy of the Indian astronomical system as compared with European systems. Then it behoves us as the inheritors of that civilisation, to turn our thoughts to these sciences and to learn that knowledge is, by no means, the monopoly of the modern savants. The same is the case with Indian Medical Science, which, till recently, was looked down upon as mere quackery. Many more may be mentioned, but it is hoped that the reader will have been already convinced that there are in India subjects fit for study and research.

One more subject may be mentioned since its importance has been magnified, because the study of that subject has been practically tabooed by the Madras University. The study of the Indian languages, especially Sanskrit, has been, intentionally or unintentionally, discouraged. And we have the curious spectacle that, in the land of their own birth, Indian students will grow up without any knowledge of their one classical language, Sanskrit, and with nothing more than a mere acquaintance with their vernaculars, which, too, we owe to the timely intervention of the Government.

The reason why Sanskrit has been thus practically excluded from the scheme of studies is not far to seek. There has recently been raised in England a cry against the study of classics in the Universities. And we, in this land, solemnly imitated it and Sanskrit was presently taken away from the syllabus. Even against the English cry, it may be urged that the study of the classical languages must form part of the syllabus of any University, although they may not be "useful." But we may be answered that in England there is no real classical language, since both Greek and Latin are foreign languages, studied in England, because she owes so much of her civilisation to Greece and Rome. But even this justification is wanting in India. With us Sanskrit is our own classical language in which are enshrined all the gems of our national history, civilisation and literature. Is it right, then, that we should look on while the study of this language is practically proscribed by the University?

All the Indian Universitiss are called so only by courtesy, because they are essentially examining bodies and University life, as it is known in other countries, is unknown here. Our Universities are satisfied with conducting a few periodical examinations through the medium of paper—without any personal element whatever—and holding an annual Convocation for conferring degrees on the few who succeed in entering its portals. This is hardly a satisfactory system and yet it has been allowed to go on for more than half a century now and there seems to be not much hope of improvement in the near future.

Again, none of these Universities is residential. And the result is that the alumni of the University do not know one another as such except when they happen to be students of the same College. It is perhaps too late in the day to prove that a University, if it is to fulfil its functions properly, must be residential. Unless it is so, you cannot have the true University atmosphere created in the land. You cannot have that personal contact between the teacher and the taught which is the *sine qua non* of any true system of education. This idea of a residential University is not new to India as may be hastily supposed. In ancient days, when yet the Code of Manu governed the life of the Hindus, the Brahmacharin went to live with his master for twelve years along with other pupils—to live the *Gurukulavasa*. May it not be that once again in this land we shall have true University life wherein the teacher and the taught may come together in close personal contact and thus help to raise the intellectual tone of the country?

Finally, it may be urged that the Indian Universities, as constituted at present, do not meet the requirements of Modern India. A spirit of Swadeshism—Industrial Revival—is abroad in the land. And if ever India is to rise in the scale of nations, it can be only by her becoming a great industrial nation. Such being the case, it is but fair that we should expect these Universities of India to make suitable provision for Technical and Industrial education. We have seen the same phenomenon in the history of the English Universities. The modern Universities of Manchester and London attach much more importance to scientific education which helps the industrial development of the land than the older Universities of Oxford and Cambridge. But our Universities have not yet taken one step in this direction.

These are some of the charges which may be placed at the doors of our Universities and it is hoped that a fairly strong case has been made out against them. Now, the question is—what is the remedy? It may at once be said that it is next to impossible to try and reform the existing Universities. Their origin and history, their traditions and their present constitution are all against the hope that may be entertained as to their being made to suit our peculiar needs. There are two other alternatives which may be and have been suggested—National and Denominational Universities. The rest of the paper will be devoted to examining the relative merits of these two proposals.

It were a consummation devoutly to be wished, if we can have a real National University, where the Hindu and the Mussulman, the Christian and the Parsi, can receive the best instruction in all the modern Sciences and Arts, and also dive into the ancient history and literature of this land and thus learn to cherish ideals of a United India which shall take a place in the comity of nations. But we must look facts in the face and not indulge in pleasant fancies. And, if we do so we shall soon learn that the scheme of a National University is but a counsel of perfection.

In fairness to those who oppose the starting of denominational Universities let us examine their arguments against them. They say that in these denominational Universities, the spirit of comradeship which is seen, though not so often as one would desire, in the present-day Universities will not be apparent. Hindu and Mussulman students will not come together and will not have the opportunity of understanding one another. It is further urged that the cleavage between Mussulman and Hindu which is already there, will become broader and deeper. And, above all, they say that these sectional Universities will tend to emphasise and bring into prominence sectarian prejudices. These, in short, are the arguments which the opponents of denominational Universities bring forward in one form or another.

It may be granted at once that there is some truth in these arguments. There is no doubt that, when these Universities are founded, friendship between Hindus and Mussulmans may grow less than it is at present. It is also true that the distinctive marks of each civilisation and religion will be brought prominently forward. But one may trust safely to the effects of a truly liberal education and culture to help men to rise above all these prejudices and to realise that the future of the country depends on the harmonious co-operation of the two communities in India. Our politicians are only now dimly realising—

neither so quickly nor so clearly as may be desired—that the Mussulmans must be left to themselves for some time to work out their political evolution on their own lines, in the confident hope that sooner or later they will come to a stage when they will know as clearly as the Hindus do now, that their destinies are bound up with the Hindus for better or for worse So shall it be in this question also. Let the Mussulmans have their University and let the Hindus have theirs. Soon the products of these Universities will form the nucleus of a Newer India with broader aspirations and higher impulses for the regeneration of India.

Now that we have examined the possible objections against denominational Universities, it is but fair that we should look at the possible advantages of such a system and see whether they do not outweigh the disadvantages. For one thing, the Mussulmans have gone too far, and, as far as one can see, their University scheme will be an accomplished fact in a short time. Then, it is no part of political wisdom to *impliedly* criticise their scheme by discouraging all attempts at founding denominational Universities and advocating an impossible national University. And, certainly, these denominational Universities possess some advantages which it is well for our impatient and *a priori* critics to consider before they pass their judgment.

These Universities are bound by their very name to provide for religious instruction. What form it will take, especially in the Hindu University, it is not possible at this stage to say, but it is certain that some form of religious instruction or other will be imparted in these Universities. And no one will deny that religious instruction on certain recognised lines must form part of any sound system of education. Religious education is not advocated here on the ground on which it is advocated by some Anglo-Indian papers. They seem to think that religion will make people respect authority as such, even if it does not happen to agree with reason. One may be allowed to have a higher opinion of the function of religious education than that. But it cannot be denied that religious education will make people better citizens and help them to understand better their duties and responsibilities. One other reason may be put forward, why religious instruction should be imparted on modern lines. For such instruction will stimulate an interest in our boys in our ancient scriptures which will result in a critical study of those books. If such a study has already produced gratifying results to Western savants like Max Müller and Deussen, we may rest assured that such study by our own men will bring out the truths contained in those scriptures into greater prominence and help them to take their rightful place among the scriptures of the world.

Those unpractical critics of ours who advocate warmly a National University forget, in their enthusiasm, the fact that among the various communities themselves, which inhabit this vast continent, there are differences which have to be obliterated, before one can think of an Indian nation. One who knows even a little of the various castes and sub-castes among the comprehensive class—Hindus—or one who knows the differences between the Shiahs and the Sunnis among the Mussulmans, can well realise the truth of the above remark. It is well for us to keep steadily in view the ideal of a United Indian Nation, but it is no part of constructive statesmanship to ignore inconvenient facts which stare us in the face. If it be said that these sectional Universities will not tend to cement the various sub-divisions of the different communities, one has only to point to the history of Aligarh, where, alone in all India, the Shiahs and the Sunnis have a common mosque. This certainly gives us reason to be hopeful that the Hindu and other Universities too will fulfil the same functions in their respective communities. One may even go further and venture to hope that the spirit of union and comradeship generated in these Universities will extend its beneficent influence even to bring together the various communities and thus to bring nearer the day when India may be a nation.

But, even apart from these specific advantages likely to be derived from the establishment of such Universities, one may advocate them simply and solely on the ground that a country will be better fitted for progress if there are many Universities in the land and that the establishment of many Universities is possible in this land at this stage, only if we are to allow each community to work out its evolution in its own way. The existence of many Universities will tend to create a healthy intellectual atmosphere throughout the land, which will make it possible for us to dispel ignorance and prejudice from this land. One has only to look at the number of Universities in America, England, Scotland and Germany to know how in all civilised countries, there

than touch the flesh of the sacred animal. The nation, on the whole, was tending to vegetarianism. It is the lettered section of the population that embraced these foreign religions. The idea of living aloof from dietary considerations was introduced by the Jains. If there was any touch of infamy, it was in the case of the Palla slave; but even he changed himself to suit his environments and has been absorbed into the higher castes except in a few places. With the Pariah it was contrary the case. He let go the favourable opportunity. The drum which once elevated him was also the cause of his degradation. He had to find hide for his drum. Between skinning an animal and consuming its flesh he did not see much difference. While other sections were elevating themselves he was on the downward march.

The Pallava and the Chaulukya reigns were the beginning of the darkest period in the history of the South Indian castes. The mongrel Chola-Pallava dynasty that supplanted the former only continued their tradition. The influence of the Tamil kings was gone. The new kings being of questionable pedigree wanted to stand well in the eyes of the orthodox Hindu religion. It is these that transplanted the caste rigours of Hindustan into the Tamil lands. The first victim was the Pariah. His entry into the village was interdicted. His approach of the higher castes beyond a certain distance was pollution. The country being partly prepared, it spread gradually all over the Tamil lands.

THE LEFT HAND SECTS.

We come to our subject proper. The origin of the other castes does not concern us. All that we have to note is that the untouchables lived in locations and the remaining castes in the village proper. One act of social tyranny only begets another. The society had not yet completely adjusted itself after the new ferment was introduced. The new kings had suffered reverses in the North for ignoring caste rules. They imagined that the only method of strengthening their rule lay in a close observance of the Shastras. In the South they ran to the opposite extreme of being over-scrupulous. The Kammalars (smiths) were the class which next received their attention. At the time we are speaking of, they consisted of five classes, working in gold, brass, iron, wood and stone. They were not one caste but persecution had made them coalesce and make a common cause. Strange theories were propounded regarding the Pariah. He was called Gramachandala (village pariah) and was forbidden to live in the village proper. His sight was considered abomination; his touch was pollution; his approach of the higher castes beyond a certain distance defiled them. To see his tools or hear the noise from his smithy was equally considered to cause pollution. Fuller information on the subject can be had from a perusal of Dharma Shastra like Parasarasmriti and cognate works.

The Aryans never took to manual labour. The artisan of the North sprung from non-Aryan races was held in low estimation. In the Tamil country all belonged to the same race, and hence there was not that marked difference. He lived in the village proper along with the respectable section of the population. The reformers blinded by their zeal did not perceive the difference.

The novel proposal staggered the smiths. It first saw the light of day in Kanchi. Being a despotic Government they had to obey it. They separated and lived by themselves in separate streets. To make the king repent they struck work. The agricultural operations came to a standstill and on the complaints of the people they were thrown in prison. They were released on promising to resume their work.

Kingdoms and Empires in the East do not last for ever. The kingdom that forged these fetters was always distracted by constant engagements. It was not able to see it enforced throughout the country at the point of the sword. That task was bequeathed to the people. The degradation of the smiths to the level of untouchables did not recommend itself to them. Being of the same race, they felt it shocking. Hence it is we do not see the smiths molested from their residence in the village proper. But the other doctrine of their being of an inferior social scale seems to have found a responsive soil. From time immemorial, the goldsmiths were objects of peculiar dislike to the Tamil people. He is the victim of his trade. Being a handicraftsman in gold, he was always subjected to temptation. His want of honesty has become proverbial. The moralists of the early Jain school always sneered at him. To them he owes not a little of his general prejudice. Add to this any professional lapses of the remaining sects. So that what was at first disbelieved came to be vaguely believed and finally taken as an axiomatic truth. The smith was considered to be a man of the lower strata of the society. Men of this class were subjected to sundry social disabilities. The first mark of a man of inferior status is that he should abstain from

are numerous Universities ministering to the educational needs of the people.

These are the arguments which may be advanced on behalf of these denominational Universities. And one may be permitted to hope that at least a fairly strong case has been made out for them. But it is by no means suggested that there are not difficulties in the way. There is the difficulty, especially in a Hindu University, as to the exact kind of religious education which is to be imparted. Again, there is the difficulty as to the comparative standards to be kept up in these Universities. They cannot afford to set up a higher standard than the present Universities. Nor will it be to their *permanent* interest to lower the standard. Finally, their is the difficulty of money. How are these schemes to be financed ?

He would be a visionary who ignores these real difficulties. But if we have the spirit of the true workers in us, working whole-heartedly for a cause, we may yet succeed in our attempts and have in this land a true University life, which will train our young men to be patriotic and noble citizens, ready and willing to work for the country's cause.

THE RIGHT AND LEFT HAND CASTE FEUDS.

BY

MR. V. CHOCKALINGAM PILLAI, B. A.,

(Tahsildar, South Arcot District.)

THE right and left hand castes and their feuds is a forgotten chapter in the South Indian History. It is a social revolution brought about by the introduction of the Aryan polity of castes into the Tamil lands. These feuds are peculiar to the Tamil districts, but traces of it are visible in the neighbouring Dravidian districts also. It will highly interest those engaged in the elevation of the depressed classes.

The right hand castes represent the major section of the society. It includes the Brahmin and all the non-Brahmin castes down to the Pariah excepting those that fall within the category of the rival sect. The left hand castes represent those non-Brahmins who have rebelled and separated from the main section of the society; they include the Kammalars (smiths), Vanians (oil-mongers), Chetties (Tamil merchants) and Komutis (Telugu merchants.) There are certain striking features by which they can be distinguished from the right hand sect. Any member of a non-Brahmin caste wearing thread may be put down under the left hand division. Although he lives in the village proper along with the respectable section of the population, he is subjected to certain social stigmas which are puzzling. A Pariah would consider it pollution to eat the food touched by them. Neither would the village artisans (barber and washerman) eat in their houses. They consider it pollution to render them their services.

THE EARLY TAMIL SOCIETY.

A cursory glance of the then society gathered from the early Tamil literature is necessary for correctly diagnosing the causes which led to these feuds. The Tamils migrated into India from the submerged continent in the bed of the Indian Ocean. They originally consisted of several tribes (perhaps 18) constantly fighting with one another and made slaves of those taken in war. In the end they coalesced and formed the single Tamil nation. The society was, on the whole, homogeneous. There was the king and the subjects were divided into priests, Vanikans and Velans. To the last two classes all the occupations of the society were assigned in common. There was no interdiction as to marriage or interdining among the various sects.

The Pariah is also in evidence and he comes under the sect Velan. They were not confined to locations and there was not the least trace of untouchableness. They were the drummers of the armies marching to battle and their service were highly valued on account of the constan warfare in which the society was then engaged. All that is now changed. The troublous times of the period found him a necessity. His occupation gone, he ceased to interest society. There was no degrading meaning attached to the term *cheri* which is now applied to the location of these untouchables; it meant only a suburb where devout men lived. The Pallas were the slaves taken in war. He and the Pariah in peaceful times contributed the agricultural labour of the land; the latter also plied his drum on ceremonial occasions.

THE UNTOUCHABLES.

The fist breach in the society was caused by Jainism and Buddhism. Like all ancient nations, the Tamils had no partiality for the ox flesh. Under the lash of these religions they gave it up. The bull had by this time become a sacred animal. Those who from long habit could not abstain from meat diet, took to other forms rather

the bitterness on both sides was increased. The society punished the rebels by depriving them of the services of the Pariah, washerman and barber. They were degraded below the meanest of the mean. A Pariah was polluted by their touch or partaking of their food. The left hand sects were equal to the occasion. They defied society and created new classes of these men.

The genesis of these quarrels can be traced to Kanchi and from thence it spread to all the Tamil districts. Fortunately for the weaker party, the Hindu kingdoms were in confusion. Each party was allowed to fight according to the length of his sword or the strength of his purse. The Telugu kings in their brief existence only fanned the flame. The Mahomedans that came into the possession of this distracted country allowed things to drift on.

ITS DYING EMBERS.

In this confused state the country passed into the hands of the English. The British connection with this episode is told in a few words. The fights did not abate but went on freely. All outbreaks were put down with a stern hand. The administration possessed the required virtues for combating the disorder; being disinterested it was able to view things without bias. It held the scales even and each man was given perfect liberty of conscience to do as he liked within the bounds of law. Very close on the assumption of the country, courts of justice were established. These disputes have formed the subject of many a decision in the early fifties of the preceding century. Thus died a long-standing disturbance when confronted with reason and justice.

We no more hear of these fights. The sores created are still visible. The Pariahs and the artisan classes still hold aloof from the left hand sects. Even to-day in a few places the latter dare not start on a procession.

ABERRANT TYPES.

A few aberrant types remain to be noticed. The potter is one of such castes. He is the survival of an ancient order of things. He reminds us of the close contact of the Aryan and the Dravidian. The former on his first arrival in the land preferred sojourning with the potter. The holy Shastras permit it. Having gone thither he lived on amicable terms with him. The potter wears thread and observes Aryan rites. Long custom had sanctified his case.

The Shanars, Padyachees, Rajoos, weavers, and Karnams have recently seceded. Dissatisfied with their position in society, each now goes under the cloak of a Kshatriya or a Vysia. The thread-wearing is an Aryan rite. These do not perceive that they are of a different race. Had they tried the experiment a little earlier, things would not have gone on smoothly.

CONCLUSION.

History is silent on this cataclysm which convulsed society for well nigh a thousand years. The peaceful victories of the British administration are equally as interesting as sieges and battles. What is more surprising still is that the administrators who brought these disturbances to a close were unaware of the long-standing nature of the feud. They treated it as a passing distemper of society. Previous to the arrival of the English on the scene, every social relation of ours was embittered. There is not a town or a fairly large village which has not some sorry tale to tell. The troubles created by foreign invasions was nothing when compared to the constant uneasiness caused by our intestine quarrels. There is ample field for original research in this direction. One word more and I end. Justice could not be done to this complicated subject in the restricted pages of a Review. All that is attempted is a bare outline. But nothing is further from my mind than that of offending the caste susceptibilities of anyone. My object is only to turn the research light of historic criticism to a dark corner of our social history. A scrutiny of the social fabric will be the end of all sectarian wrangles.

The Coronation Month.

BY

MISS ANNIE A. SMITH.

AS I write, the crowds are cheering Their Majesties the King and Queen on their return from the Thanksgiving Service at St. Paul's Cathedral and the welcoming hospitality of the Corporation of the City of London. This has certainly been a month of processions and if one were to count only the mileage traversed by the King and Queen through their capital and its neighbourhood the total would reach between forty and fifty.

The significance of the processions lies far deeper than outward pomp and show. The only absolutely essential one was that to Westminster

marriage processions. It is over this question that the difference became acute. The tiny ferment gathers strength as time rolls on. Each marriage brought on a disturbance. Thus the society was kept in a constant state of irritation. Wherever the smiths were stronger they carried it through. In other places, they were beaten and dispersed. In the early stages of the quarrel the smiths fared badly. They were subjected to numberless indignities. They were openly flouted as men of base origin.

The smiths were goaded to desperation. They were thinking of means to wipe off the infamy imposed. They saw that being always on the defensive, they gained nothing. They wanted to assume the offensive and strike home into the enemy's camp. They thought that the only way out of the difficulty was by entering the Aryan fold of castes. Having made up their mind, they did not like to play a subordinate part but acted the role of the Brahmin.

This curious phenomenon of a caste branded with the bar sinister trying to assume the role of the highest caste requires a tangible explanation. The solution of the riddle comes from the smiths themselves. It is put forward for what it is worth. They claim kinship with a section of Gurukals. Texts were twisted from the Vedas to prove their Brahminical pedigree. An epic (Visva-Brahmapurana) was composed to prove their imposing line. Venerable texts will not bring success to a cause. Men and money were wanted and in both they were deficient. They were numerically weak; their numbers could be counted at the fingers' ends. They were not resourceful in purse. To cure these defects in their scheme they reduced the merchants.

The Aryan polity of castes presented a vulnerable point. It consisted of four divisions. The first three represented the Aryan divisions. The fourth comprised all non-Aryan races. In the Tamil lands the Aryans came in contact with huge sections of non-Aryan population. The maintenance of the intermediate castes was found impossible and had practically gone out of use. Here the smiths found a weapon to cause a breach. He created discontent in the minds of the merchant class. He pointed out that from the highest to the lowest, all were classed under one head. He was going to assert for his right place in the society. The merchant was induced to follow his example and rank himself as a Vysia; three sections (Vanian, Chetty and Komutty) fell in with the scheme. A plain narrative shorn of its rancour is all that is attempted here. For the spicy arguments employed on either side, one should turn to the polemical literature of the period.

THE FEUDS.

The Vellalas (land-owners) were the influential men in the land. The Dravidian marriage ceremonies were simple and the funeral rites meagre. The Aryan had an elaborate system for both. The Tamils borrowed these rites and with that adopted the Aryan as their priest. Hence the Vellalas did not want any one to mimick the Brahmin. Forseeing an endless scramble, they resisted the innovation of the Aryan divisions. They were for maintaining the Tamil castes.

Thus, the country was divided between two rival camps. It was about this time that the terms right and left hand sects had come into use. The Brahmins, Vellalas and their supporters running through all the grades of society down to the Pariah, formed one sect. The opposition was represented by the smiths, merchant and the unabsorbed portion of the untouchable Pallas; further as time rolls on, we find persons discontented with their rank in society, deserting the right hand sect and swelling the malcontents. Besides, there was a section of waverers having no interest in the quarrel of either, taking now this side, now the other, according to the inducement offered by lucre.

The merchants with their usual caution, kept behind the screen in the early stages of the quarrel. The smiths threw themselves heart and soul into the fight. The whole Tamil country participated in the movement. From north to south and east to west, all stood like one man. The Kammalars calling themselves Brahmins began their thread-investing ceremonies. This was put a stop to by the opposite party and it generally ended in a quarrel. From street brawls it led to open fights. The smiths were not altogether unsuccessful in the struggle. The resistance of the right hand sect was always local. But the opposite party brought into play every available force from the remotest corners of the land. Seeing their success, the merchants also joined the malcontents. The left hand sect thus swelled was able to present a bold front. The quarrels spread from place to place. Almost all the populous centres of the Tamil districts were the scenes of these disturbances. Kanchi, Cuddalore, Chidambaram, Kumbaconam, Madura, Salem and Coimbatore were the centres of these fights, countiug casualties on both the sides. After this

Abbey on the day of the Coronation; the others have all been planned with a double object in view; to give thousands and thousands of His Majesty's subjects the opportunity of greeting him on a great and memorable occasion, and to bring him with his Consort, into touch with the many and varied aspects of life which London furnishes. It is not only the leisured and wealthy West End which has acclaimed him with magnificent decorations and electric illuminations; this has been done and with a good-will that is touching; it is not only the great City and its Lord Mayor and its Councillors, standing for the merchant community, wealthy largely by their own exertions, that has made known its homage and good wishes by mighty deed and word; but it is also the less fortunate —as the world counts fortune—the less well-dressed, the less impressive, who have been considered, and in visiting the hard workers of parts of the east, north, and south districts of the Metropolis. Their Majesties have come into touch with the dwellers in mean streets, those who could only afford, perhaps, a small flag, a lamp, or a candle as decorations, but whose shouts of welcome rang as true as those of Constitution Hill or St. James's Street This is the impression of all who have viewed the gorgeous pageants of the past few days with an eye that penetrates beneath glitter and glamour; that Their Majesties have felt the true significance of it all has been abundantly evident. Everywhere they have shown themselves delighted with the welcome offered and to the dwellers in South London the King expressed in definite words the pleasure experienced by the Queen and himself in associating themselves with the interests of all classes of their people.

* * * *

We have nearly reached the end of London's Coronation festivities; looking back, the predominant feeling is one of thankfulness. No untoward event has marred the proceedings. Where great crowds are likely to gather there is always risk of accident, but the authorities seem to have anticipated every emergency, and were so well provided that no emergency arose. Perhaps the urgency of the police regulations as to pedestrians as well as vehicles frightened away large numbers. "Better some disappointed ones than a single fatal accident," said a high official to me yesterday. The result was that those who obeyed the injunction, "Be early," found it quite possible to gain a good view even from the pavement. Some, indeed, braved an all-night vigil in order to see Their Majesties in their crowns and Coronation robes. It was a long wait, but full of much interest during the last few hours.

Discussing with the official just quoted, the value of the barricades erected in every street that led to the long procession routes, I found that he and all his colleagues rendered spontaneous and hearty tribute to the good behaviour of the crowds. It was not even found necessary to close the barriers, except for brief intervals in a few cases; there were no ugly rushes, and the policemen themselves found their task quite easy so far as the procession days were concerned. I saw many an unexpected and unrecorded act of kindness on the part of the police; they would help little children to better positions and even suggest to girls and women the value of railings as points of vantage just at the time of the arrival of the heralds of the procession. Their good temper, tact, and patience have been noted by the King and his royal guests, and the men who did not shrink from nearly twenty-four hours of duty for several days together have been rewarded by a special message from King George and extra leave and pay. It was only at night that the huge crowds became seriously congested in their desire to see the brilliant illuminations; then the police had their work cut out. With equal praise the services, entirely voluntary and unpaid, of the men and women of the St. John Ambulance Brigade, should be recognised. Their personal service is rendered in the intervals of strenuous days; the men and women follow all kinds of avocations; there are among them the rich and the poor; but the uniform levels all class distinctions and binds them in the one bond of service to those in bodily need. Their well-equipped "stations" were to be found all along the lines of route, and though there were no serious cases there were many who were glad of the ministrations of these kindly helpers. Members are sworn not to boast of their doings, scarcely to mention them outside the Brigade; they are out to serve, with no thought of praise or reward. It is a noble ideal.

* * * *

The whole meaning of the Coronation service in Westminster Abbey was religious; it was the dedication of the Monarch in the sight of God and of his people to his high task. There were moments during the long symbolical service in which the Monarch waited on the will of his people and humbled himself, crownless and sceptreless, before God, the King of Kings. Had

there been no response when the Archbishop of Canterbury presented King George to the great congregation as the rightful Sovereign of the realm, the Coronation service could not have proceeded. The shouts of "God save the King! God save the King!" which answered the Primate's words showed that there was no rival to King George V. Step by step the solemnity of the occasion was brought home to the Monarch; he took a solemn oath to respect the laws of the land and rule in righteousness; he was anointed, sealed as from above, with holy oil; on receiving the orb, sceptre, sword of equity and all the symbols of power and rulership culminating in the crown and the homage he was charged to remember that they were committed to him in trust, that he was responsible to a higher Power, and that only by fulfilling well his duty as an earthly Monarch could he hope to gain entrance to the eternal Kingdom beyond this life. The brief sermon and all the beautiful music of the service emphasised the same note of devotion to duty in the sight of the Heavenly Sovereign. This was the true significance of the ceremony, set, as it was, in an unparalleled scene of splendour; but the grey old walls of the Abbey and its hallowed memories associated with England's great men of the past, gave the fitting spirit of solemnity and of consecration.

It would be just this spirit that would be missing if, as an Indian friend suggested to me, the Coronation could have taken place in Trafalgar Square or on some vast site where thousands and thousands of people could have seen the actual ceremony. It is quite true that only comparatively few of the seven thousand invited guests in Westminster Abbey actually saw the crowning of the King. The long aisles and the great pillars precluded the possibility; not all heard the Archbishop's voice; but the rolling music sounded forth and carried the spirit upwards, and one might be content to know that the solemnity was taking place. There will have to come a wondrous change over the spirit of the British people if a Coronation ceremony takes place anywhere but in Westminster Abbey. King George is crowned; that is sufficient for the moment; we do not want to anticipate another crowning for long years; and we may well leave the future to the future.

* * * * *

The presence of India's representatives, whether Ruling Princes, soldiers, or administrators, and especially the Indian ladies—the veiled Begum of Bhopal and the unveiled Princesses of Gondal—aroused keenest interest everywhere. The glittering Indian escort, great men and great riders; the Indian aides-de-camps to His Majesty, the beautiful robes, the flashing jewels, the graceful mien, awoke wonderment in the minds of many Londoners. Not only wonderment but cheers, resounding and hearty. There was the sound of welcome in them, and just outside Buckingham Palace on June 22 and 23, old Chelsea pensioners —many of whom have seen service in India—looked with keenest interest on the Indian Contingent to whom was given the honour of being special guard at the King-Emperor's Palace. Will the wonderment and the welcome lead to a better knowledge between East and West; we may hope so. There must be study on each side; there must be give and take; but with the removal of ignorance enters the light of understanding.

It was the same at Spithead for the great Naval Review. On the P. and O. liner *Mongolia* assigned by the Admiralty to the Secretary of State for India, there was a gathering of India which was certainly unique. All the Ruling Princes were there; the cricketer Maharaja and the veiled Begum; the Maharaja Gaekwar, as genial as a schoolboy on holiday; the Maharaja Scindia, snap-shotting right and left—to mention but a few. There were the boy Princes, too, the coming rulers of Bikanir and Idar with their fathers; soldiers, administrators, barristers, etc., with large numbers of unveiled Indian ladies, and distinguished representatives of the British Raj. All were met in friendliness and joyousness; and it was evident that when the booming of the guns told of the passing of the royal yacht up and down those long lines of grey monsters of destruction, one bond held East and West: the personal bond of His Majesty the King-Emperor.

29th June, London.

MY INDIAN REMINISCENCES. By Dr. Paul Deussen. Price Re. 1-4. To Subscribers of the "Indian Review," Re. 1.

THE IMPROVEMENT OF INDIAN AGRICULTURE: Some Lessons from America. By Mrs. Saint Nihal Singh. Price Re. 1. To Subscribers of the "Indian Review," As. 12.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

The Allahabad Educational Conference.

BY MR. A. P. PATRO, B.A., B.L.

WITH the inauguration of the Department of Education at the beginning of the year a Conference of Directors of Public Instruction with other officials and a number of non-officials interested in education and in industry was held at Allahabad. The proceedings, however, were not of a formal nature. This Conference is similar to that held in Simla in 1905 and sat for four days.

The first day was devoted to the discussion of the question of primary education. What the Hon. Mr. Butler wanted at that stage was a scheme for the improvement and expansion of primary education. On the second day the Conference discussed the draft Resolution which the Hon. Mr. R. N. Mudholkar proposed to move in the Imperial Legislative Council. On January 24th, 1911, they considered in detail each of the branches of industrial instruction involved in the resolution under the different heads which he had suggested. The resolution proposed to be moved by Mr. Mudholkar was:—

That this Council recommends to the Governor-General in Council that the Government of India do appoint a Committee of qualified officials and non-official persons to enquire and report on—(1) How far there is a present demand for instruction in Railway Engineering, Marine Engineering, Shipbuilding and Navigation, Mining Engineering and Mining Chemistry, Metallurgy and Metal manufacture, the different departments of industrial chemistry and the higher courses in mechanical and Electrical Engineering and textile manufacture. (2) How far such demand is or can be met by existing institutions with their present staff and equipment. (3) Whether and how far further and better provision can be made by developing these institutions and by securing for them the co-operation of workshops and establishments belonging to the State, or local authorities, public corporations or subsidized companies; (4) whether it would be necessary to create any new institution for any of these purposes; and do further instruct such committee to make definite proposals for giving effect to their conclusions should they be of the opinion that action on the part of Government is necessary or desirable.

The question of the moral and religious education of the young has been engaging the attention of the Government for some time past and has evoked a good deal of public interest in the country. The Director-General of Education, the Hon'ble Mr. Orange, issued a note to all Directors of Public Instruction to ascertain the trend of public opinion in their own provinces in the matter of direct moral instruction, the extent to which there is a desire for it among the parents or the public generally. The Conference was engaged on the third day in consideration of this subject. On the last day differentiation of curricula in secondary schools was discussed with special reference to the note circulated by Mr. Orange on the subject and to the systems of school final examinations which have been established in the various provinces.

PRIMARY EDUCATION.

The Hon'ble Mr. Gokhale's Bill places before the country a cautious, modest and practical scheme for expansion of primary education. It is needless to refer in detail to the results of the discussion. Sir Edward Parrot is reported to have said that the British educational system is the best system of elementary education and Mr. Gokhale's Bill is modelled on the English and Irish Education Acts. India cannot be too grateful to its illustrious leader for placing this far-reaching measure for the acceptance of the Government. The Conference generally agreed that there should be a preliminary survey, the object of which would be to find central villages where central well-equipped schools can be established, which would be fed by simpler forms of schools. It was thought that the campaign against illiteracy should be started by a large expansion of elementary schools of lower primary type, which would in time develop into upper primary schools where conditions were favourable. It was felt, however, that the line of advance would differ considerably in different provinces and parts of provinces. The ordinary curriculum of "three R's," drawing and the village map was agreed to for the present, but observation-lessons and nature-study may be pursued where qualified teachers are available; the distinction of curricula as between urban and rural schools has been dispensed with, the important thing being to get suitable teachers. An expansion of smaller training schools in the first instance was favoured, provided that there were a sufficient number of them. Mr. Gokhale rightly contended that central training schools could not cope with the numbers required.

There was some difference of opinion whether expansion of elementary education by means of Board schools or Aided schools could be better secured. Mr. Gokhale favoured Board schools. Mr. Massani of Baroda also demonstrated that Aided schools proved a failure in Baroda. The general sense of the meeting was that Board

schools are ordinarily better than Aided schools and should be increased in number. Aided schools which are not private venture schools should also receive encouragement. This is consistent with the recommendation of the Royal Commission on Decentralisation, (para. 753). It was generally felt that the Public Works agency is too expensive for the construction of school buildings. The Conference recommended a special consulting Engineer in the Department may be retained in each Province. It was agreed that the Department should have complete control over the inspecting staff and in all technical matters, but the appointment of teachers might rest with Boards and school Managers—(cf. Royal Commission's Report para. 754). It is noteworthy that the element of compulsion that would be necessary for any appreciable expansion of Elementary education has not at all been considered. The efforts of the Department so far as they go, are laudable, but they do not go far to meet the requirements of the country—even in a country like England, masses had to be brought under the rule in some form or other.

MR. MUDHOLKAR'S RESOLUTION.

"The question was raised of a general engineering education *versus* specialisation in railway engineering. It was explained that both the civil (that is constructional and maintenance) branch and the mechanical and locomotive branch required special instruction in addition to general civil engineering or mechanical engineering courses. Such special instruction had to be in regard to principles or theory as also practice." Col. Atkinson urged that it was impossible to have separate Railway Engineering classes in Engineering Colleges though at Roorkee a small amount of special instruction is given, and Railway and Irrigation projects form part of the course. Dr. Denning was of opinion that a well-trained engineer with a good foundation would become a Railway Engineer without any special training in College. Dr. Travers supported this view. The general sense of the discussion was to show that the College training should be of a general nature, but that a railway project such as that given at Roorkee was desirable. The question of apprenticeship and the possibility of obtaining it for Indians was considered. What is wanted now is to arrange to give Indians a trial after requisite training. The Railways do not employ College-educated men. Dr. Travers said that he had been for many years connected with institutions in England which trained students who afterwards became Railway Engineers. After following a three years' course at the University the student became the pupil either of the Chief Engineer or of the Locomotive Superintendent paying one hundred guineas a year for the privilege for three years, the student then allowed to enter drawing office or workshop where they are expected to work from 5-30 A. M. to 5-30 P. M. and during the first year they drew pay from 5 to 10 shillings a week. After the three years the Railway was not bound to provide them with employment. In India there are State Railways and Railways under State control. It is in the power of Government to compel the companies to give practical training to Indians. The sense of the Conference was that the existing Engineering Colleges were generally on the right lines, and that specialised course in Railway Engineering is not necessary. Secondary education should be combined with manual training and that efforts should be made to arrange with the Railways for giving the students of technical colleges a trial.

Indians have not the same chance of employment as Marine Engineers as Europeans. In Bombay, however, four sat for Chief Engineer's certificates up to date. Mr. Dawson explained that the rule all the world over is that the Board of Trade accepts three years in a technical college as equivalent to two years in a Marine Engine Workshop, which must be supplemented by further practical engineering work for two years and by one year as Assistant Engineer on watch in an ocean-going ship, before the candidate can sit for a second class Board of Trade Engineer's certificate. There are now ten students in the Victoria Jubilee Technical Institute, Bombay, on the Marine line. To qualify themselves as Marine Engineers it is necessary for them to have training in the ocean-going ships. It was the opinion of the Conference that the Indian Marine and Steamship Companies should be approached with a view to providing, if possible, a certain number of posts for Indians as uncertificated Engineers in order that they might get practical training. Mining Engineering was another branch of the Resolution that was discussed. There is only one institution at Sibpur which gives instruction to any degree in the subject and that the instruction given there is inadequate and insufficiently advanced. The mining course at Sibpur is a part of the apprentice department and that some bifurcation is allowed for, general engineering being combined with mining instruction. A

mining course at Sibpur corresponding to the standard of the University degree of engineering was recommended. A knowledge of industrial chemistry is necessary for Managers and Foremen in charge of Indian manufactures, such as the refinement of sugar, etc. Dr. Travers said that for the purposes of teaching and research it was impossible to separate pure from applied chemistry; they propose to establish at the Indian Institute of Science three departments of Chemistry—one of general chemistry, one of organic chemistry, one of applied chemistry. The departments of general and organic chemistry would concern themselves with the training of students, and with research in pure chemistry, the staff of the latter department would confine themselves to technical problems. The Conference agreed that the Indian Institute of Science should be fully developed as a complete faculty of pure and applied science and the Conference unanimously and strongly asserted that the Institute will not meet the requirements of India. There is urgent need for local institutions to deal with local industries. One thing is certain that though no immediate practical benefits can be expected from the recommendations, as I have already referred to the recommendation of the Naini Tal Industrial Conference of 1905 and the proposal of the Committee in 1906 to open a degree for mining in Sibpur College, the gradual development and better equipment of the existing institutions is probable. The opening of provincial institutes on the lines of Bangalore Institute, better equipment of Roorkee College and the opening of an Electrical Section attached to the College at Madras, improvement of the Sibpur College with an addition of mining course are all possibilities that can be pressed on the attention of the Government and the public. In the training and employment of Indians on railways and steamships better co-ordination between the Colleges and the Corporations is possible as the power of compelling the State and State-guaranteed railways to train Indians lay with Government. The Madras Government aimed at a permanent separate Department of Industries with a Director at its head, and the Secretary of State for India very wisely declined to sanction an organisation of doubtful utility. It is argued that investigation and research would have been more possible under the old system. There was a better prospect for the development of indigenous or new industries under a Director. Chrome tanning might be successfully demonstrated or aluminum work may show improvement but the real needs of the country to acquire scientific knowledge and training in workshops are placed at a discount. The University can teach the theory and practice of a craft or industry. The Universities of Leeds and Manchester afford examples. The pupil can attend to lectures and work in the great workshops and factories attached to colleges, and special skill is acquired by the student in the particular line he chooses to adopt. These advantages are absent in the case of a separate Department. Investigation and research are claimed to be special benefits of the Department, but a College equally affords the same opportunities to the Principal and Professors and those interested in the development of industries. The Madras representative of the Industrial Department suggested that with the Victoria Technical Institute giving higher instruction, scholars should not be sent to England and that the method of selecting scholars is also open to objection. The instruction given in Bombay in spinning and weaving and kindred subjects is said to be as good as, and even better than, what can be obtained in Manchester, because the school is as well equipped as the Manchester School of Technology and education is gained under the exact conditions which apply to the trade and industry of the city of Bombay. It is forgotten that textile industry is not limited to the city of Bombay or Bombay Presidency only, and that other Provinces are equally entitled to share in the advantages; it is, however, a wise conclusion the meeting came to in dropping the subject altogether, but the discussion discloses the spirit with which Indian aspirations are dealt with by those professing to train Indians in industries.

MORAL AND RELIGIOUS INSTRUCTION.

One of the vital aspects of the educational problem occupied the attention of the Conference but as the subject does not admit of any unanimous opinion, the discussion was naturally cursory, nevertheless, instructive. We have been placed in possession of a large quantity of information as to the methods adopted in various provinces. Direct religious teaching is generally found to be impossible and impracticable. Moral teaching by means of special text-books is proved to be possible; there is a growing desire for religious instruction but can anything worth the name be given in secular schools? Mr. W.H. Sharp of Bombay, said that a local conference was in favour of placing a moral text-book in the hands of secondary teachers and that a gentleman had been selected to compile the book. This method could

subsequently be extended to village schools; the vernacular text-books already contained many moral lessons. As to the question whether the present educational system had broken down moral and religious ideas, he stated that all that can be said is that the more old-fashioned parents complain that nowadays they cannot keep their sons in order. There is nothing to prevent religious instruction being given in privately managed institutions but advantage is not taken of this privilege. Government can only confine itself to "benevolent encouragement". "No teaching which rests merely upon the basic principles of religion will be accepted by Hindus as taking the place of directly orthodox religion." The system adopted in such a denominational institution as the Central Hindu College, Benares, is that instruction is given distinctly in the Hindu religion but upon as broad a basis as possible. The instruction is compulsory, is given at the commencement of the school hours and consists of a quarter of an hour of prayer and talk on religious subjects in addition to usual periods of religious instruction given in college and school during the week. Mr. Gokhale is of opinion that "the unsettling influences which are now complained of are due not to want of religious instruction but to other causes, those brought up in the most orthodox manner often displaying the most unsettled minds. The problem of moral instruction is altogether different and he believed that moral lessons could usefully be instilled by a school teacher from a suitable book." As against this it is interesting to consider what Mr. Valentine Chirol thinks, "All we have to do is to set apart, in the curriculum of our schools and colleges, certain hours during which they will be open, on specified conditions, for religious instruction in the creed in which the parents desire their children to be brought up. There is no call for compulsion. This is just one of the questions in which the greatest latitude should be left to Local Governments, who are more closely in touch than the Central Government with the sentiment and wishes of the different communities. I am assured that there would be little difficulty in forming local committees to settle whether there was a sufficiently strong desire amongst parents in favour of a course of religious instruction and to determine the lines upon which it should be given." These observations are opposed to the general feeling of the meeting and are impracticable. Mr. Chirol takes up for his authority a statement of the Maharajah of Jaipur, but certainly the noble Chief does not reflect the views of the educated and thinking people of India and further concludes by saying: "At any rate, if the effort is made (to establish an impossible fact) and fails through no fault of ours, but through the inability of Indian parents to reconcile their religious differences, the responsibility to them will no longer lie with us." In effect the suggestion is that all religious differences should be done away with and a state of religious reformation should be reached. Is such a thing possible even in enlightened and Christian England? Aided schools and colleges have ample opportunities of adopting a course of lectures by men of character who can forcibly speak on the subject of their thesis to impart moral instruction and illustrate their remarks by reference to approved religious books and historic events. In secondary schools the introduction of moral text-books will be approved by parents and the public and the Government may give special aid to such schools, to meet the additional cost.

SECONDARY SCHOOLS.

Mr. J. H. Stone described the School Final Examination in Madras. The general sense of the Conference was, "that the new School Final courses in Madras and the United Provinces are on right lines, and it is satisfactory that something has at last been done, but it is necessary to go further and to improve the staff of our schools. This is at the root of the problem and is of the highest importance in view of the fact that a sound secondary education is an essential foundation whether for an Arts or for a technical course in the College." The Conference while realising the paramount importance of primary education, thought that it would not be right to rely upon increase of fees and private support alone for the improvement of secondary schools. The Directors generally put the improvement in secondary education in the forefront of educational improvement. The Conference was emphatically of opinion "that it cannot be left to look after itself and that it urgently requires liberal support from Government." No truer statement can be made of the need for aid which the new regulations have created in High Schools and no stronger plea can be raised for State aid.

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The Thackeray Centenary.

BY

MR. S. RAMA RAU,

(*Sub-Editor, "Madras Times".*)

TUESDAY, the 11th June, was the occasion of the centenary of the birth of William Makepeace Thackeray, the greatest English satirist of the 19th century. In England, the centenary was celebrated by the holding of various functions, including an unique Exhibition at Thackeray's old school, the Charterhouse. In this country, the occasion has an even deeper interest, for it calls back memories of the sturdy breed of Empire-builders from which the great novelist was sprung. Most people, of course, know that Thackeray was born in India, but it is not as well known that his father, his grandfather and his uncles served with great distinction in India in the days of the East India Company. Kipling has said somewhere that, if there were only one official loaf left in the whole of India, it would be divided amongst the Plowdens, the Rivett-Carnacs, and a few other great Anglo-Indian families. This saying, understood in its best sense, is perfectly true, for the student of the history of British rule in India will find the same names recurring, generation after generation, in the ranks of the servants of John Company.

In the days when Clive was laying the foundations, on which our Empire rests, on the 20th of June, 1766, there came out to India a young Writer in the service of the Company, the youngest son of the then Headmaster of Harrow. This youth, William Makepeace Thackeray, the elder, was destined to have a distinguished career in India. Although a very young man, he soon rose in the service, and, within a year, became Assistant Treasurer under the Governor of Calcutta, Mr. Verelst. Under Mr. Verelst's successor, Mr. Cartier, Thackeray rose to be Private Secretary, and, what was more, won the favour of the new Governor, who continued to take an interest in the young man, throughout his career. Those were the days when the members of the Civil Service did not disdain to shake the pagoda-tree, and, in fact, did so effectively. Salaries were small, the conditions of life arduous. If the servants of the Company desired to assure themselves of even a modest competence on their retirement, they were forced to engage in private trade. Cartier had made his fortune at Dacca, then the wealthiest of the Company's Bengal settlements. Thither, he sent his young protege, as factor and Fourth in Council. Meanwhile, the young Thackeray had brought out to India his two sisters, Jane and Henrietta, and with them he went to Dacca. At Dacca, the elder sister met the famous Major Rennell, the Geographer, whom she married soon after. In the same year Henrietta married Mr. James Harris, Chief of the Council of Dacca. Both Rennell and Harris retired from the service at about this time, but their brother-in-law, Thackeray, remained in India and was soon appointed the first Collector of the newly-acquired Province of Sylhet. His duties, of course, were not those of the modern Indian Collector, for they consisted of collecting and forwarding the revenue brought in by native tax-farmers, and holding the District against the Frontier tribes, whose raids were frequent. "Sylhet" Thackeray was a great sportsman though he was able, in those primitive days, to combine business with pleasure. The Province over which he ruled abounded with elephants and tigers. For the tigers he shot, he received liberal rewards from the Government, while the supply of elephants was a recognised source of income. After some years in Sylhet, Thackeray was promoted to be Third in Council at Dacca, and returned there. In 1775, he visited Calcutta where he first met his future wife, Amelia Richmond Webb, the daughter of Lt.-Colonel Richmond Webb, and the descendent of the famous General Webb, the hero of Wynendal and Malplaquet, of whom the novelist Thackeray presents us with an idealised picture in *Esmond*. Wooings and engagements were not, evidently, of long duration in those days, for 'Sylhet' Thackeray married the lady within a year, and, as he had by this time made a modest fortune, he retired and settled down at Hadley, in Middlesex. Here he was joined by Rennell, by Colonel Richmond Webb, and by the latter's son-in-law, another nabob, and a financier of some distinction. To William Makepeace Thackeray the first, twelve children were born, of whom nine found their way to the East. One of these, William Thackeray, came to this Province, although he was soon transferred elsewhere. He served with great distinction in the Ceded Districts and was largely responsible for the establishment of a Peasant Settlement, in the place of a Permanent Settlement in this Province. Another brother, Webb Thackeray, also came out to Madras, but died soon after. The third brother, St. John, came out to

Madras first, but was soon transferred to the Western Province.

It is, however, with the novelist's father that we are mainly concerned. Richmond Thackeray came out to India in 1798, and after the usual preliminary study at the College of Fort William, where he distinguished himself by the proficiency he acquired in Oriental languages, he was sent to the Districts, and in 1802 became Secretary to the Board of Revenue at Calcutta. Like his father before him, he made a home for his sisters, one of whom, Emily, married John Talbot Shakespear, another eminent Civilian, while the other married a Mr. Elliot, also in the service. The children of the Shakespears distinguished themselves in after life and one of them, Colonel John Dowdeswell Shakespear, is believed to have been the original of Colonel Newcome. Meanwhile, Richmond Thackeray rose rapidly in the service, rising early to be Collector of the frontier District of Berbhum. He subsequently acted as Judge of Midnapore, and later Secretary to the Board of Revenue. In 1810, he married Anne Becher, one of the reigning beauties of the day, and a member of a famous Anglo-Indian family. In 1815, Richmond Thackeray died and a year later, his only son, the great William Makepeace Thackeray, was sent home to England. Mrs. Thackeray subsequently married another well-known Anglo-Indian, Major Carmichael Smith.

The novelist himself, of course, saw very little of India, which he left when a mere child, but the Anglo-Indian community in which he lived at Hadley, must have influenced his mind very deeply, for in "The Newcomes," he has given us a highly idealised picture of the best type of that early generation of Empire-builders, drawn partly from his cousin, Colonel John Shakespear, and partly from another relative, Mr. Peter Moore. In Jos Sedlery, on the other hand, we have a farcical sketch of the old-fashioned nabob—purseproud, pompous and foolish. Elsewhere we have sketches of retired Anglo-Indians—Livermore and Soy, and Goldmore and the rest of them. Apart from these characters and the solitary reference to "Rummon Loll," in "The Newcomes," there is little of India in Thackeray's works, but we must feel proud to claim the great writer as an old Anglo-Indian.

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G. A. Natesan & Co., 4, Sunkurama Chetty St., Madras.

CURRENT EVENTS.

BY RAJDUARI.

THE CORONATION OF OUR BELOVED SOVEREIGN.

THE Coronation of a modern British Sovereign is indeed a solemn politico-religious ceremony, over-rich in historic traditions and quaint usages, and invested with all the up-to-date pomp and pageantry of Church and State, recalling at once to the mind those primeval times when the deep spiritual belief in the divinity of a king was entertained as a reality rather than a figment as contended by our rationalistic age. Pagan in its origin, but consecrated by the deep fervour of the ecclesiastics of early Christianity, modified by the exigencies of the stirring ages of feudalism and mediævalism, and almost perfected by the political institutions of the country for the last three centuries, every new sovereign ascending the historic British throne has to undergo the ceremony. He has to cheerfully submit to the tedious but quaint and stately ritual in the great fane of England, round which has clustered within its hallowed walls, sanctified by the spirit of its saintly founder, all that is altruistic and spiritual, all that is political, social and intellectual, all that stimulates the patriotism and devotion of a people in whom still flows the blood of the Vikings, and all that is truly chastening, edifying and ennobling. In reality this imposing Coronation ceremony had almost been discounted by the people during the reigns of the first four Georges in succession. British monarchy, as is well known, had been declining in strength and lustre. Anyhow, it had ceased to strike the popular imagination. As a result, people did not care for the ceremony and display any great enthusiasm for it. But the good Queen Victoria, by her pure court, and great statesmanship, the pivot of which was the greater attachment of the people to her throne and person, not only restored to the monarchy its past lustre but enhanced its brilliancy. As a result, monarchy was never so more popular than during her long, illustrious and beneficent reign. To that popularity our late beloved Sovereign, King Edward of happy memory, contributed not a little while Prince of Wales. Almost all the great regal functions had devolved upon him from the date of the untimely demise of his sagacious father who had with infinite pains

brought him up to be fitted for his kingly office in due course. Gifted with a genial disposition, endowed with a natural instinct to read aright the character of persons, keen observant of all the affairs of State in England and the Continent itself, and, above all, possessing a magnetic personality, for years together he had all that training and experience needed in a ruling monarch. These informed him how England had slowly been growing democratic, and how aristocracy was receding into shade. He was quick to mark all the political changes the country had underwent since the Reform Bill of 1866, and come to the conclusion that the one ideal which a limited monarchy should strive for was the greater welfare of that democracy. He had felt its power and influence and in consequence resolved to divert it into so healthy a channel as to establish that monarchy more firmly than ever in the minds and hearts of the democracy. All his efforts tended, when king, towards the realisation of that ideal. None can gainsay the fact that he remarkably succeeded therein. That was the key to his popularity. That was the method he sedulously employed in training his son, the present King, in order that he may follow his footsteps and lead his people to greater contentment and happiness. We all know how Royalty itself, in its numerous branches, has fully imbibed the democratic spirit. It has learnt that the best way to discharge its duty towards the people is to take an active part in their sorrows and distress, in their rejoicings and recreations, in their education and instruction. The royal mind has fully seized the fact of the poverty of the submerged tenth. It has known how it suffers. It has known its wants and woes. And it has hotly striven, with a single-mindedness of purpose, to alleviate as far as it lay in its power, those woes and relieve those wants, to ameliorate their wretched condition, and to lift them to a higher position from their slough of depression. The care of suffering humanity also has been its all-absorbing care. And England owes a great deal of the larger hospitals and the many statisfactory improvements in them to the lead Royalty has uniformly taken in the matter. These are the reasons which have endeared Royalty to the great British democracy. It is the happiest and most encouraging signs of the times, the deeper and deeper attachment to the throne of England which has been witnessed since the days of Victoria the Good and Edward the Peacemaker. The enthusiasm which the Coronation ceremony aroused among the English people, and the universal rejoicings on the occasion must all be traced to this closer amity between the people and their sovereign. Well indeed has that great poet-seer, no other than Tennyson, realised for the present generation those prophetic lines dedicated to the Queen in his "Idylls of the King":—

> And leave us rulers of your blood
> As noble till the latest day!

King George and his amiable consort are now coronated. They have gone the round of their people to testify their love for them—to Wales, to Ireland, and Scotland. They have now undertaken the most solemn and onerous duties of their lives. They have taken the oath of allegiance to govern the people in the spirit of the Constitution. There is not the least reason to doubt that they will amply fulfil all that they have promised to discharge—all that they have sworn to do within the historic Abbey within the hearing of peers and statesmen and the people alike, within, we may say, the hearing of Church and State. So let us wish them Godspeed in their kingly office. They begin their royal duties midst the blessings of all the people of the mighty British Empire forming fully one-fourth of the human race. We are sanguine judging from his antecedents, that King George will prove the Father of the People. So let us join in the universal chorus and say "God save our King and Queen."

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THE VETO BILL.

Ere these pages see the light of day, the result of the Veto Bill in the Upper Chamber will have been fully known. Judging from all the recent telegrams and the sentiments expressed in the Press on both sides, it would not be deemed rash to forecast that result. The amendments of Lord Lansdowne are known to be greatly distasteful to a large majority of the peers who see in them the death-knell of their hereditary privileges. Practically, they aim at what Lord Morley calls the *ending* of the House of Lords. But the historic House cannot be so easily extinguished. If it is to die at all, there will be many moans and groans before death supervenes. But we are not of those who consider the extinction of the Lords as an advantage to the nation. In the polity of Great Britain, the Upper Chamber fills a distinct place, and given a balance of the two great parties, there can be no denying that it will serve as an excellent buffer to the too advancing tide of radical democracy. The English as a nation are extremely conservative in reference to political

changes of even a mildly revolutionary character. The Constitution, unwritten as it is, has grown up with the growth of slow political evolution. It thus adapts itself to any exigencies. Whenever the nation finds itself ripe for a further advance in its political evolution, it readily adapts itself to the change. But no hothouse or forced progress will ever do. So that, on the whole, it will be readily admitted that the proposals of the House of Commons are every way more statesmanlike and adapted to the present conditions. They are in no way revolutionary as they have been on purpose conjured by the Lords and their supporters in the Press. On the one hand, they are steadily preserving the hard-fought privileges of the House on finance in their own hands, and on the other, allowing, under certain well-defined limitations and restrictions, in no way harsh or obstructive, the Lords the right of veto, any other legislation which they may think was in advance of the people or not justified by popular sentiment. In this connection Lord Cromer's amendment as to who should consider what may or not be injurious to the State as a parliamentary measure, stands a fair chance of acceptance, with no doubt certain modifications, by the Government. His Lordship proposes a small joint committee of select Members of both Houses presided over by the Speaker. Lord Morley, on behalf of his Government, has expressed its willingness to consider that amendment. So that it may be safely predicted that that amendment will alone stand the chance of success. Lord Morley's speech on the subject will no doubt be a great intellectual treat and a new chapter on the constitutional part of the proceedings. It may, therefore, be safe to say that, on the whole, the Veto Bill will pass the House of Commons once more, after its rejection by the Lords. We devoutly wish success to Mr. Asquith's Ministry which, on the whole, has wisely steered its perilous course midst not one Scylla and Charybdes but more than one. It will be a distinct triumph of cautious and moderate statesmanship when the Bill is finally passed, binding fresh laurels to the brow of Mr. Asquith. In the present constitutional crises he is the right man in the right place.

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CONTINENTAL POLITICS.

Turning to the politics of the Continent for the last four weeks we find that the two most absorbing topics were the gruesome events that have happened in Morocco and in Albania. Curiously enough, both may be termed the Near Eastern problems. Morocco is a Moslem State not far from either Turkey in Europe or Egypt. Sanguinary events have there taken place which have aroused certain susceptibilities in Spain and Germany. The former has, for the so-called protection of its own interests, occupied a strategical island, and Germany following suit has taken up an equally commanding position a little further away. France, however, anticipating that its offensive operations were likely to arouse the susceptibilities of both the countries, has proceeded most cautiously so as not to wound them and be it said to her credit that so far she has played her cards well, having regard to the immense difficulties and drawbacks attendant on the campaign and the volatile character of the French Chamber of Deputies. The Moroccan problem is neither scotched nor solved. Whether it will bring any fresh complications or whether a national understanding of specific character between the three Powers will be arrived at, is more than one can venture to forecast under existing circumstances. In Albania, affairs still seem to be threatening. Despite the amnesty and the other concessions granted, during his visit to the province, by the Sultan, the mountainous tribes remain turbulent. A great deal of blame is thrown at the door of the military commandant who has been sent to allay the rebellion. He is said to be harsh and oppressive. As a result, the disaffected have been rushing to Montenegro which, of course, received them with open arms; whether with the tacit consent of Austria it is not easy to guess. The Ministry, however, have now resolved to replace the present Military dictator by another who shall practise the policy of *suaviter in modo* and *fortiter in re*. It is to be hoped this change may lead to the pacification of Albania. Macedonia, still sullen and discontent, has been keenly watching the final turn Albania may take. It would be calamity of a double character were the two provinces to go altogether out of hand. There is still a great deal of internal dissension in the Cabinet which is not an encouraging feature of the whole situation. The Ottoman is brave but somehow he is wanting in that consummate statesmanship which is demanded at the present critical juncture. There is no leader of commanding political ability to lead. That is the misfortune. And as they say when misfortunes come, they come in battalion. To add to the embarrassment of Turkey there is the still unsuppressed revolt in Yemen. No sooner is one place quieted down and brought under control

than another conflagration takes place in another locality. The wild and unconquered Bedouin tribes are harassing and annoying the small force of Turkey in a manner which excites our sympathy for the ill-fated Ottoman. Hostilities have now extended as far as Hodeida and Lohea. A little southwards and the belligerents will be on the border of the Hinterland of Aden. It is much to be wished Yemen was allowed to be held in commission by England, say, for 10 years, under very stringent conditions which would not lead to the permanent occupation of this fertile part of Arabia and excite the jealousy of certain European Powers, specially Italy and Germany. Thus, as we write, the situation of Turkey is indeed worth deplorable. There is only a gleam of hope in this that the domestic policy is progressing satisfactorily according to Sir William Ramsay. May it be the good fortune of Turkey to free herself from all her present troubles! It is the wish of all who are keen on seeing her rejuvenated. There are all the elements to rehabilitate herself as a great Power—only these turmoils and troubles should be overcome by wise and, as far as possible, pacific means. Turkey has a grand future before her. The restoration and improvement of the ancient irrigation canals—a colossal engineering work which the genius of Sir William Wilcocks has undertaken, will be an economic asset of the most productive character bringing, when completed, prosperity at the very door of Turkey both in Europe and Asia.

France next rivetted the attention of Europe. There was another discharge of electricity in the generally heated atmosphere of the Chamber of Deputies. While Mr. Morris was still confined to his bed by the aviation accident, there was a discussion on the question of proportional representation which seemingly finds greater favour in Paris than in London. Next, there was the ill-advised and hasty resolution to delimit Aube in the Champagne district, in connexion with the new legislation for strikes there. But the electricity which discharged itself and immediately brought the fall of the Morris Ministry was the Military debate led by the Chief of the French War Office. A new Cabinet has been instituted with Mon. Callaux, the well-known and intrepid Radical, as Premier. Mons. Briand and Delcasse find seats in the new Ministry so that they have now again a strong Cabinet. M. Callaux belongs to the party, of which the much-lamented M. Waldock Roussau was the chief. He possesses in an eminent degree all the grit, the verve and the nerve of that statesman at whose feet he first sat as a disciple. Meanwhile, the President had paid a visit to Brussels and thereafter proceeded to Rouen to take part in the pageantry there.

Germany is busy improving her social insurance legislation and going steadily forward with her naval programme. It is indeed satisfactory to note that the madness which had seized some time ago a certain class of Chauvinist Germans and Britons, has passed away. Both these frantic sections have now seen in their true perspective what the respective naval strength is. This has been since perceived more clearly, thanks to the magnificent naval review held at Spithead by King George soon after his Coronation. England possesses 20 Dreadnoughts to-day against 14 of Germany. Never was there paraded in Portsmouth waters a stronger and more fully-equipped fleet, ready for any emergency at the shortest notice than on that historical day. Not one of the big battleships and cruisers and minor vessels was of an obsolete type and therefore worthless for putting on active service. There was but one opinion among the assembled foreign naval experts as to the British warfleet—each a giant viking by itself—namely, that England may still take pride in being the Mistress of the Sea. Thus, one indirect but most valuable service which the naval review has rendered to both the countries is the dismissal of all unhealthy and impassioned rivalry. And yet the Dreadnought type of war vessel is soon to be replaced by another of recent invention! Lastly, it may be mentioned in passing that there was a little flutter in the dovecot of the narrower and illiberal, if not intolerant, section of the Independent Labour Party because, forsooth, Mr. Ramsay Macdonald, the leader, was invited to a friendly luncheon along with Lord Crewe by the Emperor William to learn something about the progress of *sane* Socialism in England. None could have been a better, more moderate, and robust representative than Mr. Macdonald. It is astonishing that the sober author of Socialism should have been reproached by his own friends for the friendly courtesy of the Emperor! On the contrary, they ought to feel proud of Mr. Macdonald that Emperor William deemed him the most competent and moderate man to expound English socialism in all its varied aspects.

Italy had her rejoicings. The Great Liberator's Memorial on the classic Capitoline hill was unveiled by his grandson now on the throne. It

was the Jubilee of the day which freed Italy from Papal tyranny and Austrian oppression. Garibaldi, Cavour, Victor Emanuel—these are the great names which for ever will shed lustre on the annals of freed Italy. Emancipation from the thraldom of the Church was even a greater gain than emancipation from the oppression of the divers Duchies under the thumb of Austria. England, too, rejoiced in the Jubilee, seeing how she sympathised with the struggling nationality which was crying for freedom those many years. The occupier in the chair of St. Peter may sulk. He may call himself the prisoner of the Vatican. All the same, it was a grand day of pride, of joy, of greater liberty, the Jubilee year of Victor Emanuel and worthily has the grandson paid tritute to the memory of that chivalrous and patriotic ancestor.

PERSIA.

That deposed monarch, and meanest and most unpatriotic of Persians, Mahomed Ali, ex-Shah of Persia, is reported to have broken his purole, whether with or without the connivance of the astute Muscovite, it is not known. But some time ago he gave a slip from the place where he was interned—Odessa. He contrived to flee to Constantinople, to Vienna, and even put in an appearance in London but all to no effect. He is a despicable prince, unwept, unhonoured and unsung not only in his own country but in the world itself. None was sorry when he was drummed out, so to say, of Teheran. But he is an ambitious man and more or less, imbecile as he is, in the hands of his designing courtiers who, no doubt, think of carving out at his expense principalities for themselves. One of such has, it is rumoured, actually attempted to play the game in south-west Persia. Meanwhile, things are somehow being shipshaped by the Mejliss at the Capital. The loan of a million and half has been fairly floated and things seem to be on the road to improvement. The recalcitrant or intransigent members are moderating and altogether the prospects look more hopeful. Anarchy in the south is not entirely stamped out, but it is not so devastating. They are now busy establishing a gendarmerie, at the head of which a British military officer is to be placed. The five American financiers are busy placing Persian finance on a sound basis and taking all necessary measures to develop the resources of the country. Some more foreigners, including Americans, Belgians, and French are called to assist in the process of having a stable administration. All these are hopeful signs and it is much to be wished Persia may continue in her pacific course so as to be able to work out her own emancipation and evolution. She is wholly free from such turmoils, troubles, and rebellion as her neighbour, Turkey, and therefore, given sobriety of judgment, political sagacity, patience and patriotism, there is no room why Persia should not go forward.

JAPAN.

A fresh treaty of alliance has recently been entered into for another term of ten years. Australia and New Zealand are gratified at the fact. No wonder that they should be pleased, seeing how perilous they imagined to be their situation with Japan as a hostile Power in the Eastern Pacific. On the whole, Sir Edward Grey has done well in bringing this new treaty to a happy close. The Imperial Conference may be said to have been a power and an influence so far. Let us all devoutly hope that Japan will preserve the integrity of China and harbour no secret designs against her. Indeed, with China strong, both for purposes of offence and defence, Japan ought to feel herself stronger. Their common interests in the Farthest East demand that they should act in unison and so long as they so act together they can defy any foreign combination. The East ought to show to the West what it can do with a decade of peace.

THE WORLD OF BOOKS.

[Short Notices only appear in this Section.]

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The First Principles of Heredity. *By S. Herbert.* (*A. and C. Black, London*).

We have much pleasure in welcoming this book from the pen of Dr. Herbert as a valuable addition to the existing literature on the subject of "Heredity." "Its purpose," says the author in his preface, "is to supply in a simple and yet scientific manner all that may be desirable for the average intelligence to know about Heredity and related questions, without at the same time assuming any previous knowledge of the subject on the reader's part." We have little hesitation in saying that he has remarkably succeeded in his attempt. Heredity is now rousing widespread interest, and is receiving the thoughtful attention of all people, and this book which takes the beginner from the beginnings of the science, through its developments and changes, to the hotly-discussed questions of the present day, deserves our sincere commendation and fulfils a real modern need. Intersectal marriage has always been one of the demands of the Indian Social Reformer, and this book is particularly interesting and valuable to us at this juncture when people are earnestly discussing the Hon'ble Mr. Bhupendranath Basu's Bill for legalising free inter-caste marriages. We do not wish to discuss the merits of the question here, but we may be permitted to draw the attention of our readers to the necessity, before forming their opinion on the Bill, of fully considering the question as to how far it is justifiable to deny that acquired intellectual and moral characteristics are transmitted to offspring through heredity, and what ratio of contribution of these characteristics can be safely put down to the credit of the father on the one side, and of the mother on the other. Dr. Herbert says that the contribution of each parent is half as each parent furnishes half the hereditary substance of the child. If so, intermarriage with an inferior stock would necessarily lead to intellectual and moral degeneracy. "If we desire to breed a high type of individuals, the chances of success are very much greater if we select for propagation fathers of a high type, and even greater still, as Galton has shown, when there is coupled with it talent from the mother's side." Society can ill afford to allow all that stock of moral and intellectual worth which it has been able to acquire through generations of a well-regulated system of marriages to be swamped away by lapses and indiscretions being legalised and encouraged. Again, to those that hold that environmental influences can modify the mental and moral characteristics of the individual, our author says: "Pearson has been able to show that mental and moral characters are inherited in the same ratio as physical qualities. It is true, the moral and intellectual powers depend as much as the other physiological functions of the body on the appropriate stimuli supplied by early culture and education; it is true, the outward expression of these inherent qualities may be modified by the superimposed weight of social sentiments, habits and customs—the social heritage bequeathed by society to the individual; but, after all, how each individual reacts towards these outside forces depends completely on his intrinsic inherited potentialities." Our author quotes from Punnet on Mendelism: "The educated are in themselves the better for it, but their experience will alter not one jot the irrevocable nature of their offspring. Permanent progress is a question of breeding rather than of pedagogics."

The book deals with all the questions connected with heredity in a simple style, and is a clear exposition of the various views prevalent on the subject. It abounds in illustrations which serve the purpose of maintaining throughout the interest of the reader, and keeping him keenly alive to the important issues raised and discussed in the book in such a masterly manner.

Ballads of the Brave. *Selected and arranged by Frederick Langbridge, M. A., D. Litt.* (*Methuen & Co. 3s. 6d.*)

Anthologies relating to particular branches of poetry are always welcome as affording a convenient means of reference by bringing together productions of a class. Dr. Langbridge's volume gives a collection of all the well-known ballads of the brave in English literature. The note of patriotism and adventure has always been vigorous in the evolution of English poetry and it is interesting to trace the continued manifestation of this spirit in the productions of the language. It is hardly necessary to point out that, besides their literary value, the ballads are sure to furnish a healthy inspiration and we hope to see the volume used widely by the younger generation in this country.

Brother Copas. *By Sir A. T. Quiller Couch.* (*Bell's Colonial Library.*)

The spirit of Sir Quiller Couch's work will be understood by a mere glance at the motto he has chosen for his novel—"and a little child shall lead them." The influence a child is capable of exercising on its surroundings has formed the subject of many a masterpiece in English fiction. One might easily think of George Eliot's *Silas Marner*, which is a commentary on a similar text from Wordsworth:

> A child more than all other gifts
> That earth can offer to declining man,
> Brings hope with it, and forward-looking thoughts.

But while George Eliots Eppie only humanises Silas, Corona of this novel exercises a profound influence on the world of scepticism and religious struggle in which Brother Copas and his friends spend their lives. The novel acquires an additional interest from the poetical pieces scattered throughout the work.

Bell and Wing. *By Frederick Fanning Ayer.* (*G. P. Putnam & Sons*, 10*s.* 6*d. net*).

More than a thousand pages of poetry, displaying considerable originality of form and spirit are comprised in this volume. It is, however, difficult for students of poetry trained under the classical traditions of English literature, to reconcile themselves with some of the liberties taken by Mr. Ayer. It is poetry of a new kind, verse which pays no respect to poetic diction and ranges wildly over all the extensive realm of English vocabulary. There is not the least attempt made at the achievement of the ornate in art, and the writer evidently believes in shocking the susceptibilities of the reader.

Mr. Ayer has, however, to his credit some of the more sterling qualities of poetry. There is a remarkable freshness of spirit and originality of outlook, a directness of imagery and presentation, and a perennial outpour of poetic sentiment. The poet holds his words with a powerful grasp and they speak out with a bold utterance. But his freedom from convention leads him to curious lapses and it is difficult not to be amused by poetry of this kind :

> Women were ducking, appealing
> By qualmody, quobbing nod;

And we are not sure if it is good to encourage the manner of these lines :

> I know the mix of your aludel,
> I know your scowl and caveat.

The most adverse critic cannot but admit that the looseness and unconventionality of his verse is no bar to our appreciation of the value of his ideas:

> He licks a priest's knuckles,
> Thinking that way to win God,
> Whimpers and trims and truckles
> While they grind him into the sod!

It even adds to the force and picturesqueness of his lines.

Mr. Ayer's poetry displays many points of resemblance with Walt Whitman's work. But he has been wise in not allowing his daring originality to run into riotous excess. The Bohemian tendencies of his literary spirit are kept under restraint and the necessities of metrical form are observed with sufficient attention. All poetic merit has ultimately to be judged by the pleasure it affords the reader and it must be said that Mr. Ayer's volume reaches a high standard when viewed from this standpoint, which is after all the only stable part in the history of criticism.

Reminiscences by Goldwin Smith. (*Macmillan & Co.*)

"Of the making of books there is no end, and much study is a weariness of the flesh." Hence, in these days of bustle and hurry, the wise reader likes to know a little about the contents of a book before he sits down to its perusal.

"Reminiscences" by Goldwin Smith is not likely to interest the casual reader. A good grounding in the political history of the Victorian Era and some knowledge of the history of the American Republic and of Canada are indispensable to a true appreciation of the book. It is not a book from which to learn history, though, doubtless, the ancedotes and facts learnt from personal acquaintance with the politicians of that time would be of interest and help to the history student.

Goldwin Smith, in spite of being an old Etonian and a member of such an aristocratic College as Magdalen, Oxford, was a staunch supporter of the cause of Free Trade. He was an admirer of Bright and Cobden and proud of his friendship with them, and shared their views with others of the Manchester School as to Britain's true Imperial policy. Where Ireland was concerned, however, he was a decided Unionist, and he had no spmpathy with Socialism as it was understood in those early days. During the American Civil War, he visited America and having resigned the Regius Professorship of History at Oxford in 1866, he accepted a lecturership at the new American University of Cornell. From that time his interests centred in the New World; he settled in Canada, married and died in Toronto in 1910.

Gim Hands. *By Richard Washburn Child.* (*Macmillan's Colonial Library.*)

Mr. Washburn Child's new novel has a double interest, that of a love-story, and a picture of the industrial system of England of a former generation. Gim Hands, the good old father of Katherine, is the central theme of the story and his reconciliation with his daughter's love for Bob Harvey is an interesting study in psychology. Mr. Child does not evidently approve of revolting daughters and it is satisfactory to see the novel end without any injury either to the position of the loveable Gim Hands or to the sacred affections of Katherine.

TOPICS FROM PERIODICALS.

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The Finances of India.

Sir William Meyer, K. C. I. E., has contributed an article on the "Finances of India" to the Empire Day Edition of the *London Times*, which throws a good deal of light on the present financial position of the Indian Government. Now that the powers and resources of the Provincial Governments have been materially increased during the last generation and especially after the Legislative Councils as now constituted, with their non-official majorities and large elective element imposing a check on the local bureaucracies, Sir William finds it necessary that the Local Governments should be made to realize more completely their position as guardians of the public purse by receiving the power to levy local taxation, subject to the approval of the Government of India and the Secretary of State. During the period of 1902-03 to 1906-07, it is found that there was a steady increase of revenue and saving in respect of Excise and in the duty on imported spirits, there was no increase of taxation. And further the period was marked by successive reductions of the salt duty, by the larger exemption from income-tax and by the abolition of a number of special cesses. What then is the surplus which we are told rose to the extent of nearly 8 millions due to? Sir William says that "the increase was due mainly to the advancing prosperity of the country as evidenced by growing receipts under railways, excise and land revenue and although the progress of expenditure was also large during this period, each year closed with a substantial surplus." The surplus is possible only on the constant changes in taxation and as the resources of India depend so largely on the seasons and the field of taxation is very limited, it should be a fundamental maxim not to reduce imposts until it is reasonably certain that there will be a safe recurring surplus of receipts over expenditure. Thus,

> In introducing the Budget for 1910-11, the present Finance Minister, Sir Guy Fleetwood Wilson, felt the position so precarious, with reference to the future disappearance of the opium revenue and the demonstrated uncertainty of the net railway receipts, that he obtained the imposition of fresh taxation to the extent of over a million by enhancing the duties on imported liquors and petroleum, raising the stamp duties on certain instruments, and putting special duties on imported tobacco and silver. It was objected by certain non-official critics in the Legislative Council that this increased taxation was not really necessary, the Finance Minister having under-estimated the receipts from opium; and the revised estimates for the year have in fact shown that opium has for reasons already indicated produced some three millions more than the Budget had anticipated, while net railway receipts have been nearly one million better. Having regard, however, to the windfall character and eventual disappearance of the opium receipts, to the uncertainty of large railway surpluses and to the necessary expansion of expenditure in certain directions, notably under education and sanitation, Sir Guy may be congratulated on his courage in putting the resources of the Government of India on a more stable basis, and on only assenting to some reduction in the tobacco duties for the current year.

Sir William goes on to speak of the capital transactions of the Government of India which have embarked on a large and continuous outlay on capital railway expenditure, and on the construction of productive irrigation work, *i. e.*, schemes which, after meeting all charges, are calculated to produce an appreciable profit, and of the currency policy which by the closure of the Indian Mints to the free coinage of silver in 1893, reached its full economic results at the close of the last century.

Of India's drain to England, Sir William Meyer has the following to say :

> The actual net remittances of India to England, of which so much has been heard as "the drain," is the amount, now about 18¼ millions, of the home charges, *plus* about 2¾ millions representing net private remittances to England. A large proportion of the home charges goes to defray the interest on the sterling debt, which constitutes the greater part of India's debt liabilities; and it has already been shown how, financially, this is now no burden on the people of India; while, economically, it represents the result of an immense amount of prosperity, agricultural and industrial, developed by the railways and irrigation system it is quite open to the people of India to hold more of the debt in their own hands; the Government of India always borrow as much as they can in rupees, and it is the relatively small market for loans bearing a low rate of interest in India that compels them to raise money in London.
>
> The balance of the home charges for the most part represents purchase of stores which cannot be procured, or so cheaply procured, in India, and payments to civil and military officers on leave, or pensioned—a cheap return for the protection, good administration and prosperity which India has secured from the British connection. The private remittances, again, are largely due to the investment of capital in India by persons now resident in Europe. In short, thanks to the excellent investment of her borrowings by an "alien Government," India is in a much better position as regards payments to Europe than most countries whose economic development is recent and who owe their prosperity largely to the influx of Western capital. We should probably, in fact, hear very little of "the drain" were it not that the circumstances of Indian Administration cause her debts to England to be advertised by the Secretary of State's drawings, and that the scope of these is not correctly apprehended.

Plea for a Technological Laboratory.

In the columns of the June number of the *Modern Review*, Mr. Satish Chandra Das Gupta puts in a plea for the establishment of a Technological Laboratory. As matters stand, most of the Indian students sent to various parts of the world to learn industries finish their education in a technological school and only the fortunate few get a chance of entering into business concerns and get an actual idea of what an industry is like. The training got cannot be said to be complete or adequate in the absence of a study in relation to particular locality and particular climatic condition. For example :—

"If a scholar goes out and learns the manufacture of pencils, he generally sees in the technological laboratories raw materials ready stocked in the shape of clay, kaolin, graphite, wood. He sees the machines and works them to get the finished article—he understands and perhaps thoroughly masters the working of the different machines and rests contented that on his return he will be a successful pencil-maker. He starts the industry here and disappointment surrounds him as he finds that he has to learn everything anew, for neither the clay, the graphite, nor the wood would yield to his treatment under the new conditions—or suit his machines. He has to begin a campaign for finding suitable wood, good clay, proper graphite, for none of which there is any existing market here, and of most items he is the only purchaser. If, on the other hand, the student learnt here in the technological laboratory, the art and practice of pencil-making, he would have a knowledge of all the available information and particulars on the subject—the institution doing it for him. His education will be only considered finished when he has tried with his own hands every variety of raw materials available in the country and made his own choice under superior guidance. If such students went out with previous arrangements to work in established factories of repute, on this or the other side of the water, by payment of a premium if necessary, to serve his term as an apprentice, what a guarantee of success would lie in store!"

If there be a technological laboratory for giving preliminary industrial education, the writer says, our young men may be trained in various crafts easily and with much less cost. As a beginning the following industries may be started :—

"Oils, oil-products, perfumes, soaps; acids, alkali, bleaching, heavy chemicals, refining of such products as nitre, borax, shellac, bees wax; sugar manufacture, purification, fermentation of alcohol, beers; foods, biscuits, canning, preserving; inks—writing and printing; dyeing, bleaching, mercerising and tanning.

"For each of these a separate room will be provided in the laboratory which will also have a general room in which all appliances of common use in chemical industries will be situated, such as boiler engine with shafting, vacuum, compressed air, water and gas mains, digesters, centrifuges, steam pans, grinding mills, disintegrator, ball mill, edge runner, extractor, vacuum evaporator, rotary driers, vats, mixer, sifter, furnaces of types, etc.

"There is also to be a laboratory for pure chemical work fitted with choice and useful apparatus for commercial analysis and experiment. Here research work and commercial analytical work may be conducted. Graduates in chemistry joining the institution will be admitted at once to the special industrial classes he has paid premium for. Under-graduates and others will have to attend lectures in pure chemistry, physics, mechanics and qualify generally for the special subject of his choice."

"If England Left India."

From a paper in *Cornhill* entitled "The Keys of All the Creeds," the following passage represents the attitude of its author, Major G. F. McMunn, to certain considerations: "To the old Sikh, with his family tradition of war, the lure of young Bengal has as yet little attraction: 'The English beat us and we and they beat the Poorbeahs, now who are the Bengalis that they should preach to men of the sword?—we still know our masters with whom we share the Army.' So when he talked it over with me as an old friend, the spirit of the Khalsa, which from a sect had become a soldiery of the Wallenstein type, rang out ruthless forgetting the plough and the prize seed-orn. 'Pah, Bengal!' quoth he, 'if the English leave the country we would see to it that there be neither a merchant nor a virgin lost in Bengal in a month.' From which saying again, I saw why India needs the English chatter the B. A.'s never so wisely. The good English must keep the peace for the millions who cannot keep it for themselves."

Indian Music and Harmoniums.

Dr. A. K. Coomaraswamy, D. Sc., contributes to the July number of the *Dawn Magazine* a short article on this subject. He begins with the remark that it is absurd to reproduce on any instrument the exact notes of the voice; the impression is given that the singer is led by, rather than accompanied by, the instrument. In the case of the *Sarangi*, this objection is much minimised by the peculiar quality of its sound, its subtle tones being really subordinated to the voice, and not *vice versa*. As a stringed instrument, too, it is sensitive to every change of pressure of either hand of the player: it does actually respond to the player and the mood, unlike the harmonium, with its exasperating uniformity. The *Sarangi*, not possessing a fixed tempered scale, can too really follow the voice through every subtlety of microtonal interval. The harmonium cannot follow all *rags*, and, what is much more important, so dominates the voice as to make almost impossible the rendering of those *portamento* (transitional) passages which are an essential feature and one of the most beautiful and moving elements in Indian singing. The harmonium cannot be played loudly or softly at the will of the singer or player, and in practice drowns the voice. The voice, indeed, is generally forced and injured in the vain endeavour to hold its own.

Dr. Coomaraswamy thus speaks of Indians and harmonium:—

Musical amateurs in Europe, belonging to well-to-do, middle and upper classes, acquire some real and sound knowledge of an instrument such as the piano or the violin, and do not grudge the necessary years of study and expenditure of money. They also acquire a musical education which enables them to appreciate the really good instrumental, vocal, and concerted music of professionals. But the Indian middle classes who adopt a superficial veneer of European culture lose all touch with real Indian music and learn absolutely nothing of good European, and this *must* be so as long as they themselves patronize such instruments as the harmonium, and even tolerate its presence in the concert room. Learning to sing to the harmonium is in no sense a musical education: it is merely an accomplishment, and one that does not give any pleasure to those who *are* musically educated.

ESSAYS IN NATIONAL IDEALISM. By Ananda K. Coomaraswamy, D. Sc. Popular Edition with 6 illustrations. Re. 1. To subscribers of the *Review* As. 12.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

Philosophy and Religion.

The April number of the *Hibbert Journal* contains a paper on this subject by the late Leo Tolstoy translated by N. and A. Maude. According to Tolstoy, religion, besides the meaning now attributed to it—that is, besides dogmas and the establishment of belief in certain Scriptures—has another meaning. "This real meaning is the acknowledgement and clear expression of the indefinable elements (the soul and God) felt by everybody. And so it is that all the questions with which scientific philosophers are so jealously occupied, and to solve which an endless number of mutually contradictory and often stupid theories are constructed, were solved centuries ago by religion, and solved in such a way that there is, and can be, no need and no possibility of resolving them." On the other hand, philosophers find in religion an inevitable condition of any reasonable, clear, and fruitful teaching of life—of teaching from which alone firm principles of morality can be reduced—and that therefore religion, in its true sense, cannot be opposed to philosophy; and more than that, that philosophy cannot be a science unless it accepts the data established by religion for its basis."

Leo Tolstoy classes the teachings of Zoroaster, the Brahmins, Buddha, Lao-Tzze, Confucius and Christ as being based from a religious conception of life, while the teachings of life of the Aristotles, Platos, Leibritzes, Lockes, Hegels, Spencers, and of many others consist, he says, (1) of idle reasonings about what is not subject to reason, reasonings which might be called philosophistics, but not philosophies: the love of philosophising but not the love of wisdom; and (2) of poor repetitions of what, in relation to this moral law, has been much better expressed in the religious teachings.

In a nutshell Leo Tolstoy thus gives out the elements of difference between religion and philosophy.

"The religious pagan acknowledges something undefinable, and believes that it exists and is the origin of all things; and on this undefinable something he builds, well or ill, his understanding of life, and he submits to that undefinable origin and is guided by it in all his actions; while the philosopher—endeavouring to define that which defines everything else, and can therefore not be defined—has no firm foundation on which to build his conception of life or to use as a guide for his actions."

Political Evolution of India.

The *Hindustan Review* reprints the paper on "East and West in India" contributed by the Hon. Mr. Gokhale to the Universal Races Congress. The following is the concluding portion of it:—

The political evolution to which Indian reformers look forward is representative Government on a democratic basis. The course of this evolution must necessarily be slow in India, though it need not be as slow as some people imagine. It is true, as Lord Morley pointed out three years ago, that a long time must elapse before India takes those countless, weary steps that are necessary to develop a strong political personality. But a beginning has been made and the movement can now only be forward and not backward. The difficulties that tend to retard the movement are undoubtedly great and at times they threaten to prove quite overwhelming. But every day the forces that urge us grow stronger and in the end the difficulties will be overcome. It is unnecessary to say that it is largely in England's power to hasten or delay this evolution. If England wants to play her part nobly in this mysterious and wonderful drama, her resolve to help forward this advance must be firm and irrevocable and not dependent on the views, predilections or sympathies of individual administrators whom she may, from time to time, charge with the direction of Indian affairs. I think the time has come when a definite pronouncement on this subject should be made by the highest authority entitled to speak in the name of England, and the British Government in India should keep such pronouncement in view in all its actions. There is a class of thinkers and writers among Englishmen, with whom it is an axiom that Oriental people have no desire, at any rate, no capacity for representative institutions. This cool and convenient assumption is not standing the test of experience, and in any case no self-respecting Indian will accept it; and it is astonishing that those men who thus seek to shut the door in the face of Indian aspirations, do not realize how thereby they turn the Indian mind against those very interests for whose support they probably evolve their theories. The first requisite, then, of improved relations on an enduring basis, between Englishmen and Indians, is an unequivocal declaration on England's part of her resolve to help forward the growth of representative institutions in India and a determination to stand by this policy, in spite of all temptations or difficulties. The second requisite is that Indians should be enabled to feel that the Government under which they live, whatever its *personnel*, is largely and in an ever-increasing measure *national* in spirit and sentiment and in its devotion to the moral and material interests of the country. Thus, outside India, Indians should feel the protecting arm of the British Government behind them, ready to help them, resisting oppression and injustice. The monstrous indignities and ill-treatment to which the people of this country are being subjected to in South Africa, have aroused the bitterest resentment throughout the land. On the other hand, the recent action of the Government of India in prohibiting the supply of indentured labour from this country to Natal, has evoked a feeling of deep and widespread satisfaction, which cannot fail to have its effect on the general relations between Europeans and Indians in the country. Among matters bearing on the moral and material well-being of the people, the Government should lose no more time now in dealing with education in all its branches, in a national spirit—especially with mass education and technical education. It is a humiliating reflection that while in most other civilised countries universal elementary education has long been accepted as one of the first duties of the State, and while within the borders of India itself, the Feudatory State of Baroda has found it practicable to introduce a system of free and compulsory primary education for both boys and girls, in India seven children out of eight are still allowed to grow up in ignorance and darkness, and four villages out of five are without a school! The third requisite, on which it is necessary to insist, is that England should send out to India less and less of those who are not of her best. But it should be realized that though the Indian's average is still inferior to the English average and will continue to be so for some time, individual Indians are to be found in all parts country, who in character, capacity and attainments, will be able to hold their own anywhere. And when Englishmen, inferior to such men, are introduced into the country and placed in higher positions, a sense of unfairness and injustice comes to pervade the whole Indian community, which is very prejudicial to the cultivation or maintenance of good feeling. Fewer and better men, sent out from England, better paid if necessary, will prevent England's prestige from being lowered in India and this, in present circumstances is a consideration of great importance. The fourth and last requisite that I would like to mention is the extreme necessity of such Englishmen as come out to this country realizing the profound wisdom of the advice, urged on them some time ago by Lord Morley, that while bad manners are a fault everywhere, they are in India "a crime." I think Englishmen in India cannot be too careful in this respect.

The only safe thing that any one can say about the future of India is that it is still enveloped in obscurity. But I believe whole-heartedly in a great destiny for the people of my land. We still retain many of those characteristics which once placed us in the van of the world's civilisation, the depth of our spirituality, our serene outlook on life, our conceptions of domestic and social duty. And other races that have from time to time come to make their home here have brought their own treasure into the common stock. The India of the future will be compounded of all these elements, reinforcing one another, but a long process of discipline and purification and real justment is necessary, before she gathers again the strength required for her allotted task. In this work of preparation, it has been given to a great Western nation to guide and help her. And if craven or selfish counsels are not allowed to prevail, England will have played the noblest international part that has yet fallen to the lot of humanity. When the men and women of India begin again to grow to the full height of their stature and proclaim to the world the mission that shall be theirs, a great stream of moral and spiritual energy, long lost to view, will have returned to its channel, and East and West, white and dark, and yellow and brown—all have cause alike to rejoice.

British Rule in India.

Professor K. Sundararama Aiyer, M. A., contributes an article on "The Blessings of British Rule in India" to a recent number of the *Wednesday Review*, in which he considers how valuable is British rule as an instrument for good in the future of India's evolution so as to influence the minds of those members of our society who constitute the rising hopes of India.

British rule has conferred several blessings on India. Peace is undoubtedly the greatest gift she has given. "Wars of national or dynastic aggrandisement, wars of religious fanaticism, wars of civil faction and so on," common in India before the advent of the British here, have been put an end to. Even comparatively smaller troubles and disturbances from war are now averted by the Pax Britannica.

About the educational system, Professor Sundararaman finds innumerable and serious defects.

It ignores heredity and individual tastes or tendencies. It ignores the vernaculars as media of instruction. It ignores the technical and industrial side of modern education. The imagination of boys is not encouraged, and is in fact altogether stifled. It crams the brain with much useless information and with the intellectual feats of others, and boys are not allowed to train themselves and to investigate and find facts for themselves.

It should not be ignored that the existing system has some solid merits.

It bases itself on the solid ground of proved fact and scientific method. In the *second* place, it aims deadly shafts at racial preponderance and racial monopoly and seeks the improvement of all races, castes, and creeds. *Thirdly*, it aims at the elevation of the standard of knowledge and civilisation among the masses of the people. *Fourthly*, it brings us into living touch with the achievements and ideals of other nations and peoples and thereby widens our intellectual horizon.

The educational advantages and political training which British rule has conferred on the Indian people has resulted in a larger unity of political sentiment throughout the country. At least during the past thirty years, the press and the platform have attained in India to a considerable degree of development. Further, the circulation of pamphlets and periodicals has also become recognised as means of forming public opinion and is largely utilised by those who represent public interests of various kinds.

As regards the openly-avowed and honestly-fulfilled policy of religious neutrality of the Government of India which has borne fruit, the writer says that it has greatly augmented the esteem in which the Government is held by the Indian people.

It has elevated that Government and its representatives above the petty prejudices of sects and the selfish emotions of factions. It has promoted impartiality among the representatives of the ruling race who hold responsible offices in India and a wholesome fear of meddlesome intervention in local, sectional, and temporary ebullitions of popular excitement. It has popularised the prevailing system of legislation, administration and education and has brought peace and enlightenment to the community at large. The fulfilment of the mission of Great Britain in India depends on the steadfast adherence of Government to this principle in all the transactions of the State.

The principle of self-government, central and local, has received substantial expansion within recent years and the writer hopes that the schemes of decentralisation now on the anvil will lead to extensions of that principle in the various district administrations in the interior.

Speaking of the maintenance of the Native States which has been recognised as a part of the settled policy of the State since the suppression of the Sepoy Mutiny in 1857, the writer says:

The Native States, some of which have traditions associating them with the deeds of the heroic age of Indian antiquity, are accepted as witnesses to the undying vitality of the Indian capacity for self-government and self-expression. Their maintenance is a part of the settled policy of our rulers and bears testimony to the political sagacity, sympathy and beneficence of British rule in India. It is also a guarantee for the strength and permanence of British rule, and the time is not distant when a closer federation of the Native States with the territories directly under British rule will be an accomplished fact.

The writer after enumerating the several aspects of British rule in India says:

We cannot regard our present economic position as by any means satisfactory. We must regain some part at least of the ancient industrial efficiency of our ancestors, even if we cannot restore to India her former position of undoubted supremacy in the world as a producer and exporter. For attaining this end a well-conceived and comprehensive system of technical and art education is the first desideratum, and no stone should be left unturned in the endeavour to secure it. It is a thousand pities that our leaders fritter away their energies in other directions and neglect this foremost of all our needs, present and future. In the second place, the measures which have been taken since the advent of Lord Curzon to re-instal patronage as the supreme arbiter in the filling up of State appointments in all departments, are such as to produce immense harm in the near future, if already they have not begun to do so. A great agitation has to be set on foot to restore open competition—a fair field and no favour—as the sole means of securing the best men for all offices in the State.

Eurasian Origins.

Mr. H. P. K. Skipton contributes to the May number of the *Empire Review* a paper on "Eurasian Origins". In the course of it he says:—Wherever men settle in a foreign land, a mixed race is sure to make its appearance—the blended ancestry from which the English nation has sprung is testimony to the fact, if any were needed. As, however, in our case the races concerned were both white, the prejudice against the blend was slight and swift to disappear—we are proud in these days to trace our parentage to Norman, Saxon, or Celtic sources. But when the races concerned are of different colour, the case is altered; the man of the dominant colour resents the intrusion of what he regards as the lower race, and views the all too conspicuous blend with disfavour and contempt. By the conquered race this disfavour and contempt are returned in full measure, and the half-breed is regarded as something of a traitor to his own stock. Being judged hardly by both races, he is tempted to shelter himself by adopting the pride of a conqueror to the subject race and the subservience of the conquered towards the conqueror, thereby giving the enemy superficial occasion to coin such phrases as I have just quoted.

The fact is that the Eurasian has in no small measure sprung from the best blood of both races and that best in both instances was above the average. The Emperor Asoka and our own Thomas Becket were of mixed European and Asiatic race, and both were remarkable and forceful men. Nor is the Eurasian always under the stain of the bar sinister, as is commonly supposed. In a very large proportion of cases (how large it is impossible to say, his ancestry was perfectly legitimate—the records of marriages between white men of all ranks with native women, often ladies in the strictest sense of the term, are too numerous to permit such unfavourable generalisations to pass unchallenged. And if we examine a little more closely and see what manner of men his white ancestors were, we shall be surprised to find that they were among the sturdiest of the white race, daring adventurers and brillant soldiers, who rose often from small and insignificant beginnings to shape the whisper of a throne, to direct its policy, and to command its armies; to hold their high and precarious state against all the forces of Oriental cunning and the intrigue and duplicity inseparable from the atmosphere of Courts; and in many cases to found enduring families, dwelling upon and administering the lands which had been won by the vigour of their ancestors. Such a stock as this may be expected to produce at least some worthy scions, and, as a matter of fact, it has frequently done so. That more use has not been made of them is due less to themselves than to the action of the British Government, which has neglected them and sent them empty away in place of affording them encouragement and converting them into loyal and efficient bulwarks of the State.

The records of such Unions go back to very early times. The Portuguese settled on the west coast of India early in the sixteenth century, and united and intermarried freely with the natives. In 1689, Dampier wrote: "The breed of them is scattered all over India; neither are there any people of more different complexions than that of race, even from the coal-black to a light tawney." Before this time the numerous half-caste population figures largely in the criminal records of Bombay. The Portuguese Eurasians are to this day the least favourable specimens of their class, being indeed hardly distinguishable, except by their high-sounding names, from the rank and file of the native population. But a better and subsequently very numerous breed was initiated by the precedent set in 1608 by Captain William Hawkins, of the *Hector*, who landed at Surat with a letter from King James I. to the Emperor Jehangir, which he was ultimately permitted to deliver in person at the capital. He was well received by the Emperor, who gave him a pension and married him to a white maiden out of his palace, an American Christian girl; he remained three years in Agra, and returned with his Asiatic wife to England but died on the way home. She returned to India as the wife of Captain Gabriel Towersan, and resided at Agra; he himself perished in the massacre at Amboyna in 1623. But before his time Englishmen had found an unofficial footing in India, and must have left descendants. In 1583, James Story settled down as a shopkeeper in Goa, and William Leeds took service with the Moghul Emperor, both after an adventurous journey overland from Europe. The settlements at Surat and Bombay in the seventeenth century brought Englishmen to India in large numbers.

Investments in India.

The June number of the *Financial Review of Reviews* contains an article on the above subject from the pen of Lord Lamington, G. C. M. G., G. C. I. E., late Governor of Bombay. The subject is divided into two main headings: the existing industries which are capable of large development, and the undeveloped resources of the country.

In the forefront of the former come railways, Port Trust and Municipal loans, and certain agricultural products, such as opium, hemp, drugs, tobacco and so on. Though railway systems continue to be administered by the companies, their extensions have been the work in recent years of private business firms like Messrs. Killick Nixon and Co., of Bombay, and Messrs. Martin and Co., of Calcutta. Of Port Trust and Municipal loans, such concerns as the Bombay and Calcutta Port Trusts are as safe and are as efficiently administered as the corresponding bodies in Europe.

Now coming to the mineral wealth of India, three products come under the category of existing industries. Coal mining affords an opening for very profitable investment. Petroleum has a great future before it as the conditions for oil production 'have been ideal,' and in gold the actual value of annual output in India still holds a lead over coal.

About the undeveloped resources of India, Lord Lamington says that there is the greatest scope for enterprise. Rubber promises to develop into an industry of great importance both for Burma and India. The leather industry is one which has yet to reach the limit of expansion. In respect of metalliferous minerals there is an unlimited field for development in India. Iron and manganese deposits are found all over the country. Several are the openings in India for sound investments and the success of Indian enterprise depends also on the ecouragement given by the rulers. As Lord Lamington says:—

To give with one hand and to withhold with the other—to grant enlarged opportunities for debating and determining the laws of the country, and of discussing its financial policy, at the same time imposing restrictions upon its liberty of action in respect of the factors determining its economic prosperity—such an attitude is impossible of maintenance. So long as the fiscal policy of India is shaped in the interests of British trade, rather than from Calcutta, with a single view to India's economic well-being, we shall remain exposed to criticism, and the commerce and development of our Eastern Empire will remain under the obligation to wait upon the necessities of English Politics.

The Scientific Spirit in India.

In the course of an article in the current number of the *Students' Brotherhood Quarterly*, Professor G. C. Bhate writes:—

In spite of the apparent spread of Western education I make bold to assert that scientific spirit is a rare commodity in this land. The reasons for such absence are not far to seek. In the first place the Western education in this country has all along been literary and philosophical rather than scientific. Moreover, the classes that took to Western education at first were merely literary classes and castes which had a vast literature of their own. The methods of instruction were calculated only to develop the power of memory and the faculty of disputation. It is on this account that our educated men have shone beyond the expectations of European scholars in the legal profession from very early days of the introduction of Western education into India. But the other more important powers of the mind as those of accurate observation, of accurate reasoning and of those implied in scientific spirit have not had opportunities of development. That a true scientific spirit is wanting among the educated classes in India needs no elaborate demonstration. The fact is patent to all impartial observers of Indian thought and feeling. For credulity is as rampant among even the educated classes as it is among half-educated men and illiterate men in other countries.

This absence of scientific spirit is testified to by the vehemence of our controversies and the heat of passion generated by party feeling. In this country any absurd rumour is gulped down regarding an opponent even by educated men, without waiting for an iota of evidence for the assertion. Any damaging statement or assertion appears self-evident when it is regarding one's opponent and any applauding statement or assertion will equally appear self-evident when it is regarding one's party leader. Such is the blind credulity and want of scientific spirit among us. Regarding problems of social reform, the same want of scientific spirit is to be noticed. In other countries there are always parties on different problems. But they are both strong. For there are thinking and reflecting men on both sides, able to carry conviction to the minds of their followers. In India the parties are always unequally matched. For the great majority of even educated men who are expected to think for themselves and assert views or opinions after mature deliberation are like the blind leading the blind. They themselves accept opinions and views in a credulous way as matters of faith, and their followers are incapable of deliberating themselves. It is on this account that the orthodox party appears a formidable phalanx in this country. But it is not a party which has a creed based on a critical survey of the circumstances of the country. Of course, it has got all the advantages on its side, of predisposition of the people and predilection and prestige of custom and usage. Its strength lies in the accumulated force of public opinion and sentiment. The reform tenets have no advantages of this type; on the contrary, their sole strength lies in their rationality, their fairness, their utility and kindred considerations that appeal to reason and not to faith. But as educated men in India are not accustomed to a wide outlook nor to form convictions after looking to arguments for and against these, reform tenets find few adherents from among the very classes where they are to be found in other lands.

The Indian Borrower.

An article on this subject appears from the pen of "Bahadur" in the columns of the June number of the *Chamber's Journal*. In India, of all the places in the world, the writer says, it is the easiest thing to get into debt. It is also remarkably difficult to get out of it. "There are three hundred millions of people, and thousands of them are not in debt. Amongst the latter are many European and native officials, the money-lenders, the beggars, the Parsees, the great merchants, the missionaries, many lawyers, and some native chiefs. Of Lamb's two races of mankind—the men who borrow and the men who lend—the great race is ubiquitous in India. Debt pervades the atmosphere as does the sunlight; it is endemic, like famine and snake-bite."

Money-lending is a profession not quite unknown in India. Every one wants to lend, for every one wants to borrow. "If the village schoolmaster, earning ten shillings a month, can save a shilling, he dreams of setting himself up as a money-lender. If an office menial has had a good season in the matter of bribes, he lends the proceeds at 200 per cent., or utilises them to negotiate a fresh loan. The schools and colleges are full of youths who represent borrowed capital; they are unworked gold-mines which are to bring wealth to the joint-family that starve themselves while waiting for the rich output of a Government appointment. If the mine yields no profit the disaster withers the hope of half a hundred people, and the echoes of their despair reverberate through a score of villages."

The British Government has not ignored the problem of money-lending. There are regulations intended to check those of its officials who have a propensity for borrowing, the land-holder is now hampered in his efforts to mortgage his fields, the redemption of mortgages is being facilitated, co-operative credit and co-operative societies and agricultural banks are being sedulously fostered, the Post Office savings banks have been developed, life insurance through official agency is being encouraged, sound banking facilities are being extended, and thus the Government has itself become a generous money-lender under reasonable conditions. But still among the ninety per cent. of the people, the impulse for borrowing is as strong as ever. The system of borrowing seems to be the outcome of the fundamental structure of the Indian mind and continues to flourish in spite of the attempts made to deal with the problem severely by several rulers from the days of Manu. The writer proceeds to say that the limited use of money in the financial transactions of the Indian people has an important bearing on the question of their indebtedness.

"There are millions to whom money as a medium of exchange is still practically unknown; they do not handle money at all. They are paid in kind, they pay in kind, their few rupees serve as ornaments for their wives and daughters, and a gold coin to them would be a jewel beyond price. In fact, the sovereign has as yet hardly made its way into the interior of India; 'gold coins represent too great value for ordinary Indian transactions.' Even amongst the non-agriculturists, credit is largely the basis of transaction and little coin is carried except on a journey. Commercial book keeping has in consequence attained a degree of elaboration unknown in the West. Even the smallest shopkeeper—nay, the sweetmeat seller at the street corner—has to keep detailed accounts. The uncouth characters and methods of computation employed by the native merchant are beyond the understanding of most of his customers, and his temptations to fraud are great. Here again the Government has stepped in, and instruction on those points is now given in many village schools. But as a rule the merchant's books can be made to prove anything, and even in a court of law it is impossible to check them effectually. Moreover, the village money-lender is also the village storekeeper, and his advances are made largely in kind; if he offers inferior cloth or old and dirty seed-grain, who shall say him nay?"

This is an encouraging outlook, but the spread of education, the extension of railways and canals, the improvement of agriculture, the development of trade and manufactures, the increasing nobility of labour, the expansion of self-government, the curtailment of rash expenditure on ceremonial observances, the growing popularity of savings banks—all of these things point to a gradual crumbling of the colossal structure of indebtedness that has so long oppressed India.

HENRY FAWCETT.—A sketch of his life and his services to India, with a portrait and copious extracts from his speeches and writings and containing an appendix on his Indian Budget Speech, 1873. Price As. 4.

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UTTERANCES OF THE DAY.

The Elementary Education Bill.

The following is the full text of the speech delivered by the Hon'ble Mr. G. K. Gokhale in the Victoria Public Hall, Madras, on 22nd July, 1911, Sir S. Subramania Aiyer presiding.

Mr. Chairman, Ladies and Gentlemen,—I really do not know how to express my thanks to this large and representative gathering of the citizens of Madras for the extreme kindness and cordiality of the reception which they have been pleased to accord to me this afternoon. To this enthusiastic meeting in this hall, a distinction has been lent by the presence of so many of the best men of Madras here; and the last but not least, you, sir, (turning towards the Chairman) venerated and beloved not only in this Presidency but throughout India (cheers), have emerged from your retirement and in spite of the growing weight of infirmities, have come here to-day to bestow your blessing on this movement. The circumstance is an encouragement of which any public worker in this country may well be proud and which, to my mind, is an augury of the speedy triumph of the great cause which we all of us have so much at heart (cheers)

Gentlemen, this league of which we hold the inaugural meeting to-day has been brought into existence with the declared object of organising public opinion in support of the Elementary Education Bill which was introduced into the Viceroy's Legislative Council in March last. As I happen for the moment to be identified, in a special measure, with that bill, may I take this opportunity of conveying an expression of my profound gratitude to the leaders of public opinion and the public bodies of Madras for the almost unanimous, whole-hearted and enthusiastic support which they have given to that measure? Those of us who are acquainted with the condition of the different parts of India, especially the three leading Presidencies of Bombay, Bengal and Madras, sometimes feel that, while the gift of spiritual vision has been given to Bengal in a pre-eminent degree, and that of practical action to Bombay, in regard to deep and acute thinking Madras carries the palm (cheers.) Therefore, when a proposed measure has received the unanimous and enthusiatic stamp of approval from the people of Madras, the framers of that measure have every reason to regard the situation both with hope and with satisfaction.

Gentlemen, this is the first occasion, after the introduction of the bill, on which I am speaking publicly on that subject; and that being so, I hope you will not think it amiss if I take this opportunity to make a further pronouncement on it. Last March, in speaking on this bill at the time of its introduction, I ventured to say in Council that if the Council granted me the permission that I sought at its hands, to introduce the bill, the discussion of the measure would then be transferred from the Council Chamber to the Press and the platform of this country. That idea, at any rate, has been amply justified. In fact, all those who are interested in this measure have no reason to be dissatisfied with the amount of attention which the measure has called forth in every part of India. It has been my duty to follow with the closest interest all the criticism, friendly and otherwise, that has been bestowed on this measure; and having followed the criticism in that close manner I thought that certain misapprehensions which are found to exist in certain quarters might well be removed on this occasion—at any rate, I might try my best just now to remove them.

If you examine the bill, gentlemen, you may divide it into portions that concern the principles of the bill and portions that are merely details of the bill. The principles on which the bill is founded stand on a different footing from the details of the bill. What are those principles of the bill? That is the first question to answer. Then you have to consider what are the details which have called forth most attention and most criticism. As I have stated just now, the bill is founded on three principles. First of all, the bill aims at introducing the principle of compulsion into the elementary education system of this country; secondly, it seeks to do this not by going in for compulsion at once, but gradually, by empowering local bodies in such areas as are ripe for compulsion—to go in for compulsion; and the third principle is that the initiative in regard to this principle of compulsion is to be taken by local bodies, the sanction of Government being of course required before compulsion is introduced, as the Government has to find a certain proportion of the total cost. But the chief responsibility for initiating this compulsion rests under the bill with local bodies. All these three principles are, to my mind, fundamental portions of the bill. I do not think that it is possible to change any one of these principles or to suggest or to

arrive at any compromise in regard to them. Not that I mean that if anything stronger than this bill were possible I should hesitate to propose that stronger thing, but taking the country as it is and considering the state of things throughout all parts of India, nothing stronger than this bill is possible. That is my firm conviction, and if the bill is not to be wrecked, I think that we who are friends of this measure must stand by these principles. As regards the details, I may leave them for the present and I must say one or two words with regard to these three principles. The first thing is that the bill introduces compulsion into the elementary education system of the country. On this point I do not really think that I need say anything more than what has fallen from Dr. Nair, who in his most lucid, eloquent and altogether admirable speech, has dealt with this principle of compulsion (cheers.) All over the civilised world, it is now an axiom that unless compulsion is introduced in regard to elementary education there is not much chance of elementary education, spreading throughout the country. We must profit by the experience of other countries. We are already lagging behind. We cannot make experiments of our own in the maintenance of ignorance: we must profit by what other countries have found, and following their example we must go in for compulsion. Those who stand up for individualism—there is not much room for individualism in other matters—I think that they and we must agree to differ in regard to this particular matter. Though it may be agreed that compulsion is necessary, the question is, how is this compulsion to be introduced? There are three possible positions in regard to this compulsion. You may go in for universal compulsion throughout India, or you may say that we shall have no compulsion—that is a negative position—or you may say that we will have compulsion piecemeal, area after area, as each area is ripe. Those who are familiar with the state of things in this country will at once see that universal compulsion introduced at once will only defeat itself. All parts of the country are not equally ripe for compulsion and therefore the course which the Gaekwar has now adopted—after trying the experiment for several years in one of the talukas—is not open to the people of India. In regard to having no compulsion, I have said what I had to say and Dr. Nair has dealt with it very fully. Therefore, there is the third position left, that we must go in for compulsion gradually, piecemeal, area by area, as each area becomes ripe or shows itself ripe for compulsion. That is a proposal which this bill aims at. Even here we have a precedent to follow. In England and Wales, they proceeded on somewhat similar lines; this was more so in Ireland where they legislated on permissive lines and local bodies were empowered to introduce compulsion wherever they liked, the Government undertaking to find a proportion of the cost. In many other countries the state of things is similar to what prevails in Ireland and that is therefore the safest example to follow. It is on this account that the bill provides for permissive compulsion. As each area becomes ripe for compulsion, it may try to take advantage of the provisions of the bill, after obtaining the sanction of the Government, and apply the provisions of the Bill. This is the second principle, the gradual introduction of compulsion. The third principle is that action must be taken by local bodies. This is as important a point as any one of the other two and we have to face the facts of the situation in this country fairly and squarely. We have to realise that it is a foreign Government that is ruling here and therefore many things which an indigenous Government can do are not open to a foreign Government to do; at any rate, a foreign Government has to enter very anxiously on a course which an indigenous Government may enter on without the same amount of anxiety. Compulsion is bound in the first instance to be unpopular with those to whom compulsion is extended and there is no use denying it. It has been the rule in other countries and the rulers in other countries have not hesitated to face that unpopularity; but the British Government which in this country has difficulties of its own will be excused; at any rate, one will understand its position when it shrinks from incurring the additional unpopularity which compulsion may bring on. Therefore, it is necessary for us to see how far we can help ourselves with the assistance of Government. The sanction of Government is necessary because Government has to find here a large portion of the money. Everywhere else in the world the central Government finds a considerable proportion of the cost of primary education and we expect the British Government to do the same. It is reasonable that its previous sanction is necessary before the provisions of this bill are enforced, but there is this safeguard that the initiative is to be taken by our own people. I say this not only because the

fear of making themselves unpopular will prevent them giving effect to it early, but also as practical people we must say that if we are to leave the initiative in the hands of Government we shall have to wait for a very long time. Therefore we must help ourselves and I have enough faith in the patriotism and enthusiasm of our countrymen for the welfare of the masses to expect that, after this bill is passed, a number of people will set themselves to the task of going about and stirring up public opinion and inducing local bodies to take up this measure and apply it to the respective areas (cheers). If you are anxious that the principle of compulsion should be tried in this country, it is necessary that, in the existing state of things, we ought to try and obtain the power to take the initiative in regard to it. These are the three principles on which the bill is based and as regards these three principles there can be no compromise, no modification, and, as far as I may be able to see just now, we have got to stand by these three principles, for if you take away one or another of these principles from the bill, you impair to that extent the usefulness of the bill.

Then coming to the details of the bill, there are several details which may be regarded as important, while there are several others which are of comparative unimportance. To every one of these details I would not apply what I said in regard to the principles. These are open to discussion, and if the weight of public opinion is in favour of a modification in the details, important or unimportant, every effort will be made in the subsequent stages of the bill to give effect to that opinion. There are four or five details, important details, to which I will refer just now. There has been a great deal of controversy in regard to one of these details, *viz.*, the clause which empowers local bodies to levy a special education rate if necessary for the purpose of extending elementary education. There has been a good deal of misconception in regard to this matter. I tried my best, in introducing this bill, to explain the matter; but I see that I was not sufficiently full, and judging from the misapprehensions which I have noticed, I think it best to state my view in regard to this clause. Remember that this clause in itself is a permissive one. It does not say that every local body shall levy a rate. It says that it may levy a rate wherever it may be necessary. Dr. Nair has given the instance of the Madras Corporation. Following what he has said just now, it appears to me that probably in Madras they may not require any extra taxation and there are certainly other Corporations which may take the same view. In the Bombay Presidency, the Satara Municipality has written to Government that it will be possible to carry out this bill without having recourse to extra taxation. If a local body finds that it is able to take advantage of the bill without having recourse to extra taxation, it is at liberty to do so. But there is a distinction between District Boards and Municipalities. Municipalities have the power to impose extra taxation and so far as Municipalities are concerned, there is nothing new in the provision that has been introduced in the bill. Municipalities have already the power of imposing extra taxation, but they have not the power of ear-marking a particular income. It has happened that a Municipality imposed extra taxation for one purpose, but the Executive Government came down and compelled it to apply it to another purpose. That has happened on our side during the plague days when the plague was prevalent in Poona and all those costly measures were introduced by Government. The Municipality was brushed aside and the cost incurred was enormous and every expenditure was cut down. Schools were shut up, roads were allowed to be in a miserable condition and every rupee on which hands could be laid was taken for meeting the expenditure on plague. So far as Municipalities are concerned, the provision introduced in this bill is nothing new so far as the imposition of taxes is concerned and the addition that it contains is in favour of the people, because it is laid down that, when extra taxation is imposed for the purpose of education, the proceeds of that tax ought not to be diverted to any other purpose, but should be kept ear-marked for education. But so far as District Boards are concerned, I admit that the power is a new one. District Boards, on my side, have no power to impose extra taxation; to that extent, the provision is new; but remember that this provision is permissive. Secondly, in the near future, very few District Boards will come under this bill, because the Government of India are to lay down by rules what proportion of boys should be at school in any area before compulsion can be introduced in it. In my speech I suggested that it may be applicable to parts where the percentage of the school-going children to the population is 33 and I suggested that figure as being a fair and workable percentage. In England, it was 43; in Japan it was 28; you might have perhaps 20, 25, 30 or 40. I thought it best to be on the safe side and suggested a percentage of 33. There

are few District Boards in the country in which 33 per cent. of the children of school-going age are already at school. I do not expect therefore that in the near future many District Boards will come under this bill. The bodies that I have in view are chiefly Municipalities. That is the first detail I wanted to explain; it is a purely permissive clause and it is open to any local body to take advantage of the bill without imposing extra taxation. The second point on which there has been some criticism is with regard to the clause which limits free education to the children of parents whose income is Rs. 10 and below. I share the view which Dr. Nair expressed that where education is compulsory it follows as a corollary that it should be free. Last year, when I introduced my resolution in the Viceroy's Legislative Council, I urged that if education was to be compulsory, it should be free. But we should face the facts also. The question of making education free and remitting all fees was taken up by the Government of India and a circular was addressed to all the Local Governments, and it appeared for a time that under the influence of Liberal statesmen in England, primary education in this country would soon be made free. The Government of India had at that time large surpluses and they took up the question as a matter of finance and wanted to give relief to the taxpayers by remitting the school fees. However, during the last 3 years, especially 3 years ago, when the financial position was suddenly changed, the Government of India changed its view in regard to this matter. When the Local Governments were consulted in regard to making primary education free, with the exception of one Local Government all the other Local Governments opposed it strongly. That is a fact which we have to take into consideration, - that the finances of the Government of India will not admit of the same strain as they could have done some 3 years ago and at the same time it has to be remembered that the views of the Governments which have opposed the introduction of free education are bound to be effective. Therefore, we are bound to make the best of the situation. Remember that in England 20 years elapsed before education was made free after it was made compulsory. In Japan, education was made compulsory in 1872 and it is not free even yet. I hope you will remember these facts, because they clearly establish that if we cannot get the whole thing, it ought not to prevent us from getting whatever we can. Let us try to make education compulsory. That is the more important thing to do, and then secondly, let us make it free to the poor. That is what the bill says. Last year I fixed the limit at Rs. 25 and said that no fee should be charged for the children of those parents whose income was Rs. 25 and below; and since then I was advised that it would be well to bring down the limit still further. After all, fees in primary schools are not very high and it is desirable that all difficulties in the way of compulsion should be removed. It was my friend Sir Gurudoss Bannerjee that gave me this opinion and it was in deference to this opinion that I put down the limit as low as possible. But this is a matter of detail and there is nothing to prevent us from raising the limit to Rs. 20 or Rs. 25 or, if funds are available, to make primary education absolutely free. Remember that latitude of action is given to Municipalities and that the clause says that, so far as parents whose income is less than Rs. 10, are concerned, the education of their children ought to be free; but as regards others a local body may charge fees or not at its discretion. Local bodies that have a lot of money and can indulge in the luxury of free education may give education free and if a local body thinks that Rs. 25 income is the proper limit, they might adopt it by supplementing the provision in this bill by saying that they shall not charge fees in the case of the children of parents whose income is below Rs. 25. It may also say that it will impose a special rate and will not charge any fees at all. It might consider that if people are to pay a special education rate, it is not desirable that the same burden should fall twice over, once in paying the rate, and once by the payment of the rate and secondly by the payment of the school fees. Theoretically, that argument is unanswerable; but there are all sorts of cases that may render the retention of the limit desirable. For instance, a Municipality may levy a low rate and supplement their proceeds by taking fees from the children of those parents whose income is above Rs. 30 a month. A Municipality may levy a higher rate and demand no fees at all or it may levy no rate and it may demand fees from all except the poorest. The bill leaves to the Government of India to lay down by rules what should be the proportion of those who are already at school, before compulsion is introduced. I did this deliberately and I may tell you that I did so on the advice of some of those who were connected with the Government of India. Circumstances in different provinces differ and if we lay down one percentage hard and fast for all provinces, it may not be found workable in some and therefore it was thought best to make a provision which was elastic. There is nothing to prevent us from saying that the percentage, 33, 40 or 45 or whatever the majority of people desire, should be introduced in the place of the existing provision. This is a matter of detail and need not be vehemently opposed.

Then there is the fourth detail, that is, in connection with the proportion of the cost that the State has to bear in connection with the introduction of compulsion. I think it is necessary to deal with this question at some slight length, and I hope you will not mind my doing so. There is no doubt whatsoever that it will be more satisfactory if the bill laid down what proportion of the total cost of compulsory education should fall on the State. I may tell you that my own wish was to have it in the bill. I wanted to provide this in the statute itself, but a very serious difficulty confronted me. Under the Rules and Regulations of the Council of the Government of India, you may not introduce a bill which throws a definite financial responsibility on the Government without the previous sanction of the Viceroy. In financial matters the sanction of the Viceroy means a reference to the Secretary of State. If, therefore, I said that two-thirds of the total cost of the compulsory education should be defrayed by the Government and one-third should fall upon local bodies, the Government of India might have taken the view, and almost would have taken the view, that it was throwing a definite financial responsibility on the Government of India and the Viceroy's sanction, which, in a financial matter of this kind, might have involved a reference to the Secretary of State, would have been necessary. That would have meant a loss of one whole year. Some of our best friends in Calcutta, some of the acutest legal men, advised me to get over this difficulty by omitting the proportion in the Bill and urging me to mention it in my speech and later on to introduce it in the Select Committee and substitute the proportion. There is nothing to prevent us from doing so (laughter.) Let me say that it will not be unfair by any means, as the Government will be represented in the Select Committee and unless Government is willing to assist this bill, there is no chance of its being passed. There is an official majority in the Council and if the Government chooses to throttle this bill, they can do so in a minute. Therefore there is nothing to prevent the inclusion of this provision in the Select Committee. I may tell you that if the bill is so fortunate as to receive the support of the Government, this particular provision will be matter of negotiation between the framers of this bill and the Government of India, the Government of India would have to decide what proportion is to be borne by Local Governments. We have to bring in Local Governments, because whatever contributions are received by local bodies in aid will come through the Local Governments, for under the present scheme the Local Governments are in charge of elementary education. Therefore the distribution will have to be between local bodies and Local Governments. It is distinctly understood that the additional money required by Local Governments is to be found by the Government of India. That is understood by the Government of India and by all those who are interested in this bill and try to support it. If the Government of India is friendly, by means of negotiations we can arrive at some conclusion whereby statutory provisions can be made as to what proportion of the cost should be borne by the State. In fact, it will strengthen our hands if there was a general demand that the portion should be laid down by the statute.

These are the four more important details but there are some minor details in regard to which the opposition has not been very serious and I do not think it necessary to dwell on them at any length. One criticism has come from the warmest friends of this land and that is that the compulsory period of four years, from six to ten, is altogether inadequate and that it should be a longer period of six years, that it should be from six to twelve, as it is at present in Baroda. You will have to be satisfied with a small beginning; I should be glad myself to extend it to 12, but every additional year means so much more money and money has to be found generally by local bodies and Local Governments. After a careful consideration of the situation, we all came to the conclusion that for the present at any rate we should be satisfied with a compulsory period of four years. Remember that it was so in Japan. They began with four years and extended it afterwards. In Italy it was three years and therefore we shall have done extremely well, if we secure four years to begin with. Although we may begin with four years, I do not say we should stop with four years. In course of time I look to the day

when compulsory education will be extended to five, six or even seven years as it is at the present moment in some of the Western countries. There are details in regard to which final adjustment will be possible when opinions are received from all parts of the country.

There are two other suggestions which have come from some of our Mahomedan friends. It is best to mention what these suggestions are and to state what my attitude is in regard to them. It has been represented to me by an influential friend, the Hon'ble Ibrahim Rahimtulla, who has been a friend of Primary Education for many years, that a bare majority in the Local Government may sometimes cause difficulties. Compulsion is rather a serious matter, especially in this country with conflicting creeds and other interests. Therefore, it would be advisable to provide for a substantial majority of two-thirds. I do not want to commit myself. But I think there is a good deal of force in that suggestion. What we want is to make a cautious beginning. The principle is secured whether we laid down a two-thirds majority or a mere majority. If we find in future that there is a fairly large body of public opinion in favour of a two-thirds majority for compulsion, there is nothing to prevent us from going in for a two-thirds majority.

The second detail is the proposed addition to the number of exceptions that we have already introduced into the bill. It has been represented that in certain parts of Upper India especially in certain parts of the Punjab, there is an apprehension in the minds of many Mahomedans that the compulsory powers of this bill may be used to compel Mahomedan boys where they are in minority to attend Hindu schools and learn Hindi instead of Urdu. I myself have no such apprehension. But if there is such a misapprehension, no room must be given for it. I am quite prepared to add another exception to the number already embodied in the bill, *viz.*, that a parent may object to sending his child to a school where the vernacular taught is not the vernacular of the parent, &c. I shall be personally prepared to add this exception to meet the case of a parent who has a conscientious objection of that sort.

I will now briefly refer to a few of the objections urged against the policy of the bill. There are some friends who are with us but whose faith is not strong. They ask us: do we think that the time for compulsion has come? They are willing to support us if they are sitting in a public meeting, they will even raise their hands in favour of it. But their minds are full of doubt and they ask us, "do you really think that the time for compulsion has come?" I want to say to all these friends that, so far as my personal opinion is concerned and it is based on a lifelong study of the question of education and a fair amount of experience in regard to the state of things in different parts of the country—my own personal opinion is this: that the time for the introduction of compulsion has not only come, but compulsion has long been overdue. That is my own personal view (cheers). In Baroda, an Indian Feudatory State, compulsion is universal to-day. Are the people of British territories behind the people of Baroda? In what respects are they inferior to the people of Baroda? and why should not compulsion suit the people of British India? Take the case of Ceylon. A large portion of the population of Ceylon is Tamil in origin. Is the Tamil population, the huge Tamil population of this country, inferior to that of Ceylon? And yet one-third of the area of Ceylon is now under compulsion. If compulsion suits the Tamil population of Ceylon, I do not see why it should not suit the Tamil population of South India. Take the case of the Philippine Islands. All the Municipalities have voluntarily made education compulsory. There is no law authorising them to do so, but they have issued ordinances, which are thought by some to be not legal, making education Primary Education, compulsory. Are we behind the Philippinos, we a people of Aryan descent, that compulsion would not suit us when it suits boys and girls of the Philippine Islands? Therefore, to those who have this doubt I say: "Have a little more faith in the cause; if your conviction is slightly stronger, your fears and doubts will be found to be absolutely groundless." Then, Sir, another objection has been raised by some friends of Primary Education. Not that I doubt their sincerity, but they are mentioning difficulties which may impress the unwary and the simple and therefore constitute additional difficulty. They say: "Where are the teachers, where are the school buildings? What are you proposing? We have already great difficulties in getting trained teachers and suitable school buildings for boys already at school. What do you mean by proposing that compulsion should be introduced?" To them I would recommend a careful study of the state of things in other countries. When compulsion was introduced in England in 1872, the same cry was raised, of "where are trained teachers and suitable buildings?" In Japan the cry was raised, but they were not in the habit of complaining. The records of the time show that this difficulty has been experienced by the State. The people of Japan were different people to those of India. In Japan they did not propose to build fashionable buildings. They held their schools in verandahs, they held them in the morning and the evening, because verandahs were not sufficiently numerous. The Government made up its mind to have compulsory education, when in 1872 the Emperor said one of the grandest things that ever have been said by any Ruler. He said, "Our ambition is that there should not be one family in a village and there should not be one member in the family without education." It appeared to be a most ambitious statement to make in 1872, but within less than 30 years this has been made true by the people of Japan. They did not shake their heads about difficulties over getting trained teachers. You have not trained teachers to-day for all your schools. You have them only for a fraction of your schools. Let new schools be satisfied with untrained teachers. Our fight is not to give a high degree of primary education but to give ordinary education to the masses and to banish illiteracy. As time advances, you will get better and better teachers. Teachers will be trained to meet the requirements. The responsibilities rest with the local bodies to open training schools. There is no difficulty about getting clerks and there will be no difficulty about getting trained teachers. The current will be diverted. It is the same in regard to your buildings. Let schools be held in verandahs. There is nothing beneath dignity in that. What was not beneath the dignity of Japan cannot be beneath the dignity of India. Then there is the third objection raised by people who apparently talk as though they know a great deal, but whose knowledge when closely examined, you find to be astonishingly small. They ask, "Why don't you throw the whole of this cost on the Government of India?" If you examine the whole question, you will find this is a most dangerous suggestion. Nothing is more calculated to wreck this bill than the suggestion to throw the whole of the cost on the Central Government. Secondly, there is no justification for the suggestion in the experience of any country whose history we can study. In the first place, our compulsion is not to be universal. It has to be gradual, if it is to be universal. It may be said, "let the State levy taxation." It would be the same thing whether it is Imperial taxation or local taxation. But this bill does not propose to make compulsion universal throughout India. It is proposed to proceed by areas. The area which wants to have recourse to compulsion must bear a certain proportion of the cost because it is only fair to the other areas. That is the first answer. The second answer is that nowhere else in the world, except in the solitary instance of Ireland, the whole cost was borne by the Central Government. I did not care much to emphasize this point in the two speeches that I made in the Viceroy's Council on the subject, because it would have amounted to a direct suggestion to throw a large burden on Local Governments. I think it is best to know how things are in other parts of the world. In England at the present moment, about 55 per cent. of the total cost is borne by the State and 45 per cent. by local bodies. In Scotland a little less than two-thirds is contributed by the State and one-third by local bodies, in France two-thirds by the State and one-third by the local bodies. In Germany, America and Japan two-thirds of the burden falls on local bodies and less than one-third in the case of one of these countries falls on the Central Government. Our proposal throws on our local bodies far less than what is being borne in those three countries. All that we urge is that one-third of the burden of compulsory education should be borne by the local bodies. In Ireland, about 90 per cent. falls on the Central Government and ten on local bodies. The financial relations between Ireland and Great Britain have a history of their own. Ireland has been complaining for a long time that the Central Government was taking more from them than it should. Protests have been made from time to time and at the present moment a Commission is sitting to consider the financial relations between the two countries and what relief should be given to Ireland, in consideration of its complaints on this subject. Therefore, when this permissively compulsory Act was introduced into Ireland, more relief was given to Ireland and more liberal treatment of its local bodies than those of Scotland and Wales. But the case of Ireland does not apply in regard to other countries. The best examples on which we might base ourselves are those of Scotland and France, where two-thirds of

the cost comes from the State and one-third from the local bodies. That is what we are asking. If we ask for this strongly, firmly and strenuously, I think, if not this proportion, at least something like it will ultimately be forthcoming.

There is one more objection raised that I should notice. It is said that by introducing compulsion piece-meal, and by giving these local bodies this extra assistance, you are introducing inequalities in the taxation of the country; you are giving advantage to certain local areas and to that extent you are placing other areas under a disadvantage. It is a perfectly theoretical argument, advanced to pile up difficulties in our path. Are there not inequalities today in the distribution of revenues under the provincial contracts? No two provinces are fairly equal. From some Provinces nearly 50 per cent more is taken for Imperial purposes more than from others. Is there not inequality there? Take the case of cities like Calcutta, Bombay and Simla. Dr. Nair raised the question in Madras. I do not know how far Madras has succeeded. These cities get large grants for improvements, whereas places of secondary importance like Poona and Ahmedabad are practically left to shift for themselves. There is this injustice of 50 lakhs being given for Simla, 100 lakhs for Calcutta and 50 lakhs for Bombay, while other towns of importance are left to shift for themselves. Take the new policy of the Government in regard to Drainage and Water Works. Under this new policy certain substantial assistance is given by Local Governments to local bodies which go in for these works. There is inequality in this. That inequality does not differ from the inequality proposed in the bill. What is done is to get this inequality caused by the introduction of this bill to be as low as possible. As a matter of fact this very inequality will be a very powerful force pushing other local bodies to come and range themselves alongside this bill.

These are the objections against the general policy of the bill which have been urged in various quarters, which I have thought worth my while to notice on this occasion. I fear I have trespassed unduly long on your patience (Voices "No, No.") As I have already said, this is the first occasion on which I am speaking publicly on this bill since the bill was introduced and therefore I thought I might utilize this occasion for making a further statement. This question of universal education is really at the root of the question of the moral and material condition of the masses of our people. Whether it is destitution, whether it is misery, whether it is squalor or whether it is disease that you want to fight, you are forced to this conclusion that the first remedy of all remedies is to be able to remove the ignorance of the mass of the people and to give to people the benefit of education. If you want to increase the wage-earning capacity of the worker, if you want the peasant to grow stronger and take better care of himself in his dealings with the money-lender, if you want him better to understand the benefits of sanitation, if you want him to grow out of superstitious beliefs—if you want to do any one of these things,—you will find that the first and foremost thing to do is to give him the rudiments of knowledge. Without that you could do nothing with him. With that you can do everything. Therefore, this question lies at the root of the moral and material advancement of our people. You will remember that, which is recognised everywhere else in the world both by the Government and the people. In this country if we are jealous of our good name, if we do not want to be reckoned with uncivilized nations, we are to realize towards our poorer brethren the same responsibility which the State and people are realizing in other countries. This is a matter of absolute justice to the poorer people of our land. They have got the faculty of receiving the rudiments of knowledge. It is a monstrous and cruel wrong that millions and millions should be left without that knowledge and that the joy of that knowledge should be absolutely unexperienced by them. I think the conscience of our people has been sleeping much too long and it is time some of us roused that conscience as vigourosly as we can. It is not only the conscience of the people that has been sleeping, the conscience of the Government also has been long sleeping in this matter. However, there are signs that the conscience of the people is awakened and that the conscience of the Government is also awaking. I have no doubt that those who are responsible for that extension of knowledge, the Government of India and the Secretary of State are anxious to promote Primary Education almost more than any other branch of education. This year I venture to think there are special circumstances why this question should receive specially favorable attention. The King-Emperor is visiting this country (Cheers). It will be a historic occasion and I think the Government of India will do well, will do wisely, if they will try to commemorate this great and historic occasion in some striking manner and what commemoration would be more striking than the conferring of this boon of universal education on the masses of the people of this country? (Loud and prolonged cheers.) But whether the Government do confer this boon or not, so far as we people of this country are concerned, our duty in this matter is clear. It is not to rest till we have secured this boon for the people of this land. (cheers). I therefore rejoice that you have brought into existence this Elementary Education League. Let me point out to those who have organized this league that they have thereby undertaken no light responsibility. Dr. Nair referred in his speech to the Birmingham League. If you want to do anything in the direction of what that league did, you will have to be up all the time. I want you to realize that you will be confronted with many difficulties in this work, but the difficulties will vanish and success will be yours if you only have faith in the cause, yours, if you will continue to work with stout hearts fully persuaded that in the present state of the country no work is more necessary, more urgent, more patriotic, or more blessed than this work of spreading mass education in the country. If you are firmly persuaded of the truth of this, then I am quite sure you will be able to discharge this solemn responsibility which you have undertaken! Otherwise you will only be adding one more instance to the long list of failures which we have to deplore in the cause of our land. I want you to realize the responsibility that you have undertaken by bringing this league into existence. As you discharge this responsibility well or ill, so you will deserve well or ill of your children and children's children (cheers).

London, July 27.

Lord Crewe, speaking to a deputation held by Lord Courtney, in favour of Mr. Gokhale's Bill, suspended any pronounced view, pending the opinions of the Local Governments on the Bill. He dwelt on its difficulties and cost while expressing the utmost sympathy of the Government of India with the objects of the Bill.

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QUESTIONS OF IMPORTANCE.

Macaulay and Indian Education.

The Hon. Mr. Gokhale's Elementary Education Bill is now before the public for discussion and opinion. It may not be inopportune, writes the "Mahratta," to note the whole-hearted enthusiasm with which Lord Macaulay, the sponsor of Indian education, supported the idea of universal education. On a perusal of Macaulay's views, one seems to think as if the great advocate of education were speaking with reference to the Bill now before us. So apposite are the observations that they deserve being quoted in full. Lord Macaulay said:—

"I believe, Sir, that it is the right and duty of the State to provide means of education for the common people. Those propositions seem to me to be implied in every definition that has ever yet been given of the functions of a Government. About the extent of those functions there has been much difference of opinion among ingenious men. There are some who hold that it is the business of a Government to meddle with every part of the system of human life, to regulate trade by bounties and prohibitions, to regulate expenditure by sumptuary laws, to regulate literature by a censorship, to regulate religion by an inquisition. Others go to the opposite extreme, and assign to Government a very narrow sphere of action. But the very narrowest sphere that ever was assigned to Government by any school of political philosophy is quite wide enough for my purpose. On one point all disputants are agreed. They unanimously acknowledge that it is the duty of every Government to take order for giving security to the persons and property of the members of the community. This being admitted, can it be denied that the education of the common people is a most effectual means of securing our persons and property? Let Adam Smith answer the question for me. He has expressly told us that a distinction is to be made, particularly in a commercial and highly civilised society, between the education of the rich and the education of the poor. The education of the poor, he says, is a matter which deeply concerns the commonwealth. Just as the magistrate ought to interfere for the purpose of preventing the leprosy from spreading among the people, he ought to interfere for the purpose of stopping the progress of the moral distempers which are inseparable from ignorance. Nor can this duty be neglect-

ed without danger to the public peace. If you leave the multitude uninstructed, there is serious risk that their animosities may produce the most dreadful disorders.

"The most dreadful disorders! Those are Adam Smith's own words; and prophetic words they were. Scarcely had he given this warning to our rulers when his prediction was fulfilled in a manner never to be forgotten. I speak of the riots of 1847. I do not know that I could find in all history a stronger proof of the proposition, that the ignorance of the common people makes the property, the limbs, the lives, of all classes insecure. Without the shadow of a grievance, at the summons of a mad man, a hundred thousand people rise in insurrection. During a whole week there is anarchy in the greatest and wealthiest of European cities.

"Then came the retribution. Count up all the wretches who were shot, who were hanged, who were crushed; and you will find that battles have been won and lost with a smaller sacrifice of life. And what was the cause of this calamity—a calamity—which in the history of London, ranks with the Great Plague and the Great Fire! The cause was the ignorance of a population which had been suffered, in the neighbourhood of palaces, theatres, temples, to grow up as rude and stupid as any tribe of tattooed cannibals in New Zealand—I might say as any drove of beasts in Smithfield Market.

"The instance is striking; but it is not solitary. To the same cause are to be ascribed the riots of Nottingham, the sack of Bristol, all the outrages of Lud, and Swing, and Rebecca;—beautiful and costly machinery broken to pieces in Yorkshire, barns and haystacks blazing in Kent, fences and buildings pulled down in Wales. Could such things have been done in a country in which the mind of the labourers had been opened by education, in which he had been taught to find pleasure in the exercise of his intellect, taught to revere his Maker, taught to respect legitimate authority, and taught at the same time to seek the redress of real wrongs by peaceful and constitutional means?"

Lord Macaulay summed up his argument thus:—

"This, then, is my argument:—It is the duty of Government to protect our persons and property from danger; the gross ignorance of the common people is a principal cause of danger to our persons and property; therefore, it is the duty of the Government to take care that the common people shall not be grossly ignorant.

"And what is the alternative? It is universally allowed that by some means Government must protect our persons and property. If you take away education, what means do you leave? You have such means as only necessity can justify—means which inflict a fearful amount of pain, not only on the guilty, but on the innocent who are connected with the guilty.

—:o:—

Protection of Minor Girls.

The Secretary of State for India has recently addressed the following Despatch to the Government of India:—

My attention in Council has lately been called to the various methods by which female children in India are condemned to a life of prostitution, whether by enrolment in a body of dancing girls attached to a Hindu temple, by symbolical marriage to an idol, a flower, a sword, or some other material object; or by adoption by a prostitute whose profession the child is brought up to follow. I observe with satisfaction that an increasing section of Hindu society regards the association of religious ceremonies with the practice of prostitution, with strong disapproval. In Madras, where the institution of Temple Dancing Girls still survives, an Indian District Magistrate, Mr. R. Ramachandra Row, has expressed the opinion that temple servants have been degraded from their original status to perform functions "abhorrent to strict Hindu religion;" and in Bombay, a society for the protection of children has been formed with the co-operation of leading Hindu citizens.

I desire to be informed of the probable extent of the evil; how far the provisions of the Penal Code, sections 372 and 373, are in themselves sufficient to deal with it effectually, and whether in your opinion, or that of the Local Governments, adequate steps are being taken to enforce the law as it at present stands or whether any and if so, what amendments of the law are required to give reasonable encouragement and support to those who are endeavouring to suppress the grave abuse. The matter is one in which the weight of public authority may well be lent to the furtherance of reforms advocated by the enlightened leaders of the communities to which the children belong whom the law intended to protect.

INDIANS OUTSIDE INDIA.

British Indians in South Africa.

Mr. L. W. Ritch, the late Secretary of the South Africa British Indian Committee in London, has been giving his views on the recent arrangement made with the Union Government of South Africa in regard to the position of British Indians in the Transvaal.

I can see no flaw or loophole in the arrangement (he is reported as saying), but it must be remembered that we have to rely upon General Smuts and his party carrying through the promised repeals next session of the Union Parliament, and upon any further legislation that may be introduced being harmless in character as far as the Indians in the other provinces are concerned, as well as those in our own. I repeat; we have undertaken to suspend passive resistance pending the introduction of the repeals in question. Should, of course, there be any failure in the fulfilment of this when Parliament meets, we renew the struggle, and the General must stand convicted of breach of faith. In the meantime, we are agitating the Gold Law, which imposes very real and tangible hardships upon the whole of the Transvaal Indian trading community. Unless this law is repealed, the most serious consequences will result, and indeed this may lead to an even bigger agitation than that now suspended and, I hope, really closed.

Emigration to Natal.

A correspondent writes to the *Madras Mail* on the 1st July:—The departure yesterday from Madras of the S. S. *Umaigi* with about 500 emigrants for Natal is a notable event in the annals of Indian Emigration to the Colonies as regulated by the Indian Emigration Act, as it is the last shipment from India, emigration to that colony having ceased from the 30th June in pursuance of the Government of India's notification. It is fifty years since Natal began to import labour from this country and it is interesting to note what strides emigration to the colony has made within that period. It was in 1860 that the first immigrants were landed, and in 1870 the number of Indians in the colony under indenture was about 6,500. Since then the Indian population there has been going on increasing till in 1907 it numbered 115,000 and to-day there are a little over 122,000 Indians in the colony. Of these about 42,000 are Indians who have been indentured in India and 62,000 Indians who either have been re-indentured in the colony or are descendants of those who were indentured in India, the remaining 18,000 being Indians who have gone on their own account. Indentured emigrants have been going from Calcutta as well as from Madras, but it is this Presidency that has been the larger contributor.

The Position of Hindus in Vancouver.

The "British Columbia Weekly Sunset" dated 27th May, 1911, writes in its editorial columns:—

Hindus in British Columbia are agitating for an amendment to the immigration laws which will enable them to bring their wives to this country. Their spokesman, Dr. Sundar Singh, of Lahore, India, is authority for the statement that there are now in British Columbia about 6,000 Hindus, 1,500 of whom reside in Vancouver and 600 in Victoria, the rest being scattered through the rural districts. Also he says they have invested in British Columbia about 5,000,000$, 2,000,00$ of which is in Vancouver. Sundar Singh thinks these figures show that the Hindus now settled here are here for keeps, and in that he is doubtless correct.

The situation is this:—The Hindus are here. They are British subjects. They are large property owners. As British subjects they have the right of the pursuit of wealth and happiness in their own way so long as they comply with the laws of the land. Holy writ says it is not good for man to live alone. If we admit the Hindu—we have done so—and permit him to hold property—we have done that too—why should we not let him pursue happiness or sorrow in double harness? It is the inalienable right of a British subject to live with his wife or to take her with him where he goes. If he is permitted to land in another part of the Empire and to assume the responsibilities of citizenship which ownership of property implies, how can he logically be deprived of the right to assume the further responsibility which devolves upon a husband and a father as head of a household?

The Hindu has not been a failure in this country. On the other hand, he has been considerably a success. That does not argue that we want any more to come here. We have now a sufficiency, but having them here we are bound to respect their rights as citizens and British subjects. It seems to me that as Britishers ourselves we can hardly refuse the request of the Hindus

already here to bring over their wives and families and thus increase their happiness and their usefulness as citizens.

Savings of Indian Emigrants.

When Indian emigrants return from Demerara, Mauritius, and elsewhere to their native land, prominence is often given to the large sums of money which they have brought back with them. In Dr. Banks's report on Emigration from the Port of Calcutta in 1910, for instance, we are told that the returned emigrants carried with them an aggregate of over four lakhs which they had accumulated during their exile. It is well, however, to realise (says the *Statesman*), that there is another side to the picture, to which equal prominence ought to be given. Of the returned emigrants only 48·29 per cent. brought back savings ranging from one rupee upwards, the remaining 51·71 per cent. brought back nothing. It may be right to say that the poverty of this unfortunate moiety was due to idleness, illness, extravagance, and improvidence, but no evidence is given in support of this explanation. In any case it ought to be made quite clear that half the emigrants come back to India no better off than when they left, and probably a good deal worse off in many respects.

Indians in the Dominions.

According to the official report of the deliberations of the Imperial Conference held recently in London, Lord Crewe stated that he could discover no complete solution of the problem of the treatment of natives in the Dominions. The Imperial Government recognized that it was impossible to maintain the idea of the absolutely free interchange of all subjects of the Crown, also that in the United Kingdom it was easy to underrate the difficulties experienced by the Dominions. Whether Indians were to be regarded from the standpoint of national history, pride of descent, personal character or intellect, they had a real claim to consideration, as subjects of the Crown, and as men. He confidently submitted that the relations of India and the Empire might be materially improved by the cultivation of mutual understanding. The India Office and the Government of India would always do their best to explain to the people of India how the position stood with the Dominions. On the other hand, he thought they were entitled to ask the Ministers of the Dominions to make known how deep and widespread was the feeling on the subject in India.

Lord Crewe suggested that it would be possible for the Dominions, within the limits laid down for the admission of immigrants, to make entrance for Indians easier and pleasanter if it were to become known that within those limits Indians would recieve a genuine welcome. A great deal might be done to effect better relations between India and the Dominions. The position could be improved if, by force of sanctions, caste and religion were invariably recognised. Lord Crewe appealed to the Dominions to inform public opinion as to the claims of Indians to considerate and friendly treatment as loyal fellow-subjects.

Sir Joseph Ward, moving the resolution, said that New Zealanders were most friendly to Indians. The resolution aimed at the establishment of economic competition of coloured with British crews.

Mr. Malen (South Africa), declared it was not so much a question of labour as of self-preservation. In view of the overwhelming African population, it was impossible to allow the introduction of an Asiatic problem.

The Indians of South Africa

Helots within the Empire! How they are Treated.

BY H. S. L. POLAK, Editor, *Indian Opinion*.

This book is the first extended and authoritative description of the Indian Colonists of South Africa, the treatment accorded to them by their European fellow-colonists, and their many grievances. The book is devoted to a detailed examination of the disabilities of Indians in Natal, the Transvaal, the Orange River Colony, the Cape Colony, Southern Rhodesia, and the Portuguese Province of Mozambique. To these are added a number of valuable appendices.

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FEUDATORY INDIA.

Children's Courts in Baroda.

—:o:—

Whereas it is found that bad effects are produced on the minds, bodies and morals of children of tender age by reason of association with adult prisoners in the jail and bad characters out of jail, and whereas it is desirable to make special provisions for the trial of criminal cases in which children are accused persons, and for regulating the manner of their custody with a view to uplift their moral, mental and industrial education, and generally for the protection of children, His Highness the Maharaja Saheb is pleased to enact as follows:—

The Act is to be called the Children's Court Act and shall be applicable during the trial of persons who are "children" at the commencement of proceedings, by "children" being understood boys or girls who have not completed their sixteenth year. The Act enacts that every Court in the State bearing charges against children shall sit either in a different building or a different room from that in which ordinary sittings of the Court are held, or on different days or at different times from those at which ordinary sittings are held. The Court so sitting shall be regarded as the Children's Court. When such a Court is established, all other Magistrates in the specified area will cease to exercise any jurisdiction in cases where a child accused is tried singly or jointly with an adult co-accused. It is further enacted that a Criminal Court bearing charges against children shall give priority of consideration to cases against children over any other case. No Criminal Court shall sentence a convicted child who has not completed his or her 12th year, to imprisonment in jail or pass a sentence on any convicted child of (1) death, (2) imprisonment for life, (3) banishment, or (4) confiscation of his or her property. When an accused child can legally be let on bail, the Court may instead of taking such bail from the child, release him on a recognizance entered into by the parent or guardian of the child. When not released on bail by reason of the heinousness of the offence or unruly character of the child or for any sufficient reason, the Court may, instead of remanding him to jail, adopt any one of the two courses:—either order the child to be detained in the Children's Reformatory, if one has been established in the State within convenient distance from the Court or order the child to be given in custody of any fit and responsible person who may be willing to keep the child in custody and enters into a recognizance to produce him in Court as the Court may direct.

So far, as regards the procedure to be followed prior to conviction of the child. If a child is convicted, the Court may sentence him either to imprisonment in jail or may follow any one of the following courses at the Magistrate's discretion:—(1) Release the child after warning him, or (2) commit him to the care of his father, mother, guardian or any near relative who might undertake the responsibility for the child's good behaviour for a period to be fixed by the Court, not exceeding 12 months, under a bond executed by such relative with or without surety; or (3) order the child to be detained in a Children's Reformatory for a period not less than three or more than seven years. When a child is made over to a relative, it is enacted that the Court may put in the bond a condition that during the period of the bond the child shall be under the supervision of a person or persons, not being a Police officer, to be named by the Court for the purpose. It is laid down that the conviction of child offence shall entail no disqualification on the child, but such conviction will not prevent a Court from taking it into consideration for the purpose of inflicting greater punishment on the accused according to law on the repetition of the offence. When a child is sent to a jail, it is enacted that the officer in charge of the jail shall keep the children prisoners apart from the adult prisoners and shall so manage that they will not come into contact with the latter on any account. It is also laid down that the Inspector-General of Prisons shall as far as possible provide for the industrial education of the juvenile prisoners in jails. When a child is undergoing a sentence of imprisonment in jail and has not at that time completed his or her 15th year, the Jail Superintendent may take the child to the District Magistrate of the place, who may if he deems fit, order, in lieu of the remaining period of imprisonment, detention in a Children's Reformatory for a period of not less than three or more than seven years.

The proposed legislation also provides for the establishment by the State of Children's Reformatories for the admission of juvenile criminals. But any benevolent institution in the State may be recognised as a Children's Reformatory for a

specified area if it is willing to keep juvenile offenders under its care in conformity with the provisions of the Act. All Children's Reformatories will be under the control of the Educational Department, and the Vidyadhikari, or the Minister of Education, should provide for the primary and technical education of children in Reformatories. The Vidyadhikari will have also the power to transfer a child from one Reformatory to another. Every child in a Reformatory is to be released on the completion of 19 years of age. The Vidyadhikari may at any time, even before the completion of 19 years, release the child with the sanction of the Government on special grounds. It is also provided that when any responsible or trustworthy person or Government or Municipal officer is willing to take a child out of the Reformatory under his care and employ him in some business, profession or industry, the chief officer of the Reformatory may give a *parwana* or permit to him to take the child under his care. Such a permit will not remain in force for more than a year, but may be extended. The issuing officer has also the power to cancel a permit at any time if he thinks fit in the interest of the child. If a juvenile offender escapes from lawful custody, any Police officer may arrest him without warrant and return the child to the proper person's custody. A fine not exceeding Rs. 200, or imprisonment for a period not exceeding six months is provided for as a penalty for any person assisting a child to escape from a Reformatory or from lawful custody. Lastly, it is provided that an appeal against conviction and sentence in a Children's Court shall lie to the Sessions Judge, who will have the same powers as he has under the Criminal Procedure Code in appeals from a sentence of imprisonment or fine and any other powers conferred on the original Court.

MRS. ANNIE BESANT. A Sketch of Her Life, and Her Services to India. Contents: Introductory; Early Life; Political and Literary Work; Views on Vivisection; First Contact with Theosophy; Socialism; H. P. Blavatsky; Mrs. Besant's Writings; Views on Indian Nationalism; The Central Hindu College; Female Education; Students and Politics; Swadeshi Movement; Imperialism and India; Mrs. Besant as a Speaker. With a Portrait. As. 4.

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INDUSTRIAL AND COMMERCIAL SECTION.

British Traders in Burma.

The community of British traders in Rangoon is said to be just now in a state of commotion caused, it is alleged, by the knowledge of a German Syndicate securing wholesale concessions to work wolfram mines in the vicinity of Tavoy, Burma, and is said to have addressed a petition of protest to the Governor-General urging legislation by which the mines may be operated entirely by British capital. Wolfram, as the reader may know, is a tungstate of iron and manganese, generally of a brownish or grayish colour, submetallic lustre and high specific gravity, from which tungsten is extracted, and, when alloyed in small quantities, is immensely valuable in increasing the hardness of steel. Since the deposits of wolfram have been discovered in paying quantities in Burma, several British companies have been formed, chief among them being the Rangoon Mining Company, but, it is said, several German representatives inspected the mines, made surveys and, discovering other rich deposits, communicated the information to their firms in Germany, which resulted in the rush of capitalists to Burma. The principal shipments of wolfram go direct from Burma to Hamburg, where through a chemical process in the large mills the tungsten is separated.

Indian Trade.

The growth of the Indian shipping trade within the past twenty years has been remarkable (says the *Times of India.*) In the year 1890, the tonnage of vessels entered and cleared in the foreign trade of this country totalled 7,315,586, nearly 6,000,000 tons of which were British. Five years later these figures had increased respectively by 1,000,000 tons and the increase was steadily maintained until 1908 when 14,239,180 tons were registered. The most striking totals fell to be recorded in 1905, when there was a total gain over the previous quinquennium of 5,000,000 tons. This rate of increase was not maintained in 1908, but the reason is not far to seek, for in that year there was a great trade depression which affected every industry almost equally. The coasting trade has made rapid advances of late years, and now there are numerous lines linking up Indian ports with the Persian Gulf, Java, China, Japan, Madagascar and the East Coast of Africa.

New Industries for India.

The Bengal Department of Agriculture is conducting a series of experiments with the thornless cactus, which is being introduced into the province with a view to its providing fodder for cattle. Several varieties were imported from Southern Europe and California among other places, the non-fruiting speciesarriving in splendid condition, but the fruiting varieties unfortunately were found to be rotten and none survived. The living were planted at Cuttack, Puri, Chaibassa, Sabour and Ranchi, but with the exception of those at Ranchi, no success has been attained. The almost general failure is attributed to the importation of such zerophytic plants during the rainy season and future cuttings are to be brought into Bengal at the commencement of the hot weather.

The Department might also experiment further with the fruiting varieties. The new spiriless Opunitas, for instance, is said to produce delicious fruit as the result of ingenious cross-breeding carried out by a grower at Los Angeles, who achieved this result while experimenting in the hope of producing a plant capable of withstanding drought on the cattle-ranching countries of the United States. Not only was the fibre eliminated and the protein substance increased until the leaves compared favourably with the best fodder grasses, but from the ready flavourless knob of vegetable matter, a luscious fruit was evolved. —*The Empire.*

Vegetable Fibre and Wool Manufacture.

The presence of vegetable fibre in wool is an old difficulty which affects all stages in wool manufacture. These are often imperceptible until the wool is dyed, when the vegetable fibres remain white. The trouble is said to be largely due to the bags and twine used in packing. Coarsely-spun jute and hemp are the usual materials for these, and in the rough handling of the bales, the packing is often torn, or, at the best, subjected to considerable friction, loose fibres being rubbed off and mixed with the fleeces. The French correspondent of the *Textile World Record* reports, however, that jute bags are now being lined with a cloth woven entirely from paper yarn. Recent experiments have also produced a paper twine which is satisfactory from a structural point of view, as it is practically a twisted ribbon, whereas the ordinary twine is merely a bundle of fibres.

Protection of Factory Workers in Japan.

After ten years of work on the subject the Japanese Government has just laid before Parliament its proposals for the protection of the factory workers of Japan. The Government desires to apply the Bill to all workshops and factories with more than ten workers. This would include 15,426 factories and 649,171 workers. The Commission which drew up the Bill in the first place restricted inspection to factories of twenty workers, and the final compromise is likely to work out at fifteen. Perhaps the most interesting part of the Government's proposals applies to women and children. If the Bill passes into law, children under twelve years of age will no longer be employed in the factories of Japan. No young man or woman under fifteen years of age will be allowed to work more than twelve hours a day. They will also be protected from night work. Then again young people under sixteen years of age are to enjoy two days' rest in the month, and in the case of day and night shift workers, the holidays will amount to four days. Another provision prohibits the employment of girls and young people under fifteen on electrical machinery and in other dangerous trades.

Swadeshi Agitation: Failure of Firms.

The recent failures of the Burra Bazar cloth merchants at Calcutta has created quite a sensation. The firms involved are Messrs. Haridas Gopalkristo, Messrs. Bhairab Churn Kshetra Mohun, Messrs. Kanyalal Bishessur and Messrs. Ganesh Das Jayram. The first three are Bengali firms, while the fourth is a Marwari firm. The first two firms are said to be owned by the same person and carried on business in piece-goods and hundis. Their joint liabilities amount to 12 lakhs of rupees, Bhairab Churn Kshetra Mohun alone being liable for a little over 7 lakhs. The liabilities of the firm of Messrs. Kanyalal Bishessur are said to be 4 lakhs and those of Ganesh Das Jayram to be 5 lakhs. In an interview, the Marwari merchants said that since the Swadeshi agitation, piece-goods trade had been dull and this was given as a reason for the failure of those firms.

Several big dealers in foreign goods at Naraingunj in the Dacca district have stopped payment and closed their business. Their liabilities are estimated to be about ten lakhs of rupees, the principal creditors being the Marwari piece-goods merchants of Calcutta.—*Extract.*

Sun Umbrellas.

The manufacture of umbrellas in India has now reached a magnitude that claims the attention of makers for any improvement that might increase their business. At present, with few exceptions, the same black umbrella is used for protection against sun and against rain, although black material gives the least protection against the sun's heat. This has been known for many years in the south of Europe, where sunshades have been made of a cloth that is woven green on the inside and white on the outside. More recently it has been found that red or orange are better colours for arresting the chemical or actinic portion of sunlight, that is the chief agent in producing fatigue in those exposed to it. India now possesses dyeworks, where fast colours are assured and mills that can weave any umbrella-covering cloth that may be required. The only imaginable reason for using black cloth is that it shows dirt less readily than other colours, but it is certain that, if the umbrella had been invented here, it would never have been covered with black cloth. It would be quite easy to make removable covers for the purpose of washing, and although the two-coloured cloth would be heavier than silk, it would be lighter than the double cover now often used. For use in the sun an umbrella should shade not only the head and shoulders, but the whole body, and people whose duties lie much out of doors in hot weather soon recognise how much of the day's fatigue may be avoided by the use of a good-sized and well-made sunshade. The cotton cloth, if need be, may be waterproofed without affecting its colour, and thus, during rain, it will not increase appreciably in weight and will serve all the year round. For a long time to come the ribs and metal framing will continue to be imported, but there is no reason why sticks should not be produced entirely in India. The collection, straightening, shaping, carving and finishing of umbrella and walking sticks would make a simple forest industry well within the competence of Native labour.—*The Indian Textile Journal.*

The Bombay Co-operative Conference.

The Bombay Provincial Co-operative Conference was opened on the 24th June by H. E. Sir George Clarke. His Excellency assured the Conference of the earnest wishes of the Government to further their objects. He gave figures to indicate the progress of co-operation during the preceding years, and announced that the scheme for a Central Bank started by Sir Vithaldas Thackersey and Mr. Lalubhai Samaldas, was progressing well. He also assured the Conference that the Bank, which will be at present under the guarantee of the Government, will begin operations very shortly.

Green Leaf Manure in Madras.

The Madras Government appointed a Committee in December last to enquire and report on the subject of the supply of green leaf manure to the ryots. The Committee consisted of the Conservator and Deputy Conservator of Forests, and the Director and Deputy Director of Agriculture. The enquiry was limited only to the Madura District and the Committee met at Madura in the beginning of March last. They have embodied their views and opinions in the shape of a very brief report. The main conclusion is that in future the functions of the Forest Department in the matter of the supply of manure will be mainly limited to the production and supply of seed for green manure plants. The Madras Government have accepted this recomendation and in future, not in the Madura district alone, but throughout the Presidency, the rule will hold good. We cannot say that this is anything to discourage the ryots. Much better crops can be grown with the aid of green manuring crops raised on the land itself and ploughed in, than by the applicatian of tree leaves. The ryots should be induced to raise the manure crops in the field itself. If the Agricultural Department would arrange and keep in stock a sufficient supply of seed, the ryots can scarcely have any cause to complain.—*Hindu.*

Talegaon Glass Works.

H. E. Sir George Clarke, on the 20th June last, paid a visit to the Talegaon Glass Works, Poona. This institute was started in the year 1907 with money collected by public subscription which the promoters called the "Paisa" Fund. The idea originated with Mr. Kale of Tannah and subscriptions were invited in 1905 at Bombay. Later on, a committee was formed which included, among other gentlemen, Dr. Desmukh of Bombay and Mr. B. G. Tilak, late editor of the "Kesari." After several discussions, it was resolved to open a glass factory at Talegaon as an initial undertaking; and with a capital of Rs 22,000 in hand, the premises known as the Paisa Fund Glass Works, were opened. In addition to the works store-rooms, an well-equipped laboratory is attached where about a dozen students, hailing from all parts of India, are instructed in the general principles of Chemistry, Physics, Geology, Mineralogy and Special Chemistry of glass and allied industries. A similar number is shown the different processes of glass manufacture under the guidance of the Superintendent, Mr. Ishwardass Varshanee and two expert Japanese workers.

Cotton-Seed Oil.

At the instance of the Director-General of Commercial Intelligence, Mr. D. Hooper of the Indian Museum and Dr. J. W. Leather of Pusa, have made a discovery that should add enormously to the value and use of the oil extracted from Indian cotton-seed. The American and Egyptian oils are edible and are largely used for a variety of purposes, such as for the packing of sardines, the manufacture of a good artificial butter, "salad" oil, and general culinary purposes; but, owing to its acrid taste, Indian cotton-seed oil has never been able to compete on anything like equal terms and has had to be content with a much lower price. Messrs. Hooper and Leather have found that the acridity is associated with the reddish brown colouring matter which characterises Indian cotton-seed oil, and that in two kinds of cotton-seeds examined, it varied between 7·5 and 9·7 per cent. By using the same percentage of alkali and by subsequent washing, the experimenters ascertained that the colouring matter and associated acridity are completely removed, the result being a refined oil possessing the same yellow colour and other properties as the Egyptian refined cotton-seed oil, which now fetches the highest price on the market and which has hitherto felt quite secure, against competition. The discovery, therefore, is an important one and should give a real impetus to the trade in Indian cotton-seed oil, both to foreign countries and for use locally in the manufacture of a healthy substitute for ghee, which is one of the most heavily adulterated articles in the whole range of Indian food products, and yet is a necessity in Indian life from the most elaborate temple and palace to the meanest hut. The heavy increasing demand for ghee for export as well as local consumption has led to its wholesale adulteration and extremely high price, whereas it has been urged that a perfectly wholesome and sustaining substitute could be prepared from the thousands of tons of cotton-seed that are either neglected or put to poor use in this country annually and be sold at a price that would gladden the hearts of the enormous army of ghee users. In the United States, Egypt and elsewhere, a very profitable trade is being worked in cotton-seed oil and it would now seem that the way has been cleared for the establishment of such an industry here.—*Pioneer.*

Winter Oil.

A good oil for winter use may be made by mixing graphite with cylinder oil until in a thick, or pasty, consistency, and then adding kerosine until it flows freely. This oil will not become stiff at 14 deg. below zero, and is very valuable in those operating machinery outside, or in cold shops.

A New Method of Making Gold and Silver Yarns.

The preparation of gold and silver yarns, both the so-called genuine and imitation, is a somewhat difficult class of work, entailing the expenditure of much time, the cost of specially trained and expensive labour, and the provision of specially constructed machines. The method ordinarily in use consists in mechanically twisting the metallic film around the spun yarn; but it is difficult to always produce regular results, and a somewhat high percentage of waste has to be reckoned upon. The metallic film becomes easily detached from the fibrous thread, and this fact causes defects in the manufactured embroideries, etc. A Paris artificial silk manufacturing firm has recently patented a new process which may conceivably bring about quite a revolution in the methods of preparing these classes of fancy yarns. According to this process, the yarn, either cotton, linen, or silk, is impregnated with a specially prepared solution of acetylated cellulose. This modified form of cellulose, which is used by the firm in preparing artificial silk, possesses the rather valuable property of not yielding to ignition very readily. The threads so damped are caused to pass through a very finely pulverised mass of the required metal. The powdered metal thus becomes attached to the fibrous thread by means of solution of cellulose, and is further fixed in position by a second passage of the threads through a solution of the cellulose. This secondary operation also gives brilliancy to the fibres and the superficial coating so applied affords protection to the metal against the oxidising influences of the atmosphere. By this means the main drawback laid against the use of imitation metallic effects wherein mixtures of baser metals (bronze powder, etc,) are employed is overcome, since ordinarily they become very quickly blackened by exposure to the air. It is stated that metal-coated yarns may be produced by this method at two-thirds the cost of the customary methods.—*Textile Mercury.*

India's Foreign Trade.

The following is a summary of the values of the imports and exports for all India for the month of April, 1911, as compared with the corresponding period of the previous two years:—

	1909. Rs.	1910. Rs.	1911. Rs.
IMPORTS—			
Animals, living ...	26,896	41,620	24,930
Articles of food and drink, etc. ...	1,17,78,595	1,70,76,156	1,35,10,188
Metals and manufactures of Hardware and cutlery, machinery, millwork and railway plant and rolling-stock, copper, iron and steel, and other metals, etc., etc.	2,20,42,640	2,41,76,613	2,18,98,225
Chemicals, drugs, medicines, narcotics and dyeing and tanning materials, etc. ...	29,90,435	34,54,838	32,71,769
Oils—			
Mineral ...	19,19,795	36,30,279	33,00,811
Other oils ...	1,56,280	2,11,706	1,36,226
Raw materials and manufactured articles, coal, coke, precious stones and pearls unset, silk, wood, etc. ...	33,26,395	32,51,411	36,91,319
Articles manufactured and partly manufactured—			
Cotton yarn ...	24,17,611	21,16,835	36,91,160
Cotton piece-goods,	2,58,14,916	3,29,36,259	3,46,54,046
Other Articles—Cotton, silk, woollen apparel, carriages and carts, glass and glassware, instruments, matches, paints and colours, papers, etc stationery, etc., etc. ...	1,54,53,301	2,11,72,484	2,02,57,191
TOTAL ...	8,59,26,864	10,80,68211	10,44,35865
Gold ...	74,57,660	1,76,59,400	2,98,50,556
Silver ..	53,27,690	97,52,928	1,14,40,199
Government Stores.	46,89,523	21,75,301	51,60,614
Do. Treasures.	1,51,388	.....	.....
GRAND TOTAL ...	10,35,53125	13,76,55840	15,08,87533

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Tobacco.

Imports of tobacco from each principal country into British India in the month of May, 1911, and total duty realised thereon have been as follows:—

	MANUFACTURED.								Unmanufactured.	Total tobacco.
	CIGARETTES.					Cigars.	Other sorts.	Total.		
	Weighing less than 3 lbs. per 1,000.	Weighing 3 lbs. or more per 1,000.	Total.							
Imports—	Lbs.	Lbs.	Lbs.			Lbs.	Lbs.	Lbs.	Lbs.	Lbs.
From—										
The United Kingdom...	...	...	112,758			19	27,055	139,832	18	139,850
Holland ...	...	...	...			2,807	...	2,807	8,603	11,410
Belgium ...	...	...	...			100	...	100	1,985	2,085
Egypt ...	...	...	6,182			...	3	6,185	631	6,816
The United States of America ...	...	...	1,582			58	23,899	25,539	...	25,539
Other Countries ...	...	...	326			767	2,674	7,122	3,155	7,122
Total ...	...	...	121,048			3,761	53,631	192,822	14,392	192,822
Total duty realized thereon Rs.	...	11,175	1,55,692			6,212	61,208	2,33,551	12,439	2,33,551
	Weighing less than 3 lbs. per 1,000.	Weighing 3 lbs. or more per 1,000.	Total.			Cigars.	Other sorts.	Total tobacco.	Unmanufactured.	Total tobacco.

A New Ore.

A new ore, known as a double sulphate of aluminium and potash (*sulfato doble alumico-potasico*) and called after its discoverer, Senor Calafat, was brought into notice six or eight months ago. Senor Calafat is said to be erecting works near Madrid to put the mineral to a practical test, and several carloads have been shipped for treatment in the furances. The analysis is given as follows:—Anhydrous sulphuric acid, 34·77 per cent.; oxide of aluminium, 37·98 per cent.; potash, 9·64 per cent.; water, 17·61 per cent.; specific weight, 2.75; hardness, 2.50 to 3.

AGRICULTURAL SECTION.

The Potato Crop.

The Department of Agriculture, Madras, has issued the following Note which contains a few hints on the precautions to be taken in the cultivation of this crop.

Soils.—The soil most suitable for the cultivation of the potato is a well-drained, free-working, medium loam.

It is particularly important that the soil should be well-drained. Soils which are not naturally so should have deep open trenches dug to carry off surplus water, and if this cannot be done the cultivation of the crop should not be attempted.

Preparation of the land.—It is essential for the proper growth of this crop that the land should be clean and free from clods and that the soil should be brought into a fine loose and open condition. This can be brought about by frequent working with the plough and harrow where the use of bullock power is feasible or where this is not possible by the use of a fork or a para. Having obtained the fine tilth necessary, the land is ready for laying out into ridges and furrows. The former should be about 28 inches apart from crest to crest and the latter about 9 inches deep.

Manuring.—Farm-yard manure will be found the most suitable and a dressing of from 15 to 20 cartloads per acre will be found sufficient for each crop. Other organic manures such as sheep-manure, green-manure and oil cakes, *e. g.*, castor, margosa and safflower, will also be found of value. Cattle manure should be spread broadcast on the field and ploughed in.

As a dressing on soils poor in phosphate, 1 cwt. of bone-char super-applied in the drill immediately prior to planting, will be found useful.

Planting.—The crop is propagated from tubers, *i. e.*, whole potatoes, or from setts, *i. e.*, cut potatoes; whether tubers or setts are used it is essential that they should be absolutely sound and free from disease.

The seed should be placed in the furrows at a distance of about 1 foot apart. The ridges are then split and turned into the furrows, so that the ridges become furrows and the furrows ridges.

If setts are used, these should be made by first removing the heel and then cutting the tuber lengthwise, *i. e.*, from heel-end to rose-end, the end where most of the eyes are placed.

12 to 15 cwt. of setts will be required and 1 ton of whole potatoes, for one acre of field.

After-cultivation.—This consists in continual hoeing and weeding until the crop has grown enough to completely shade the ground.

When the young plants are about 6"—9" high, they should receive the first earthing up and two or three should be given at intervals, the number depending on how much hoeing is given. A final earthing up should be given after the last weeding. The crop is then left until harvest.

Lifting.—When the stalk and leaf (haulm) of the plant have died down, the crop is ready for lifting. This takes place in February about four or five months after planting. Lifting is done by means of a fork, the ridge is turned over and the potatoes exposed. These are collected and removed and the haulms are heaped in the field ready to be burnt.

Diseases.—1. Potato plants are liable to several diseases which cause a considerable loss in the crop. The chief are Early blight, Irish blight, Ring disease, and Scab. The symptoms of these blights will be given with particular measures for their control, then a summary of the precautions to be taken against disease.

2. *Early blight* occurs on the green leaves and stems above-ground. It forms brown spots which are more or less circular in outline and have distinct concentric lines somewhat like the concentric circles on a target. This mark distinguishes Early blight from Irish blight in which these markings are never present. The spots are irregularly distributed over the leaf surface and often run together. They increase in number and extent till much of the green leaf surface is destroyed and the plants die. Since it is the green leaves that manufacture the food that is stored in the potatoes, their premature death stops the manufacture of food and causes a shortage of crop.

The fungus causing this disease does not produce a rot in the potatoes.

Means of control.—Spraying with Bordeaux mixture reduces the injury done by this fungus to a very small minimum.

3. *Irish blight* or simply the "potato disease" attacks the green leaves and stems and the tubers. Small irregular brown spots appear on the leaves. They seem moist and limp and on the underside, especially towards the margins, fine whitish silky threads appear. The spots spread rapidly over the leaves and stems which

become moist and flabby and in a few days the plant is reduced to a blackened putrifying mass having an unpleasant odour.

The fungus causing the disease may get into the potatoes underground in two ways—(1) It may pass down the diseased stem; (2) Spores developed on the leaves may be washed down into the soil and may come in contact with the potatoes which they penetrate just as they do the leaves. The fungus in the tubers causes a dry-rot. It destroys the substance of the potato and renders it liable to the ordinary forms of wet-rot caused by bacteria and moulds. Sometimes the dry-rot causes damage in the field, sometimes only when the potatoes are in storage.

Means of control.—Potatoes should be stored in a cool, dry atmosphere. As this disease is carried on from year to year by planting diseased potatoes, the greatest care should be taken in planting seed potatoes to avoid all that show the slightest tendency to be soft or rotten. If possible, seed potatoes from a field which has not had the disease should be used.

In places where this disease occurs every year, its ravages have been reduced to a minimum by the application of Bordeaux mixture.

4. *Ring disease* causes the green plant above ground to wilt and the tubers to rot.

One or two leaves of a potato plant become limp and hang down, others quickly follow till, in a day or two, the whole plant is hanging down just as it would do had it been cut off from its roots. This is called wilting. If the potatoes of such a plant are dug up and sliced, a brown ring will be seen a little distance in from the surface. In early stages the ring is not complete, but in later stages the brown discolouration has spread till the whole potato becomes a rotten mass. This disease is caused by a bacterium which can live in the soil.

Means of control.—As it is not always possible to detect affected potatoes with the naked eye, seed potatoes should not be taken from a field where the disease has occurred. All potatoes that have a brown discolouration should be avoided. Do not plant again in a field where disease has occurred for at least a year. Spraying is no good against this disease.

5. *Scab* attacks the potato tuber. Brownish, reddish, or yellowish spots appear with a warty or scab-like surface, which may be deeply cracked or furrowed. The scabs eat into the substance of the potato and ultimately destroy it.

Method of control.—In planting reject all potatoes that have warts or scabs on their surface.

6. *Precautions against disease*—

(1) Plant only healthy seed potatoes.

(2) Reject all that are discoloured or soft.

(3) When seed potatoes are cut, reject all that have brown spots.

(4) Use seed from fields that were free from disease and obtain a fresh supply of seed frequently once every two years.

(5) Do not grow brinjals or tomatoes on land on which potatoes are grown.

(6) In harvesting potatoes, remove every potato from the ground. Do not leave bad ones lying because they are not worth gathering. If left they will bring disease to the next crop.

(7) Store the potatoes in a cool, dry place to which air has easy access.

(8) Do not cultivate this crop continuously on the same land year after year, but rotate it with a grain crop such as wheat.

(9) As soon as any blight appears, send specimens to the Mycologist, Agricultural College, Coimbatore.

If cultivators find any difficulty in obtaining good seed, they should apply to the Deputy Director of Agriculture, Northern Division, Madras.

THE IMPROVEMENT OF

INDIAN AGRICULTURE

SOME LESSONS FROM AMERICA

By Mrs. Saint Nihal Singh

AUTHOR OF

"The House Hygienic" "My Favourite Recipes"
"How to Make Good Things to Eat"
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TABLE OF CONTENTS

	PAGE
PUBLISHER'S PREFACE	i
WHERE FARMING IS A PROFITABLE PASTIME ..	1
HOW THE AMERICAN GOVT. HELPS THE FARMER ..	30
THE RELATION OF MANURE TO THE CROP	65
PLANT BREEDING IN AMERICA	92
HOW THEY RAISE RICE IN AMERICA	102
WHEAT-GROWING IN AMERICA	127
MAKING MONEY OUT OF MILK	147

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Departmental Reviews and Notes.

LITERARY.

LORD HALDANE ON STYLE.

Speaking at a meeting of the Academic Committee of the Royal Literary Society, which has been formed to maintain a good standard of English, Viscount Haldane said that the work of the Academic Committee was of a restricted and special kind. With the business interests of literature it was not concerned. Its purpose was to attend to the standard or style. It was the characteristic of the English people that they were more concerned with matter than with form. The Greeks in their best period showed the world for all time the lesson that the two could not be separated. In Athens at its best, it was never permitted to the great artist, whether in words or in plastic materials, to set forth as finished and complete anything in which the perfection of form did not engage the skill of the artist as bindingly as the perfection of matter. But with us, as perhaps with all the Teutonic races, it was, and perhaps had always been, the case that provided the matter was great, there was less need of insistence on the form. Even with Shakespeare and with Goethe it was so. It would be found also in our romantic literature. They would find that disregard of form in a great novelist like Scott, and even in a great poet like Wordsworth. But when they turned to other races they would find that a different example had been set. Perhaps since the Greeks, no nation had rivalled the French in the insistence on the inseparability of form from matter. The French, with their unrivalled gift of perfect expression, had shown how consideration for style might be elevated into something that was neither a science nor an art, but the natural outcome of a national capacity. We might not with our language, and, still more because of our national idiosyncrasies, be capable of reaching the level of the French, but we had in our language a capacity of expression which was perhaps unrivalled. The English language lent itself to lyric poetry and to the spiritual and subjective more closely than did the French. We had also a language that was perfectly organised, and had a potency inherent in it of expressing fine and delicate shades of meaning. That had been done with success in our literature, but it had not been done so easily as in the French, and that perhaps had been because we had never given the same thought and study to the matter as the French.

72

THACKERAY.

"Jacob Omnium" has the following comment to make in the *Bookseller* on Lord Rosebery's speech at the opening of the Thackeray Exhibition:—It is doubtful if any one could have listened to Lord Rosebery's charming and luminous address at the opening of the Thackeray Exhibition last week without regretting that the speaker had ever allowed himself to be "lured"—to borrow his own words—"by the strange fascination of politics." For, by gifts and mental temperament, he was obviously designed by nature for the career of a man of letters; and in what he has actually achieved as author and critic amid the distractions of political and public life we have only a tantalising suggestion of what might have been if circumstances had enabled him to give to literature his undivided service. In his fine appreciation of the relative merits of Thackeray's works, I was specially struck by the passage in which he reminded us that, for the ordinary reader at any rate, the ultimate test of preference is simply the kind of appeal which a particular book makes to his own individual taste and sympathy. "He comes at last, if not at first, to be guided by the simple fact that he likes what he likes and dislikes what he dislikes. He does not always know why; he is only conscious of pleasure or the reverse. He knows that he takes one book down a second time and a third, and leaves another to the dust." It is just this, of course, that stamps with futility the discussions one so often hears regarding the comparative attraction of books admittedly great.

Again, it occurs to me that Lord Rosebery's wise reminder of the supremacy of individual tastes and distastes in the formation of literary judgments has an obvious bearing upon that perverse tendency to weigh Thackeray against Dickens in opposing scales which has once more manifested itself in some quarters in connection with the closely consecutive centenaries of the two giants of Victorian fiction. As long as their respective works are read—which should mean as long as the English language endures—there will always be those to whose mental taste and sympathy the genius and method of Dickens will make a more effective appeal than the genius and method of Thackeray, and *vice versa*; and all controversy and comparison in the matter are the merest waste of breath. Fortunate are they whose appreciation of great literature is catholic enough to enable them to find an equal measure of lasting enjoyment in both.

EDUCATIONAL.

INDUSTRIAL BURSARIES.

A scheme of "industrial bursaries" has just been formulated by the Commissioners for the Exhibition of 1851, who administer some £180,000 (profits of the Exhibition), and the first awards will be made towards the end of July. The object of the bursaries is not to provide facilities for better training in the University laboratory. They are intended for those talented but poor students of science who, on leaving college, are without the means to tide over the usual interval of a year or two before they can obtain remunerative employment in some engineering, chemical, or other manufacturing works. The applicants must have the faculties that go to make a successful engineer or industrial chemist, mere academic distinction not being sufficient. A candidate must have been a *bona fide* student of science for a term of three years in a University or approved technical college. The bursaries will be, in a sense, competitive, since they are only ten in number, and the number of nominations is likely to greatly exceed this point. Candidates must be British subjects, under twenty-five, and they will have to satisfy the Commissioners that they have obtained, or can obtain within one month of election, a post in some engineering or other manufacturing works approved by them; further they must show that they are in need of pecuniary assistance to enable them to accept such a post.

The value of the bursaries will vary. They will be from £50 to £100 a year, and will not often exceed the higher figure. The amount, however, will depend on the circumstances of the bursar, and if his earnings increase while he is gaining his practical experience in factory or engineering shop, the Commissioners will reduce the grant. If, on the other hand, the bursar wishes to study some special industrial process in works abroad, and has the approval of the Commissioners, he may be granted £150 a year. The question of the amount, however, is entirely in the discretion of the Commissioners, who have made the rules elastic in this respect in order to combine proper economy with the utmost encouragement that can be offered to those who by unusual natural endowments promise to become our future captains of industry. The bursaries will usually be for two years, though the bursar will be elected in the first instance for only one year. He will submit a report of his work to the Commissioners, and if it is found satisfactory, the bursary will ordinarily be prolonged for a second year, and in special circumstances it may be renewed for a third year.

The list of institutions invited to nominate candidates this year is as follows:—The University of Edinburgh, the Heriot Watt College (Edinburgh,) the University of Glasgow, the Glasgow and West of Scotland Technical College, the University of St. Andrews, the University of Aberdeen, the University of Birmingham, the University of Bristol, the University of Leeds, the University of Liverpool, the University of Manchester, the Armstrong College (Newcastle-on-Tyne), the University College (Nottingham), the University of Sheffield, the University of Oxford, the University of Cambridge, the University of London, the Imperial College of Science and Technology, the University College of Wales (Aberystwyth), the University College of North Wales (Bangor), the University College of South Wales and Monmouthshire (Cardiff), the Royal College of Science for Ireland, the Queen's University of Belfast, the University College (Cork), and the University College (Galway).

EDUCATION IN THE PHILLIPINES.

In view of Mr. Gokhale's Education Bill the following will be read with interest:—Education has advanced more rapidly in the Philippines than in any other dependent country in the world. They have already enrolled 570,000 children in schools, one-fourth of the whole school-going population. About one-fifth of the entire revenue of the country is lavished on the Educational Department. The Lower House has already passed a law for Compulsory Education, but the Upper House was not able to accept it for the present owing to lack of funds. The Philippines are now asking the United States for a grant of sixty lakhs a year to carry out their educational policy. According to the correspondent of the *London Times*, "the American policy of education in the Philippines has been lavish, and the peasant children have better educational equipment than the children of many of the gentry of Great Britain."

LEGAL.

CIVIL MARRIAGE BILL.

Dewan Bahadur R. Raghunatha Rao writes:—Dewan Bahadur K. Krishnaswami Rao, C.I.E., has done a public service in contributing an article to the *Indian Review* re. the Hon'ble Mr. Basu's Marriage Bill. He reflects the opinion of the majority of the Hindus in India. Special laws similar to those proposed by the Hon'ble Mr. Basu create great unrest among the masses, who are by habit mute, while they benefit very few. The marriage law of Malabar is an example of this state of things. These laws create an impression that the Government, though it professes neutrality against Hindu religion, their effects are far-reaching beyond any conception that can be now formed. The arguments of the subtle reformers may look all good to the reformers of modern civilization. Arguments can be found for anything, so says Lord Krishna. He says, "For clever men, there will be no lack of arguments, but these should not mislead the wise." I believe there would be no positive hostile opinion. If there be, the remarks of the writer in the concluding part of his article should show to Government the dangers in believing that there is no hostility to the proposal. The writer concludes his article thus:—

"The paucity of hostile opinion that may reach the Government should not therefore be considered as an indication of popular approval. The maxim that silence implies consent is in the present state of India inapplicable to a far-reaching and radical measure of this description, which vitally affects every Hindu subject of His Majesty. If a referendum be possible, 98 per cent. will be found against the proposed legislation." In his conclusion I entirely agree.

THE BARODA CIVIL MARRIAGE ACT.

In connection with the discussions on Mr. Basu's Bill, few people seem to be aware, writes a Bombay contemporary, that a Civil Marriage Act has been in force in Baroda since 1908. The Baroda Act follows the British Indian Act in all its main provisions except that the former is not intended, as the British Act is, only for those who do not profess any of the chief religions professed in India. The preamble to the Baroda Act simply states that it is passed for the benefit of those who are not satisfied with the existing forms and customs of marriage. In the form of the declaration to be signed by the parties, however, a distinction is made between intermarriages within the same religion and intermarriages where the parties belong to different religions. In the former case, that is, where the parties are both Hindus, for instance, they have to declare simply that they are Hindus. If they belong to different faiths, they have to make a declaration similar to that under the British Indian Act, namely, that they do not profess Hinduism, Mahomedanism and so on. In other words, if both the parties are born in the same faith or if one of them is willing to profess the faith of the other, they have only to declare what faith they profess. If they are born in different faiths and if neither is willing to adopt the faith of the other, both have to declare that they are neither Hindus, Mahomedans and so on.

LAWYERS WHO HAVE REFUSED JUDGESHIPS.

Strange though it may seem, it is none the less true that there are many lawyers who have refused judgeships. I do not merely refer to the familiar instance of Sir Edward Clarke, K.C., who at the age of seventy is still practising, though he might have worn the ermine in 1897—an appointment which would now entitle him to a pension of £4,000 a year. When the late Lord Esher retired, Sir Edward Clarke was offered the Mastership of the Rolls, but he stuck to politics hoping to become Home Secretary, a prospect never fulfilled.

Sir Robert Finlay also refused the Mastership of the Rolls on the same occasion, and he would have been Lord Chancellor had the Conservative party won its way to power last December.

On hearing of this, Lord Halsbury, who has occupied the woolsack for nearly eighteen years, is said to have asked: "But what is the matter with me?"

The late Sir Cornelius Walmington, K. C., also refused a judgeship, and many people think that the Liberal party should have offered him a Lord Justiceship, of which three have been filled since 1906. This was the lawyer who gave up his seat at West Monmouth to Sir William Harcourt in 1905.

Another K.C. who has declined a judgeship is Mr. Arthur Cohen, who could have had this promotion from the late Lord Selborne in the eighties. However, his practice was too valuable, and his only reward from the State is a Privy Councillorship from Mr. Asquith, and a judgeship of the Cinque Ports Admiralty Court—an extremely ancient but entirely honorary office.

It is thus untrue that lawyers always take all they can get.

MEDICAL.

RICE AS MUSCLE BUILDER.

A recent editorial in the "Lancet Clinic" is devoted to the value of rice as a muscle-builder. It points out that the defeat of Russia by Japan drew the attention of the whole world to the power of endurance exhibited by the Japanese, and that much surprise was expressed that a rice-eating nation should develop such remarkable physical power. In the United States, as well as in Europe, rice has usually been considered an inferior food owing to the excess of starch in its composition, and this is undoubtedly true of the rice as we meet with it. But this defect in the grain is the result of the removal of nutrient matter for the purpose of making the rice more presentable for the market by what is known by the polishing process. Not only is the outer husk taken off, but what is called the "rice meal," which envelops the inner kernel, is also brushed away although it is highly nutritious being the "albuminous" portion of the grain. It is, however, an unattractive brown in colour. This rice meal is exported to Europe by rice-growing countries, and in England it is made into what is named "oil cake" with which cattle are fattened. Chemical analysis of rice meal shows that it contains about 12½ per cent. of albuminoids and 4½ per cent. of phosphoric acid and the former appears to be easily disgested by the human system. As the Japanese, in common with the other rice-eating nations, do not polish the grain, they retain a large proportion of nutriment and flavour to which virtually all Americans and Europeans are absolute strangers.

ALCOHOL AS A BRAIN-POISON.

The other day Dr. Albert Wilson addressed a meeting of the Society for the Study of Inebriety in London on "Alcoholism and Crime," showing how alcohol has proved a ruin of so many souls. It may be owned to our shame that this Western vice is gaining ground in our country; and in Sind it is a fashion with educated classes to freely offer sparkling wines to a visitor, which shows that the drink vice is hopelessly rooted in the depths of Sind. To return to Dr. Wilson's address. In the course of his remarks he said that every year one million persons were arrested and about 300,000 were imprisoned. Sixty or seventy per cent. of those arrests were associated with alcohol, while four out of five of the victims of execution were brought to the gallows by drink. It was a question whether their society was a party of teetotal cranks or intelligent beings handling social problems on scientific lines. Crime costs every year about £6,000,000, which could be made of great national benefit if it could be spent on the careful nurture of poor children. Criminal tendency, he maintained, was accelerated by alcohol in the parents. It was our duty to search out the causes of these imperfections which became a question of the survival of the race. There was no nation which showed so much mental deterioration as ours and there was no nation so thoroughly alcoholised. They had an object-lesson in the Jews, a non-alcoholised race, who always came out on top while the alcoholised Christians went under. There was no brain poison so subtle or far-reaching as alcohol, which has the same effect as chloroform.

COMMON COLDS.

It is rather surprising that not more is known about "common colds," which now seem to be not one disorder but several, and perhaps many. They affect the head, throat, larynx or chest or varying combinations of these parts; and some appear to be due to infection by bacteria which may be of various kinds; while others result from irritation by plant pollen, draughts, acrid vapours or through abnormal conditions of the membranes. From an investigation in Boston, Mass., from December, 1909, to June, 1910, Dr. J. A. Honeij has concluded that over half of the population had colds in the six months. One-fifth of the population were kept away from work, and in 568 individuals the time lost averaged more than six days, representing an individual money loss of over $21, without counting the cost of medical treatment. March was the month of most colds, the "head cold" being the most common form. Persons of 30 to 40 years were more affected than those of other ages, and department store employees suffered more than persons in other occupations, half of them losing time. Preventive methods are recommended in dealing with common colds. Better working conditions, pure air, even temperature, proper ventilation and proper humidity are important, and nourishment, general hygiene and proper clothing are necessary precautions. Infectious colds, it is suggested, should be isolated 48 hours or more. "Subject to colds" was a frequent report, and this is supposed to have meant poor nutrition, or ignorance of the value of fresh air, or poor working conditions

SCIENCE.

A NEW PHONOGRAPH.

Photographing vibrations is not new, but what is new in the combination of principles and the method of reproducing the results of the photography, M. Lifschitz, a young Russian scientist, has recently invented a photograph which uses photography for recording the vibrations of the human voice, and recently gave a demonstration of his invention with a rough model which he had constructed with the aid of M. Victor Henry. The sonorous vibrations of the voice striking a membrane are thrown in the form of luminous images by a smaller mirror upon a sensitive photographic film travelling at a high speed as a band, and describe a curve upon it. Where the light acts upon it, the film is rendered hard and insoluble, while the other parts remain soft and may be washed away. For reproducing the voice the band passes before a "fente" behind which is a chest of compressed air. As the hollows of the curve move rapidly before the "fente" the air as it escapes reproduces the vibrations which caused them—in other words it reproduces vibrations of the human voice.

PHONOGRAMS.

A new, cheap, and rapid means of communication was suggested by Mr. Lonald Murray before the Institution of Electrical Engineers. He maintained that, in order to level up the difference in cost between telegraphic and telephonic communication, some way should be evolved to charge for telegrams by time, as in the case of the telephone. Thus, by the latter, over short distances it is possible to secure three minutes' conversation for one penny, in which time about three hundred words can be transmitted. Under the same conditions telegraphy would cost about fifty shillings, or, if it were feasible to condense the conversation to the minimum, sixpence would be charged. It required a considerable extension in the distance between communicating parties to enable the telegraph to be cheaper than the telephone. Mr. Murray advocated a threepenny telegram and a quick service by the aid of a rapid printing system to be used with a rapid transmission service. Efforts are now being made to send two hundred and fifty words over the telegraph-line per minute—and if this can be rendered commercially practicable the possibilities are that the telegraph will regain its lost position, more particularly as a written conversation will be thereby secured, which cannot lead to misunderstanding and repudiation such as now exist very often in regard to telephonic transactions.

AN INGENIOUS RECORDING MACHINE.

A great cause of derailments and serious accidents on railroads is the spreading of the rails or a widening of the gauge beyond the standard width. A track does not spread suddenly, and the spread is hard to detect except by the constant use of the track gauge, which is a slow method. Another cause is the spirals on the curves not being properly elevated, that is, the elevation is not being kept regular and uniform, and derailment from this cause is very likely to happen with stiff-body cars. To lesson the risk of accident from these causes by giving prompt notice of their existence is the subject of a simple and inexpensive machine, which automatically inspects and records conditions of track. This machine is the invention of T. Ellis, and G. H. Purvis, both of whom are connected with the Northern Pacific Railway. The machine has been patented, and the patent rights have been leased to the Railway Automatic Track Inspector Company. It records correctly the relative position of one rail to another, in other words will show what the guage is.—*The Indian Textile Journal.*

DRYING THE WALLS OF BUILDINGS.

A Method of drying the walls of buildings, now being introduced into Great Britain by the Scientific Improvements Company, of 53, Victoria St., S. W., depends on the use of small porous tubes of triangular section, which are inserted in the wall close to the ground and at a certain angle approximately as far as the centre of the wall. The outer ends of the tubes are covered with small gratings. Each tube absorbes the surrounding humidity by capillarity or osmosis, and the air in it becoming saturated by contact with its damp surface naturally falls to the lowest point where it is discharged to the atmosphere. Air from the outside flows in to take the place of that which has been discharged, and thus in each tube a permanent circulation is established. It is stated that with this arrangement, known as the Kapen system, the walls of new buildings may be completely dried in 30 to 60 days after applying the plaster, while in old buildings the time may vary from 40 to 180 days from the insertion of the tubes.

PERSONAL.

MR. RAMSAY MACDONALD.

While Mr. Ramsay MacDonald is a Socialist, he is quite a different man from Mr. Keir Hardie in that he is more practical and has a keener eye to opportunities. The vivid character-sketch of the man which recently appeared in the columns of *T. P.'s Weekly* will perhaps be in the recollection of the readers. There can be no question that Mr. MacDonald will in the years to come, render himself of special service to India, and his election to the presidency of the National Congress is therefore to be heartily commended.

Those who still indulge in the pastime—always childish, occasionally harmful, and never true to fact—of questioning the loyalty of the Congress should note that for the second year in succession an Englishman—including in the term Scotchmen and the Irish—is being called to preside over the Congress. Similarly in 1888 and 1889, two Englishmen presided over its fourth and fifth sessions. Mr. MacDonald will be the fifth Englishmen to preside over the Congress, and the next session will be the sixth over which an Englishman presides. Mr. George Yule was President of the Allahabad Congress in 1888, Sir William Wedderburn presided over the Bombay Congress in 1889 and the Allahabad Congress in 1910, Mr. Alfred Webb over the Madras Congress in 1894 and Sir Henry Cotton over the Bombay Congress in 1904. To Sir William alone among Englishmen was reserved the honour of presiding twice over the Congress, as it fell to Babu Surendranth Banerjea among Indians. Sir Pherozeshah Mehta was offered the presidency a second time, twice by Lahore and once by Benares, but on two of the three occasions he declined to entertain the idea, and on the third he threw it up after having accepted it for reasons which have never been explained. The great Dádabhai Naoraji, the greatest of all Indians after Ram Mohan Roy, presided over the Congress thrice, twice in Calcutta and once at Lahore. Among other living Indians it is a safe prophecy to make that the Hon. Mr. Gokhale will be called to the chair a second time. Among others who have not yet had the honour conferred on them but who should and probably will preside at early sessions, the foremost is our distinguished countryman, the Hon. Rao Bahudur R. N. Mudholkar, who should have had the honour done to him long ago. And others that may be mentioned are the Hon. Babu Bhupendar Nath Basu and Pandit Bishan Narayan Dar.

Mr Ramsay MacDonald was born at Lossiemouth in 1866—the same year in which the Hon. Mr. Gokhale was born—and is thus 45 years this year. That is, he will be presiding over the Congress at the age when Sir Pherozeshah Mehta and Sir Narayan Chandavarkar were called to the honorable office. He became Secretary of the Labour Party (the Labour representation Committee, that is) in 1900, and was elected Chairman of the I. L. P. (Independent Labour Party) in 1906. He was a member of the London County Council from 1901 to 1904 and editor of the 'Socialist Library' in 1905. He has represented Leicester in Parliament since 1906 when for the first time the Labour Party became a power to reckon with. Mr. MacDonald is an author of some distinction, his publications being 'Socialism and Society', 'Labour and the Empire,' 'Socialism' (Social Problems Series), 'Socialism and Government,' and 'The Awakening of India.'—*The Leader*.

PANDIT HRIDAY NATH KUNZRU.

Pandit Hriday Nath Kunzru, a member of the Servants of India Society and a son of the Hon. Pandit Ajudhia Nath, will sail for England on the 8th proximo, to join the London School of Economics and Political Science. A worthy son of an illustrious father, Mr. Hriday Nath has pledged himself to the service of the country for the whole of his life. It is worthy of note that the families of both Pandit Ajudbia Nath and Pandit Bishambar Nath, two of the foremost leaders of the U. P., are well represented among the members of Mr. Gokhale's Society.

HIS MAJESTY'S IMPERIAL WORK.

In an article on "His Majesty's Imperial Work" appearing is this month's issue of the *Fortnightly Review*, the writer "Index" says:—"His Majesty's field of personal investigation has been, not Europe, but the British Dominions overseas and the vast Indian Empire. His grasp of the subject and his sagacity in dealing with it are freely and fully admitted by those whose responsibility to the country is more direct than his own but whose experience is immeasurably less."

POLITICAL.

BRITISH IN EGYPT.

In Sir Eldon Gorst's recent report on the condition of Egypt, he declares that the Egyptian agitation against the British occupation does not admit any further extension of the principle of self-government.

In his political preface, Lord Cromer's successor reiterates the doctrine that "the British policy in Egypt is not merely to give Egypt the blessings of good administration, but to train the Egyptians to take a gradually increasing share in their own government." In accordance with this principle Sir Eldon tells us, he took "the modest and not adventurous" step of encouraging the Egyptian Ministers and officials to take more responsibility and initiative in the affairs of the country, of giving the Legislative Council and the General Assembly an opportunity of making their voice heard in matters of importance, and of developing the Provincial Councils. But as regards the Legislative Council and Assembly, Sir Eldon Gorst frankly confesses that the experiment has been a failure. Both these bodies have become mere instruments of the Nationalist agitation against the British occupation of the country, "deliberately setting themselves to thwart and impede Ministers and their British advisers and render the government of the country impossible."

Under the circumstances only one course is open. British co-operation with native Ministers "is at the present time incompatible with the policy of encouraging the development of so-called representative institutions."

CONFESSIONS TO THE POLICE IN INDIA.

Mr. Ramsay MacDonald asked: Whether, in view of the admitted evils which continued to result from the practice by the Indian police of extorting confessions from untried prisoners the Secretary of State had ever considered the desirability of so amending the Code of Criminal Procedure as to provide that no confession should be admissible in evidence except those made to the Court by which the prisoner was tried; and whether he was aware that, according to the latest report of the Inspector-General of Police in the United Provinces, local magistrates had in certain districts already been stopped from recording confessions to the police, with the full approval of the magistrate of Meerut as well as the Inspector-General.

Mr. Montagu: My hon. friend probably refers to the proposal, put forward by the Police Commission, that the Code of Criminal Procedure should be amended so as to provide that confessions should be recorded only by the magistrate having jurisdiction in the case. In dealing with the report of the Commission, Lord Curzon's Government proposed that the power to record confessions should be restricted to magistrates having jurisdiction to try the case and to magistrates of the first or second class. This proposal was accepted by the Secretary of State and effect will be given to it in the comprehensive revision of the Criminal Procedure Code which is now under the consideration of the Government of India. Confessions to the police are already inadmissible as evidence against the accused under section 25 of the Indian Evidence Act of 1872.

THE DRAIN.

Assuming that India, without British control had been sufficiently enlightened to construct railways and irrigation works, she would have incurred a debt for which this annual charge of £11,000,000 would have to be met. The payment therefore, forms no part of the real "drain." A further analysis of the Home Charges results in the conclusion that "there remains a sum of a little less than £7,000,000, with regard to which it is not unreasonable to say that it is due to the political connection with England." It does not follow that, if the connection with England were dissolved, India could save this expenditure of £7,000,000. She would have to pay her Indian administrators, and, if she is to secure the services of her best men, she would be compelled to incur a considerable cost. This necessary outlay would not leave much margin for the maintenance of a Navy such as India now secures for a payment of £100,000 a year. It must be remembered, moreover, that against the charge of £7,000,000 must be set the large amount which India, as a debtor country, saves by means of British credit. Japan finds it necessary to pay an average rate of 5½ per cent. on her loans. India can borrow at 3½. As Sir Theodore Morison observes, "an additional 2 per cent. on India's total debt of £267,000,000 would represent an additional charge of £5,340,000 a year," a sum which all but extinguishes the political drain. It ought not to be necessary to demonstrate that the obligation of India to England for the boon of cheap credit will increase from year to year as India advances upon the road of industrial development.—"Statesman."

GENERAL.

THE INDIAN REVENUES.

The Indian Revenues for the month of April last as compared with the corresponding period of previous two years are as under (000 omitted) :—

	1909.	1910.	1911.
	Rs.	Rs.	Rs.
Land Revenues ..	2,05,06	2,03,29	2,14,02
Salt „ ..	46,00	48,69	43,06
Stamps „ ..	63,68	67,62	64,01
Excise „ ..	83,93	89,95	97,27
Provincial Rates ..	8,66	6,96	5,19
Customs „ ..	57,10	82,16	79,36
Assessed Taxes ..	7,58	8,12	7,85
Forests „ ..	5 49	6,60	10,67
The Opium Revenue stands thus :—			
Receipts ..	45,32	1,30,23	81,42
Expenditure ..	50,76	58,58	29,40

A GLIMPSE OF LONDON.

Maxime Gorky, the Russian novelist, describes his impression of London as follows :—'The ancient metropolis, rich with glory, that passive giant—London—finishes by leaving a sombre impression of sadness in one's heart. The sadness is not without beauty, and is as vast as the city herself. One can like London's fogs as one can love Turner's paintings for their soft, transparent colours, across which the soul catches a glimpse of something vague and wonderful of something that is and yet is not. The sumptuous attire in which the town is clad reveals her strength, her enormous powerful organisation, calculated to endure to the end of time."

THE KING'S MESSAGE TO HIS PEOPLE.

"To my people :—Now that the coronation and its attendant ceremonies are over, I desire to assure the people of the British Empire of my grateful sense that their hearts have been with me through it all.

"I felt this in the beautiful and impressive service in the Abbey, the most solemn experience of my life, and scarcely less in the stirring scenes of the succeeding days, when my people signified their recognition and their heartfelt welcome of me as their sovereign. This has been apparent, not only in the loyal enthusiasm shown in our passage to and from Westminster and in the progresses which we made in the different districts of London, but also in the thousands of messages of good-will which have come to me across the seas from every part of the Empire,

"Such an affectionate demonstration has profoundly touched me and filled me afresh with faith and confidence. Believing this generous outspoken sympathy with the Queen and myself is, under God our surest source of strength, I am encouraged to go forward with new hope. Whatever perplexities and difficulties may lie before me and my people, we shall unite in facing them resolutely and calmly and with public spirit, confident that under divine guidance the ultimate outcome will be to the common good."

This appreciative and hopeful letter from His Majesty to all the people in his realm will increase the confidence already existing, that in King George the British Empire has acquired a devout, sympathetic, responsive and responsible ruler who under God will help to carry the Empire forward in prosperity and progress.

INDIANS AND CRINGING HABITS.

The *Hindu* prints an interview with Dr. Charters, an American gentleman, who has been studying the Vedanta and Yoga philosophies in Madras. His concluding remarks are worth reproduction: "I wish to say one word with regard to Indians. I see timidity depicted in the face of every Indian that I meet. They may talk to their wives like a lion, but when they go to their office they become a lamb just for the fear of losing their job. Whereas in America when a man meets the head of his department or for the matter of that, President Roosevelt or Taft at Washington, he shakes hands with him and talks to him like a man. Here in India he cringes, and fawns in the presence of his master. Their timidity is, I fear, fostered from the very cradle, the result of ignorant mother frightening their babies to submission by stories of ghosts and fearful things, a white-faced person being held an object of fear. This must be put a stop to. Indian women must be given a more liberal education in all concerns of life. They must instead of frightening their children, infuse courage and activity in their minds by telling the children in their own sweet way the doings of your national heroes, great kings, martyrs, saints, etc. For that the mothers themselves must first know all about them. The people must take education on their hands and develop it on national lines. Always try to root out fear from the minds of the young ones."—

To Face Page 577.



HABIBUR RAHMAN KHAN,
Deputy Superintendent of Telegraphs, Allahabad.
Discoverer of Water Wireless Telegraphy.

Supplement to "The Indian Review."



THE LATE SWAMI RAMAKRISHNANANDA.

THE INDIAN REVIEW.

A MONTHLY PERIODICAL DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST.

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A NOTE ABOUT SANKARA.

BY

DR. SIR. S. SUBRAMANIA AIYAR AVL.

In her short most sympathetic review of the first volume of the translation of Pranava Vada by Babu Bhagavan Das, Mrs. Josephine Ransom observes:—"It is a reproach to India in that it (among other things) is idly watching the decay of manuscripts absolutely priceless in their value and makes but little effort to save them. One has only to take up this book and realise all that India has in ward for the world, and if in her carelessness she neglects her treasures so that they become useless, then vain and endless regrets must be hers, that the great store of knowledge gathered by this older race for the profit of humanity was wasted."

It is scarcely necessary to say that the task of rescuing, from impending loss, rare manuscripts of works of a description similar to that made accessible to English readers by Babu Bhagavan Das is specially incumbent on the Hindu members of our Society; for, among other reasons, the obvious one that they will be better able to appreciate than their countrymen, outside the Society, information of occult value which may be found in such manuscripts. But before this task can be performed by those members in a spirit of unflinching devotion to truth it would be necessary that they should free themselves from the prepossessions which flow from their environments, and which would operate as an obstacle to the efficient performance of the task in question. I refer to the exaggerated weight, nay, the sanctity ordinarily ascribed to what purport to proceed from certain authors or sources and to the manifold false notions that spring up in consequence.

Let me now take for instance that large body of compositions spoken of as those of *Shankara*. That a mighty Being of that name taught in this land is of course no fiction. But, *when* He did so is accurately known only to Occultists. Though popular belief in regard to his date is altogether outside the mark, yet, so far as His greatness is concerned that belief is unquestionably right. As we all know He is universally thought of as an *Avatar*. Truly His advent was the coming down of One who had become superhuman and who was in the highest rank of the Spiritual Hierarchy governing the world. As I have stated in my paper on the Great White Brotherhood, it was one of the *Kumaras*—One of the three Lords of the Flame that constitute the immediate disciples of the Supreme Head of the Hierarchy, who took a human body and taught as *Shankara*. He was One of the Majestic Trio who as the Messengers of the Brotherhood came in succession to do their appointed task. The order was first *Gautama* as *Buddha*, second the *Kumara* as *Shankara* and lastly *Maharishi Maitreya* as *Krishna* the Lord of Gopis in India and later on as Christ in Palestine. The interval between the first and the second was less than a century, Lord *Maitreya's* incarnation as *Krishna* being almost contemporaneous.

The above statement I make on the authority of what has fallen from the Teachers in the

Society, in the perfect accuracy of whose investigations in the matter I have implicit faith.

In support of what I have thus urged I shall add an argument or two by way of probability or inference for the consideration of others who are not prepared to go so far as I do as regards the complete reliability of the investigations on which my statement rests.

Now about the time that Buddha appeared on the scene, the perversion of Aryan teachings had gone so far as practically to deny the possibility of salvation to all but a microscopic minority of human beings. People were made to believe that *Sanyas* was indispensable to attainment of Liberation, that only a *Brahmin* can become a *Sanyasi* and to be a *Brahmin* one must be *born* as such. The removal of this most serious incubus constituted an important part of the mission of Buddha and He accomplished the task by teaching that it was in the power of every human being, without reference to caste, colour or creed to free himself from the wheel of births and deaths and that the Royal road to that freedom was the living of the life as outlined by him with a luminosity, power of analysis and spiritual knowledge characteristic of such world teachers only. Lest the emphasis thus laid on the actual living of the life by the aspirant should tend to obscure, in any way, in the minds of men, the importance of what was not less essential to human progress came *Shankara* to reaffirm the doctrine as to *Brahman*, the ineffable *Om*, the Absolute, the Infinite, the Eternal unchanging causeless cause and rootless root of all, without which bed rock of metaphysics, all philosophy, religion, morality and ethics are mere chimera. The teachings of these two mighty Beings may without inappropriateness be taken as respectively bearing specially on *Karma Marga* or the path of works and *Gnana Marga* or that of knowledge. Then it remained to revivify *Bhakti Marga* or the path of devotion and this was done by the *Bodhisattva* in his incarnations here and in Palestine. The predominating feature of the work of each of this glorious Trio as respectively bearing upon the three paths primevally open to humanity strongly suggests that the course of events I have accepted on authority was in fact as stated.

My next point is firstly that having regard to the most exalted character of the Being who taught as *Shankara*, it would be altogether profane to suppose that in the course of that incarnation he at any time stood in the relation of a disciple to any ordinary human preceptor. And, as according to the tradition which there is absolutely no ground to question *Shankara* of popular fame was *Govinda's* pupil it would be quite wrong to confound the two. Secondly, that though both the Lord of the Flame and the later *Shankara*, who lived centuries after dealt with the identical system of thought—the *Adwaitha-Vedanta*-yet the former, like His Peers Buddha and Christ taught only *orally* while the latter for reasons easily seen expounded the philosophy in writing by means of the Bhashyas which have given him such lasting fame. Now as to the suggestion above as regards the earlier Teacher's method of expounding no contemporary Evidence of any sort on the point being forthcoming we can only act on the probabilities of the case; and they certainly point to the view that He but *spoke* and taught exercising upon his hearers and his generation by the magnetism of his wonderful speech, a power absolutely incapable of being exerted by mere written word. Surely it is incredible that such a Teacher of men should have found it necessary *himself* to reduce to writing what he taught. And it is puerile to suppose that he wasted any moment of his invaluable time in composing the long dissertations and discussions which form the bulk of the Bhashyas and much less that He stooped to explain hundreds and hundreds of texts word by word and phrase by phrase. Certainly, therefore, it is more consistent with reason to hold that he contented himself with drawing round him and teaching orally a body of disciples who would effectually pass on to posterity the knowledge that he wished to see preserved trusting to His object being carried out by those disciples and their successors in accordance with the varying requirements of the time.

Next I must refer to a piece of evidence which in my humble judgment strongly favours the assertion made above that *Shankara* the Commentator lived long after the great Teacher of the same name. Among the books ascribed to the former is a commentary on the *Kareeka* of *Gowdapada* on the Mandukya *Upanished*. *Gowdapada* was the Guru of Govinda already referred to as Shankara's preceptor. Consequently there must have been some interval of time, say, two generations or so between the date of Gowdapada and that of His Commentator. Now it is indisputable that *Gowdapada* wrote the *Kareeka* about 400 years after *Nagarjuna* the celebrated Buddhist *philosopher* who lived between two and three centuries after Christ. In the article headed "Vedanta and Buddhism" in page 129 to 140 January 1910 of the Journal of the Royal Asiatic Society of Great Britain and Ireland the French *Savant*, Louis De la vallee Poussin shows, by parallel quotations that *Gowdapada* borrowed from and utilised for his purposes some of *Nagarjuna's* writings. See also 'Theosophist' Vol. XXXI Part II, page 1221. There is the further not less significant fact that in the Sutra which runs "*Adi Budda Prakrityaiva Sarve Dharma Sunischithaha, Yassaivambhavathi Kshanthihi Somrithathvaya kalpathe.*" *Gowdapada* actually appropriates one of the most important Buddhist terms namely *Adhi Budda* so as to make it part and parcel of Vedantic nomenclature. A fairly long time must have elapsed between the period when Buddhism flourished and was a power in this country and that when the writer of so classical a work as the Kareeka came to use as Vedantic the Buddhist phrase referred to.

I may now close without entering into the minor question whether the later *Shankara* wrote *all* the works taken to have come from the pen of the author of that name—as to which also it is sufficient to say much misconception prevails. My present object is only to suggest to those, who may wish to emulate the most eminent services rendered by Babu Bhagavan Das to the cause of Indo-Aryan philosophy by the publication of his translation of Pranava Vada, the extreme necessity of keeping themselves free from the blinding influence so strongly exerted on men's minds in this country by long established and widespread erroneous traditions as to the origin and authority of certain books treating of philosophy, religion etc. I trust that the case I have selected and dealt with above, in which two characters, separated by a wide gulf with reference to matters of the highest importance are hopelessly confounded would in some measure serve my purpose.

The Fusion of the Subsections of Subcastes.

BY

MR. SARADA CHARAN MITRA,

(Retired Judge, Calcutta High Court.)

THE process of either development or degeneration has extended the scope and range of the caste-system in India and instead of four castes, the Brahmins, Kshatriyas, Vaisyas and Sudras, we have now legions—too numerous to easily discover—far less to enumerate. The castes, originally *varnas*, have subcastes, but the subcastes themselves have assumed magnitudes of castes and in many essential matters they differ from one another as if they are so many castes or water-tight compartments. There are many points of resemblance between them, but the system of division has been carried to such disproportionate limits that it is now not unfrequently difficult to discover the original caste of a subcaste. The subcastes are, now in the Kaliyuga, castes in common parlance.

The system of subdivisions has, it appears, a natural tendency to grow, but the growth is downwards as would appear to be allegorised in the parable of the banian tree in the Sri Strimat Bhagwad-Gita. The subcastes have now numerous subdivisions and the degeneracy of the age has lent colour to their being considered in their turn as so many castes. The centrifugal force at work seems to be far more powerful than the counterforce of concentration and united action. The rotten state

of society has given birth to maggots too numerous to be counted like the rotten leaves in "Shades of Vallombrosa". The mischief, however, is that they are not inert—they have the power of movement and of leading to further degeneracy. How long will this unseemly state of things last! Is it not time to think of retracing steps?

The ardent reformer enamoured of the ways and manners of enlightened Europe and America may desire the abolition of the caste system altogether and the equality of persons male or female. But the millenium is far off; the resistance to be evercome is great. Whether the reformer's ideas will, in the long run, be beneficial to Hindu Indian sociological problem is what time and circumstances must solve, but to be successful in the path of progress the line of least resistance must be adopted. Evolution and revolution should be the rule; I would begin from the lowest step of the ladder. Revolutions undoubtedly bring a certain amount of confusion and even disaster, evolution and gradual progress is natural. In the following classification

HINDU SOCIETY.

Castes

Brahmins	Kshatriyas	Vaisyas	Sudras
Subcastes 1,2,3,4, &c.,	Subcastes 1,2,3,4, &c.,	Subcastes 1,2,3,4, &c.,	Subcastes 1,2,3,4, &c.,
Subdivisions of each subcaste 1,2,3,4 5,6. &c.	Subdivisions of each subcaste	Subdivisions of each subcaste	Subdivisions of each subcaste

I would first tackle with the subdivisions of subcastes. The fusion of the subcastes may be the next step; but the abolition of the caste-system would mean the demolition of the existing fabric of Hindu *varnasram* life and the rebuilding of Indian nationality. The democratisation of India on the basis of the wholesale abolition of the heirarchy of the caste-system and the introduction of the European and American social systems based more or less on pecuniary qualifications or titles conferred by the state either in olden times or now is an idea; although the idea may not be chimerical. I would not call it a dream. Perfect equality of man and woman may be the goal of the social reformer.

The great distinguishing feature of the Brahminic faith is its caste-system, although it is social and not strictly religious. It has, however, the sanction in the sacred writings of India and is an essential part of the Puranic cult. It has a strong hold on the people notwithstanding noble attempts made from time to time by great heroes—the great religious reformers of India. Even the Jains who seceded from the Brahminic doctrines many thousand years ago have it. Buddhism in its Mahayana form as it prevailed in India could not get rid of it and its lay followers adhered to the caste-system and it prevails in full glory also among the lay followers of Vaishnavism of different sects notwithstanding its broad doctrine of equality of man. The followers of Srimad Swami Dayananda Saraswati's Vedic doctrines stick as a mass to it, notwithstanding that the great thinker and reformer of the nineteenth century was strongly opposed to the social division of the people into four branches merely on account of birth, a division, according to him unwarranted by true interpretation of the texts of the Vedic Scriptures. The division has often been reprobated, but such is its powerful influence on the social system that very few strayed beyond the circles of caste. The ancient reformers themselves did not set examples for their followers to adopt. It was, however, admitted that the caste-system had no operation on ascetics who abandoned Varnasram or temporal life.

The origin of the caste-system is buried in obscurity, as most archaic systems are in all countries. We may speculate about it. Its allegorical or mythical origin has come down to us, either by traditions or the scriptures. There are texts to support the theory that the Brahmans were born of Brahma's head, the Kshatriyas from his arms, the Vaisyas from his thigh and Sudras, the down-trodden, from his feet. The rhetoric or poetry of the origin of the four *Varnas* is apparent. It is sufficiently plain. Those who read, thought, or taught the people, had work of the brain only engrossing the greater part of their time and composed those remarkable hymns and stories which have surprised the world by their morality and philosophy, sprang from the Creator's brain, like the Greek deity of wisdom from the brain of Zeus. The arms of Brahma gave birth to those who protected the people and used their arms for other purposes of administration. Agriculture and commerce are the economical basis of society and the Vaisyas were born from the thigh, while the Sudras served as menials and came from the feet. The first three classes had communal marks, the badges and ceremonials showing Aryan origin, the sacred thread and the Sanskaras: they were purified or regenerated (twice-born) and were enlightened. The fourth was generally untouchable of non-Aryan origin, impure or incapable of purification, so much so that in later ages every attempt at their purification was thought to be a national disaster and the aid of Kings had to be invoked to prevent their purification. The first three could associate together as they were regenerated by mantras, but food cooked by a Sudra was polluted (Sudrannam parityajet). The broad divisions were tangible and were, perhaps, necessary for the well-being of India. Hereditary professions had their merits. The true reading of the Vedic scriptures may disturb the idea of heredity in the caste-system, but the later development of socio-religious ideas generally based the fourfold divisions of Indians on birth alone and these broad divisions have rigidly been adhered to. They have only occasionally said that qualifications should regulate the caste of a person. But whence came the sub-castes? It seems they are purely social in origin. The great law-giver Manu of revered memory gives the origin of some of the numerous subcastes to be found at the present day. We must accept his statements although they might be a reproduction of traditional notions which had their origin in poetical or mythical fancy ages before his time.

For myself I am not a believer in hybrid origin except in a rhetorical sense. There was, however, nothing in the numerous Smritis and Puranas to prevent association between the subcastes. There could be none, because intermarriage with certain restrictions was allowed between the four great castes. The most orthodox and learned Hindu, deep in the Shastras must concede that there is no bar in the Shastras or Hindu religion to interdining and even intermarriage amongst subcastes of the same caste or varna. The bar that we observe at the present day is not even socio-religious—but purely social. The consensus of society may easily remove it and introduce the principle of equality among subcastes, but consensus of the different subcastes in the present stages of Indian Society is not easy to attain to. The infringement of social rules requires no texts of sages, or opinion of Pandits to support it. Society was the author of social rules and may modify or replace them. The Hindu Shastras have nothing to do with them. It is curious that even Jains have subcastes.

Let us take the subcastes of the Brahmins of Bengal with whom I am familiar. They have so many subcastes and subsections of subcastes in Bengal alone that it is not easy to denote and classify them. These subcastes do not interdine, far less intermarry. The origin of these divisions evidently is twofold ——professional and territorial. The different priestly duties are in themselves sufficient to create hereditary caste differences in a country of hereditary employments. The priests of the regenerated classes, the Brahmins, Kshatriyas and Vaisyas and the purer classes of Sudras are in themselves a section, a subcaste; the priests of the different classes of untouchable Sudras belong to the other different sections as numerous as the untouchable classes. The Brahmin who assists in the performance of funeral ceremonies is degraded and belongs to one section and the Brahmin who accepts the first offerings at a Sradh ceremony belongs to another (agradani), while the astrologer is a Brahmin of a different section. The descendants of these Brahmins are distinct subcastes notwithstanding that they

undergo the same sort of purification ceremonies and bear the sacred threads. Every province of India has such subcastes. In these and similar cases, profession or calling of the ancestors is the cause of divergence. Their respective status in the social heirarchy amongst Brahmins themselves is dependent on the idea people entertain of the nature of their professional duties, high or low, and not necessary or unnecessary.

But this is not all. Each subcaste has its subsections—territorial in origin. The highest section of Brahmins in Bengal is divided into Rahris, Barendras, Canoujias, Southern and Northern vaidics. Migrations from outside Bengal and residence in different parts of the country have socially severed them and they are from a social point of view practically different subcastes. Each has its own distinct social rules and intersocial communication is rigidly prohibited. It seems Indians hate union and concentration and take pleasure and pride in decentralisation and division. The social bar to interdining and intermarriage is without reason or rhyme. The caste-system might have its good features, but the tail is now longer than the body and the mischief is great indeed.

The Brahmin degraded from his peculiar priestly profession or more accurately the profession of his great ancestor has no social rules to have recourse to, to rise in social status, notwithstanding that he might give up the profession of his ancestor. He continues to be a Brahmin to all intents and purposes, but he is a degraded Brahmin by birth alone. The stamp of birth is ineffaceable!

The territorial divisions are results of accidents. Residence divided the Hindustani Brahmins from the Maharastra and the Bengali. The Brahmins of the South have distinct sects, as separate from each other as the original castes themselves. Thus branches of profession and residential qualifications or disqualifications have created a very large number of subcastes and their subsections. The series in the chain of divisions may go down *ad infinitum*.

The Kshatriyas or the warrior class have divisions, more territorial than professional. Original residences form the main cause of split. Easier means, however, of intercommunication in modern days are not sufficient to bring the subsections into closer touch. The theory of disintegration still works with full vigor amongst them. It is not necessary to go into details. The Kshatriyas, however, were divided into two classes according to profession—those who weilded the arm and those who used the pen. The one class served in the military development of the State, the other in the civil. Adoption of callings severed them, although both emanated from the arms of the Creator. The original professional division was followed by subdivisions territorial in origin. Even the original or mythical ancestors have been different. The sun and the moon are the ancestors of the military class, Chitragupta is the ancestor of the Kayasthas. The bifurcation took place in the second generation and the poetic fancy of the ancient Aryans created subcastes with mythical gods as parents. Subdivisions followed subdivisions—not for adoption of different callings as in the case of Brahmins but for separate residences. Cessation of social connections which was the necessary incidence of latitudinal and longitudinal differences without railways or aeroplanes was sufficient for the creation of subdivisions. But *cessante ratione legis, cessat ipsa lex.* The old reasons do no longer hold good. Let us find out the points of resemblance and differences, if any, and if the latter largely outnumber the former let us reunite as brethren, as parts of an uncomplex whole.

The Kayasthas of Bengal are one of its superior sub-castes. We claim descent from the God Chitragupta, and mythologically we are Kshatriyas. In Bengal alone we have numerous sub-sections, three of which are named from the parts of the Province in which their ancestors resided—Rahris on the west, Bangaja on the east, and Barendra on the north. Rahris are again subdivided into northern and southern. There are Kayasthas in Orissa and also influential sections in Behar, the United Provinces and the Punjab. The calling or profession of their ancestors was the same—they were writers, accountants and

ministerial officers, all civil officers of the State. To whichever of the great subcaste divisions they belonged, their calling marked them out as Kayasthas everywhere in India but at the present day they are a dis-integrated community and the dis-integration is purely territorial. Each territorial section has its own social rules prohibiting interdining and inter-marriage with each other, one in mythological origin, the descendents of Chitragupta, one in original calling belonging to the same Kshatriya caste or *varna*, holding high positions in Indian social heirarchy and the state. What is there to prevent their fusion? There is none in the Shastras—Smritis and Puranas. There is nothing in the nature of insuperable obstacles in the social peculiarities of each section to bar fusion, except an undefinable and unmeaning feeling of conservatism. There could be no religious bar, no bar in the Shastras to a son of the late Mr. Justice Narathai Haridus, M.A., marrying a daughter of the late Sir Romesh Chandra, except social stigma which was without foundation.

I stepped forth to break the shackle of this unmeaning conservatism and I am prepared to go further. One of my sons was united in marriage with a grand daughter of Sir Chandra Madhav Ghose *Kt.* who belonged to the eastern section of the Bengal community of Kayasthas. There was a show of opposition from insignificant parts of the two communities but the unmeaning opposition signally failed and the result has been three instances of similar marriages have followed in Bengal. The potentiality is gained; the bar is removed. We may soon have the fusion of the subsections of a subcaste. We have not unfrequently a vague fear of social ostracism. Threats from the conservative ranks are not also unfrequent. But social ostracism when stupid and unreasonable must be temporary in character; conservatism at this age must be at a discount. Progress has always frictions to meet in its course. The oft-trodden way is generally the smoothest, a new and untrodden path must be smoothed and oppositions courageously met with. If there be nothing essentially opposed to the principles of the Vedic or Brahminic religion in the fusion of the subsections of subcastes or even the subcastes and if only peculiar callings or want of easy means of communication created social bars for a few centuries, I cannot make out why we should not boldly break the wall and remove obstacles. Cohesion follows the law of nature and the subdivisions of subsections should unite at once according to natural laws. There can be no doubt they do not attract each other and they must unite as soon as they are sufficiently close to each other. I am aware old conservatism has a centrifugal or repelling force, but it has nearly spent itself in the twentieth-century and its shafts cannot now be painfully cutting. It is full time for nature to work its course, in the unification and consolidation of the Indian people. The few who are at the helm of different communities should make determined efforts and success is certain. A little moral courage and you win.

In Bengal, an influential society of Kayasthas under the name of Bangiya Sabha has for the last few years been successfully spreading the idea of usefulness and even necessity for fusion of sections and showing successfully the futility of opposition. The society is advocating the fusion of not only the subsections of Bengal Kayasthas, but of Kayasthas throughout India. The idea is spreading fast. Some of the other subcastes have followed the example set by the Kayasthas and the Hon'ble Maharaja of Kasimbazar has showed an example in a different subcaste. The principles of sociology are not dissimilar to the principles of other and simpler sciences, and integration must begin from the lowest species in the classification. The fusion of the subcastes is a higher object. Social progress first requires the union of these subsections and then the fusion of the entire Kayastha community and other communities will follow. The feeling of brotherhood of such a vast and influential community as the Kayasthas of India will be a great factor, a great object-lesson for the fusion of the subsections of other subcastes. The Brahmins are naturally very conservative. The Kayasthas must lead social reform in modern India.

It is curious that almost every subcaste has its subsections. The highest as well as the

lowest in the heirarchy of the subcaste-system have territorial divisions not for the purposes of local self-government, but for social disintegration, as if there is a pleasure in having separate communities. From subcastes formed out of adoption of particular callings or professions by a sect of men, subsections with each its peculiar rules came into existence from territorial separation alone. Divisions multiplied divisions. The original stock was first separated into four great parts, the parts again were separated into subparts sufficiently large in number for purposes of enumeration; and planted in different localities each sub-part had again its local subdivisions. Distinctions followed where there were really no differences. Each leader of his narrow territorial community aspired to separate and independent existence. At the present unseemly state of social conditions ideas of union and strength would require a rather huge effort to reunite units notwithstanding that they are essentially the same in substance. Such an union is necessary for the common weal of the subcastes themselves and of India as a country in which the caste-system has already done its work and a new social order of things is necessary, if not in supercession at least in modification of the old order. Toleration of infinite divisions is intolerably bad.

The question of the validity of marriages as Hindu marriages between subsections of subcastes of the same varna has never arisen in Anglo-Indian courts of law, but the question of marriages between subcastes has been answered in the affirmative. (See the case of *Upoma Kushain* V. Bholanath reported in I. L. R. 15 Cal. 108 and K. Fakirganda V. Gangi reported in I. L. R. 22 Bom. 277.) Apart from social aspect which does not in India as elsewhere regulate law there can be no doubt that if such marriages are duly solemnised according to Hindu rites, they would be valid in law and the children would be legitimate. We require no new sages, no new texts or the pronouncement of our legislature to legalise the inter-marriages amongst subcastes of the same caste. What we require is social opinion——the sanction of society which is occasionally a higher authority than texts or law. A social bar is a great deterrant.

How are we to create social opinion in favour of the fusion of subsections. There are difficulties, but they may be easily removed. The question is one of time and energetic action. Ideas in sociological matters are formed in the same way, are developed in the same way as ideas in other sciences. The rules of uniformity are the same, the complexity only is greater. Spasmodic or violent efforts or mere speeches are of little practical value. I am not for ignoring or spurning society—far from it. We must create opinion and lead society. Reformation must come from within. We must be ardent workers and create opinions by conversation, leaflets, newspaper writings in the vernacular language and occasional speeches in the languages understood by the masses and when you have gained the opinion of the majority by these means, show by actual instances the futility of opposition to fusion.

I am aware that circumstances among us are not yet altogether favourable. The spirit of union—of centralisation—has to overcome ingrained prejudices which have acquired a strong hold on the people by centuries of inertia. The altar of prejudices is built of hard granite rocks, its demolition will take a little time. We do not expect progress by leaps and bounds; we do not expect miraculous development of iconoclastic ideas. Indeed, slow but sure progress is better than violent revolution; but I am confident that *democratisation* of subsections of subcastes will be an accomplished fact at no distant time.

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INDIAN MILITARY EXPENDITURE.*

BY

MR. D. E. WACHA.

INTRODUCTION.

AT this juncture when, in response to enlightened Indian opinion, as voiced by the people's representatives in the Viceregal Legislative Council in March last, the Government of India, in the Finance Department, is busily engaged in the arduous task of investigating into the details of our overgrown public expenditure, with a view to economy and retrenchment, it would not be unuseful to rivet public attention on one important branch thereof which now absorbs almost the whole of the net land revenue of the Empire. That revenue, according to the latest parliamentary return, stood in 1909–10 at 20·55 million £ or 30·82 crore rupees exclusive of that derived from forests. On the other hand, the net expenditure on military services, namely, the army, marine, military works and special defence works, stood at 19·11 million £ or 28·66 crore rupees. Ten years ago, the net land revenue stood at 16·73 million sterling, while the net army charges amounted to 15·47 million £. Accordingly, land revenue has increased during the interval to the extent of 22·8 per cent. against military expenditure which has increased 23·53 by per cent. If, therefore, we say that military expenditure has mounted during the period at a faster speed than land revenue, we shall be strictly giving expression to what is the bare truth. Of course, we are perfectly aware of the reasons urged in justification of the increase as more specifically outlined in the annual Financial Statement. But their soundness or unsoundness could only be ascertained by impartial experts outside the pale and influence of our Indian Military bureaucracy. None, however, will have the temerity to deny that sufficient grounds exist for investigation into the details of the army charges with a view to finding out how far there is room for substantial retrenchment. After all, it should be remembered that an annual heavy expenditure on an army on a warfooting in times of peace is really an economic waste. A poor country like India can never afford the luxury of such wasteful expenditure which at the best is unproductive and a great bar to that healthy economic development which the Government and the people are most anxious of promoting. It is said that the cost annually incurred on an army on warfooting is a good "premium of insurance." But even such a premium, let it be borne in mind, has to be incurred in proportion to the ability of the country buying the security. There is such a thing as underwriting a remote risk at too exorbitant, if not "killing," rate. In ordinary life, no individual could afford to insure his life or property at a premium which he cannot afford unless he wishes to incur a heavy debt or go into insolvency. There is a certain well-defined limit in this matter. To go beyond it is in reality to waste the assets of a people. Accordingly, to maintain a costly army, in times of piping peace, on a warfooting, is really a policy of waste, altogether inexcusable in a country like India, admittedly poor in comparison with the poorest countries of the West. The expenditure so incurred could be more wisely and profitably utilised instead for the greater moral and material progress of the people. Scores of objects of popular utility remain unaccomplished by reason of the necessary lack of funds. But while funds in ever-increasing amounts have been and are invariably found for army expenditure, this excuse about the want of eternal peace for useful public objects is pharisaically urged by the Government—say, for such objects as education and sanitation and for the fostering and development of industries and manufactures which create wealth. The history of Indian military finance from 1885 to date furnishes the amplest evidence of the fact just stated. Look at the sums in increasing amounts annually spent on that expenditure and contrast them with those spent on pressing objects of the highest public utility. As the late Sir Auckland

* Prepared for the Deccan Sabha, Poona.

Colvin and Mr. (now Sir Courtenay) Ilbert observed in their joint minute of dissent of 14th August 1885, a minute to which I have made reference at length in the sequel, "a standing army which is larger than is necessary for home requirements will be a tempting and almost an irresistible weapon of offence beyond the border." The imperative necessity under the circumstances of curtailing army expenditure on a warfooting in times of profound peace must be apparent to any person who cares to bestow some serious thought on the subject. While the luckless tillers of the soil, to be counted by 20 crores, work hard, year in and year out, midst abundance or scarcity which spells their prosperity or adversity, and pour into the State treasury fully 30 crore rupees per annum, the product of their incessant toil, here is the Government lavishing on its pampered army of only 2¼ lakhs, a thousandth part of the agricultural population, the same 30 crores! and yet that authority is never tired of proclaiming *urbi et orbi* that the land revenue is the backbone of the country's finances! If that be so, do not commonsense and prudence alike dictate that such a backbone should be conserved and made stronger instead of being weakened and wasted in the manner that it is being constantly done? It will, therefore, be readily admitted, that no branch of public expenditure at this juncture stands in greater need of a fair and reasonable retrenchment than the overgrown expenditure of our army.

FULL INTENSITY OF GROWTH OF ARMY EXPENDITURE.

So far reference has been made to the fact of the growing army expenditure which eats away the substance provided for by the labour of the poorest masses, tillers of a soil far from rich. But this growth during the last ten years gives but an inadequate idea of the unproductive expenditure. If we are to emphasise the imminent expediency of retrenchment at this eventful crisis, when the Government finds itself at its wit's end to bring back an equilibrium between revenue and expenditure, we must travel back further afield and endeavour to apprehend the full intensity of the growth since 1885-86. That memorable year first saw the commencement of a new foreign policy, and, consequently, of that larger army expenditure which is now acknowledged in all disinterested quarters to be intolerable. During the preceding years, say, from 1861-62, the process of the consolidation of the Empire was going on. Retrenchment and economy of a severe type were strictly enforced, thanks to the economic conscience of such vigilant and argus-eyed watchdogs of finance as Sir John (afterwards Lord) Lawrence, Lord Mayo, Lord Northbrook and Lord Ripon. The work of consolidation was fully accomplished by the year 1871-72. Between that year and 1876-77 the net army expenditure had averaged 14·50 crore rupees. During the next few years the country was unfortunately at war with the Amir of Afghanistan. It averaged 15·41 crore rupees. In 1880-81 it rose exceedingly high, say, over 21 crores, owing to the disasters which fell British arms in the fresh campaign which had to be embarked upon by reason of the murder of Louis Cavignari, the British plenipotentiary at Kabul. The war expenses were all adjusted and paid for by 1882, when the Government of Mr. Gladstone gave a large contribution in aid thereof. Lord Ripon's Government, with Major Sir Evelyn Baring (now Lord Cromer) as Finance Minister, was able to bring back military expenditure to 16·50 crore rupees, after having given substantial relief to the taxpayers by a reduction of 8 annas per maund of the salt duty and by the abolition of all import duties save on liquor and arms.

The growth of the army expenditure then from 1884—85 may be exhibited as follows:—

	Crore Rs.
1884-85	17·05
1885-86	20·06
1890-91	21·09
1891-92	22·66
1893-94	23·53
1894-95	24·31
1898-99	23·05
1899-1900	26·44

It will be noticed that the first big jump was taken in 1885—86. From 17·05 crore rupees during the preceding year, it mounted up as high as 20·06 crore rupees which was an increase by one bound of fully 3 crore rupees. The year, it should be remembered, was the memorable one which witnessed the warlike activity induced by the Penjdeh "incident" and the expedition immediately after that event to Upper Burmah for the acquisition of the kingdom of the ill-fated King Theebaw under divers hollow pretexts which might be profitably learned from the Blue Book on that subject. As if that increase of 3 crores was not enough the expenditure was allowed to run higher and higher till in 1899-1900, it rose to 26·44 crore rupees. In other words, in thirteen years more, the increase amounted to 6·38 crore rupees.

The next expenditure between 1900-1901 and 1909-1910, was as follows:—

	Crore Rs.
1900-1901	23·20
1901-1902	24·24
1902-1903	26·44
1903-1904	27·21
1904-1905	31·03
1905-1906	29·50
1906-1907	30·25
1907-1908	28·86
1908-1909	29·40
1909-1910	28·66

The annual average amounted to 27·87 crore rupees which is in excess of 1·43 crore of that for 1899—1900. But if we take that the expenditure fairly stood at 23·20 crore rupees at the commencement of the century, then the growth in the last ten years amounts to 5·46 crores or an increase of 54·60 lakhs per year! Thus, the real intensity of the growth may now be gauged. In 1884-85, the expenditure stood at the reasonably moderate figure of 17·05 crores. In 1909-10 it stood at 28·66 crores or an increase of 11·61 or, say, at the rate of nearly 46·44 lakhs per annum. We might, under the circumstances of the growth just described, very well persume, that were the Government to sound enlightened public opinion to-day by means of a plebescite on the particular expenditure which it should deem well suited for a substantial retrenchment, there could be no two opinions that it would be in favour of the overgrown army charges which absorb almost wholly the net land revenue of the empire. The industrious ryot is taxed in order to provide the needed "food for powder."

CAUSES OF THE INCREASE.

I have already observed that the colossal increase has been sought to be justified year after year. Divers reasons have been assigned for it; but the soundness or unsoundness thereof, I repeat, can only be ascertained by impartial experts. These increases have been incurred, according to the annual financial statement, for a variety of purposes, such as warlike expeditions on the frontiers and beyond the statutory boundaries of India as defined in the Parliamentary legislation of 1858 for the better government of India; on the increase in 1885-86 of 30,000 troops, 10,000 European and 20,000 Indian, against which all India protested; on the construction of a larger number of military roads and defence works, apart from that of strategic railways, the cost of which is not included in the expenditure; on continual better equipment so-called of the army in general by way of arms and ammunitions—arms and ammunitions sanctioned and obtained to-day to be rejected as obsolete or not quite up-to-date to-morrow and the day after; on pay and pensions of the European branch of the army; on pay and pensions of the Indian branch; on mobilisation, the cost of which after being declared in black and white as non-recurring has been off and on incurred under a variety of pretexts, in hatching which the Military Department is, of course, an expert; on a score of minor objects of supposed military efficiency or utility; and, last, though not least, on what are known as the home military charges demanded in the spirit of Shylock by that masterful and omnipotent organisation known as the British War Office—charges or exactions of a permanent character, to be computed by lakhs of rupees against which the Government of India itself has repeatedly entered vigorous remonstrances but in vain.

GROWTH DEMANDS SEARCHING SCRUTINY.

But be the reasons what they may, justifiable or unjustifiable, sound or hollow, there can be no two opinions that the army expenditure has steadily grown to a colossal figure and that at a faster speed than the growth of revenue which now demands the most searching scrutiny and overhaul for purposes of reasonable retrenchment and economy without impairing its efficiency, though unfortunately the public have never been informed exactly in what that efficiency is supposed to consist. Each Commander-in-Chief seems to have his own notions of efficiency. What one militant Amurath has laid down as a standard of efficiency is rejected by his successor. Thus, the standard of efficiency has been a shifting one. It has fluctuated with the views of the head of the military department for the time being. Were the Finance Department to go minutely into the question, it is to be feared that it will have to lay at the door of this shibboleth of efficiency many an expenditure that has been wasted in the past. It is exceedingly doubtful whether it will undertake a task so disagreeable. We have a vivid recollection of the way in which the majority of the Welby Commission under the dominant influence of the War Office and Treasury officials who were its members, tried to explain away, most apologetically, of course, this branch of Indian public expenditure. Their report so far was extremely disappointing, nay, against the weight of the convincing evidence, submitted with a variety of statistics adduced by the Government of India itself, and, also against the weight of the evidence of the Indian witnesses and the Secretary of the British Congress Committee in London.

CRY FOR RETRENCHMENT FOR THE LAST MANY YEARS.

Now, it may be observed at this stage that the public demand for a reduction of the growing army expenditure is not a subject of to-day or yesterday. The Government has been appealed to and memorialised time out of number during the last quarter of a century. It has been *the one* theme of continuous agitation and discussion in the press and on the public platform all over the country since the inglorious days of the Penjdeh "incident" and the forcible seizure of Upper Burmah. Many a leading public body has petitioned the Government here, and occasionally even that highest Court of Justice, the British Parliament, which unluckily for us has for years relegated to Providence the trust which Providence had confided to it for our better welfare and greater contentment. The Congress, too, as voicing all shades of responsible Indian public opinion, has, from the very day of its birth, continued to attract the attention of the governing authorities to the subject in its Resolutions. Again, in the Viceregal Legislative Council our representatives, from 1893 to date, have consistently protested against the growing expenditure and appealed for a reasonable retrenchment. It will be thus perceived how much this dead weight of the military octopus has been felt by the taxpayers and for what a prolonged period.

TWO FUNDAMENTAL CAUSES OF GROWTH.

(1) Amalgamation Scheme of 1859.
(2) Change of Policy.

Without entering into the details of the growth or animadverting on the injustice or justice of many a charge, we may endeavour to ascertain the fundamental causes which have largely contributed to the expenditure which has now assumed such colossal proportions and which, if allowed to grow unchecked in time, is liable to plunge Indian finances in the most serious embarrassment. These are: (1) The fateful army amalgamation scheme of 1859; and (2) the change of policy of the Government of India in relation to the frontier and transfrontiers since 1885. As to the amalgamation scheme, it is superfluous at this time of the day to describe it. Sufficient to say, it was forced on the Government of India in 1859 bythe Home Government against the almost unanimous opinion of the most trusted and experienced British officers who had served for a lifetime in the army in this country, notably General Sir G. Balfour whose vigorous condemnation of it may still be read with profit in the evidence recorded by the East India Finance Committee of 1871-74. The net result of that fateful scheme has been that lakhs upon lakhs have been claimed and exacted by the British War Office for a variety of purposes, often of a most unfair and unreasonable character, which have from time to time formed the subject of vigorous remonstrances by successive Governments of India and by many a Secretary of State. These exactions have not been a little fruitful in disturbing the estimates of Indian Revenue. And it is evident to those who have fully studied the financial evils of the greatest magnitude which have flowed from this onerous scheme during the last 50 years and more, that lakhs upon lakhs will continue to be claimed and exacted by the rapacious British War Office in the future till the hardened conscience of England in this matter has been aroused by some great parliamentarian in the House of Commons and the scheme knocked on the head.

Before the direct government of the country was assumed by the Crown in 1858, the European branch of the Indian army, it should be remembered, was partly recruited in this country and partly in England. Its combined strength at the outbreak of the Sepoy Mutiny was 39,375 British and 214,985 Indian troops. After the close of that Mutiny it was decided that the Indian army should be recognised on the basic principle of one European soldier to every two Indian. The entire organisation of the army was to be directed from England by the War Office. Whatever changes took place in the army organisation these had to be adopted here without one if or but, without counting their cost and without a consideration of Indian conditions which are so widely different from those of England. In short, the Indian Government was to be deemed next to negligible and the Indian taxpayer never to be thought of. Is it a wonder that such an one-sided and unfair scheme was condemned *in toto* by Indian military experts from the very day of the amalgamation? The exceedingly burdensome nature of the scheme was fully inquired into by the East India Finance Committee, consisting of members of both Houses of Parliament, who recorded evidence on Indian affairs from 1871 to 1874. No member thereof was more assiduous in getting at facts, and searchingly sifting them to the bottom than that great friend of India, the late Professor Fawcett. Sir Charles Trevelyan, who was Governor of Madras and afterwards Finance Minister in 1865, observed in his evidence on the scheme, "it was based on a principle which has been found to be extravagant and crushing in practice." Mr. Fawcett himself, after having ably mastered the full details of this "extravagant and crushing" scheme, condemned it in the following scathing terms:—"A few years after the abolition of the East India Company, what is known as the Army amalgamation scheme was carried out in direct opposition to the advice of the most experienced Indian statesmen. India was then, as it were, bound hand and foot, to our own costly system of army administration, without any regard apparently being had to the fact that various schemes of military organisation which may be perfectly suited to a country so wealthy as England, may be altogether unsuited to a country so poor as India * * A partnership has been established between England and India and as one of the countries is extremely rich and the other extremely poor, much of the same incongruity and many of the same inconveniences arose as if two individuals were to join in housekeeping, one of whom had £20,000 a year and the other only £1000. An expenditure which may be quite appropriate to the one whose income is £20,000 would bring nothing but embarrassment to the one whose income is only £1000. The money which is expended may be judiciously laid out, but if the man with the smaller income finds that he is gradually becoming embarrassed with debt because he has to live beyond his means, it is no compensation to him to be told that he is only called to contribute his proper share of the expenses. His position would be the more intolerable if, like India, after having been compelled against his wish to join the partnership he is forced to continue in whether he desires to do so or not."

FINANCIAL BURDENS OF THE AMALGAMATION SCHEME.

This is exactly the position to which India has been reduced by the mischievous amalgamation scheme of 1859. It has been in force for 52 years during which many embittered controversies have taken place between the India Office and the War Office but in which the former has hardly been ever completely successful. Heavy claims, sometimes of a most irritating character, were preferred against India on which the Secretary of State had had to arbitrate with but little relief to the Indian revenues. More or less he was worsted by the masterful War Office with its clever "experts". Sometimes matters were of so delicate and complicated a character that a small departmental committee or a commission had to be appointed to settle the differences between the War Office and the Indian Government. One of such commissions was presided over by no less a personage of experience and influence than the late Earl of Northbrook who was Viceroy of India from 1872 to 1876. Of course, the claims of the War Office had been somehow arbitrated upon. But even then they were declared to be exorbitant if not "scandalous."

It would be asked what is the nature of the charges which have been so fruitful of a periodical investigation and the subject of so many indignant and emphatic protests by the Government of India. These might be fully learned from the numerous despatches addressed by that authority to the Secretary of State as occasions arose. But I will give here some of the most important of them. (1) Capitation allowance; (2) depot charges; (3) transport charges; (4) store charges; (5) regimental pay of officers and soldiers and their allowances; (6) furlough charges; (7) field and ordnance arms and ammunition charges, (8) miscellaneous, and last though not the least, pensions to retired officers and soldiers. The total of all these, it may be mentioned, came in 1908-09 to 4·67 million sterling or, say, 7 crore rupees! But they were not half so burdensome 30 years ago, though even then, the Government of the day used to inveigh against it. For instance, in its despatch of 8th February, 1878, it was observed, "that placed as it was under the serious responsibility of so administering the affairs of the greatest dependency of the British Crown, that while British supremacy is strictly guarded, the means of securing that end shall not unduly weigh on the people of the country, it was constrained to represent to Her Majesty's Government that the burden thrown upon India on account of the British troops is excessive, and beyond what an impartial judgment would assign in considering the relative material wealth of the two countries and the mutual obligations that subsist between them * * All that we can do is to appeal to the British Government for an impartial view of the relative financial capacity of the two countries to bear the charges that arise from the maintenance of the army of Great Britain, and for a generous consideration of the share assigned by the wealthiest nation in the world to a dependency so comparatively poor and so little advanced as India." Again, the Simla Army Commission, which was appointed in 1879 and presided over by so brilliant and able an administrator as the late Sir Ashley Eden, then Lieutenant-Governor of Bengal, and which counted among its members Colonel Sir Frederick (now Field Marshal Lord) Roberts and other experienced military officers serving in India, was constrained in its report to observe as follows:—Para 185:—"We think that the position of the army employed in this country should be organised and administered with due regard to the interests of the people of India, and not for the purpose of supplying defects in the system of home defences, and above all, that it should not be made the means of obtaining, at the cost of India, advantages for the army at Home which do not entirely affect the interests of the country." In its Military Despatch of 22nd May 1879, the Government of Lord Lytton observed: "A large part of the Home expenditure is for pensions, furlough allowances, the overland troop transport service and stores. The remainder is for payments to the Imperial Government on account of Imperial troop

which have been repeatedly investigated, but with results we have not been able to accept as satisfactory." Two years later, the Government of Lord Ripon remonstrated on the burden of these charges on the following telling manner. Para 44 of despatch No. 401 of 1881:—"It has to be observed that, whereas the British garrison in India has practically remained unaltered in respect of numbers and efficiency for many years past, its cost has been in course of constant increase from the various changes which have been made with organisation of the British army, changes made entirely, it may be said, from Imperial considerations in which Indian interests have not been consulted or advanced * * * It has to be remembered that charges which do not cause any very serious addition to the English estimates, and which are carried on without the least reference to India involve very much larger charges on the Indian revenues by reason of the much more liberal allowances enjoyed by officers in the country. The conversion, for example, of the first captains of Royal Artillery into Majors gives the officer so promoted an increase of 5 shillings a day in England; in this country the difference between the pay of a Major and a Captain of Artillery is Rs. 342 a month." Later on, Lord Ripon's Government followed its previous despatch of 1881 by another, of 21 Nov. 1884, in which it gave a succinct account of the principal increases in the Home military charges, from 1864–65, entailing on the aggregate a permanent burden of £ 800,000. The despatch said:—"These additional charges amount to more than 800,000 £ a year. Some of them were necessary for improvements; others were imposed with little or no reference to Indian wants, and in most cases without the Indian Government having any voice in the matter."

To give a fair idea of the difference merely in the pay of regimental officers in the British and the Indian army, I would give authentic figures as were submitted in a series of statements to the Welby Commission by the India Office. These will at once inform you of the cogency and reasonableness of the main argument advanced by Lord Ripon's Government as just stated above, namely, that a single change in organisation or an increase of pay entails an enormous burden on Indian revenues which is hardly ever taken into account by the Imperial Government at home.

Monthly pay. Artillery.		British	Indian
Colonel Commandant	Rs.	883	910
,, ,,	,,	568	1665
Lieutenant Colonel	,,	589	1002
Major	,,	316	789
Captain, with higher rank	,,	263	417
,, without ,,	,,	231	417
Lieutenant after 10 years	,,	175	265
,, 3 ,,	,,	159	265
Lieutenant on appointment	,,	130	213

Monthly pay. Cavalry.		British	Indian
Colonel	Rs.	950	1033
Lieutenant Colonel	,,	519	1437
Major	,,	393	809
Captain with higher rank	,,	289	503
,, without ,,	,,	289	503
Lieutenant after 10 years' Service		196 -	305
,, 3 ,,	,,	196	305
,, on appointment	,,	178	250
Sub-Lieutenant	,,	132	250

Monthly pay. Infantry.		British	Indian
Colonel	Rs.	888	918
Lieutenant Colonel	,,	422	1402
Major	,,	340	759
Captain with higher rank	,,	273	445
without ,,	,,	240	445
Lieutenant after 10 years' Service		170 -	256
,, 3 ,,	,,	153	256
Lieutenant on appointment	,,	133	202
Sub-Lieutenant	,,	136	202

It would be seen how costly was an officer of the Indian army in 1895-96, compared to that of the British. But costly as he was in that year, it is superfluous to inform you that he is even more costly to-day owing to the higher pay since allowed and at the lower exchange of 16 instead of 22*d*. The European

soldier, too, is similarly a costlier machine to-day than what he was fifteen years ago.

I may now quote another extract from the Government of India's despatch of 20th February, 1895, in which it discussed four ways of reducing military expenditure, but was perforce obliged to say that constituted as the army was, there was no hope of effecting "any material reduction of its expenditure." All that it can do was "to endeavour to restrict the increase of the cost of the army within the narrowest limits compatible with the maintenance of the peace and security of the Indian Empire." In this despatch, the Government further observed as follows in regard to the pay of the British troops:—"The pay of the British troops serving in India is not fixed by the Government of this country. It is fixed in sterling by the Majesty's Government and India has to pay in its depreciated currency an increasing number of rupees according as the gold value of the rupee diminishes. Moreover, nearly every alteration in organisation in the British army and changes connected with the interior economy of regiments and batteries have been productive of expenditure and have necessarily been followed by corresponding charges in expenditure on India." In the last 30 years the cost of these measures has amounted to £9,34,640, say, 1·40 crore rupees and this in one single item! But we all know that since 1895, the pay of the British soldier has been greatly augmented, so that to-day the charges under this head may be placed nearer at 2 crores at the least. The two items of the pay of soldiers and officers of the European branch of the modern army alone show how crushing is the burden on the Indian revenues, thanks to the amalgamation scheme.

Another ever-increasing and ever-recurring charge is on account of war material. Science daily advances and with the progress of science what Gladstone called "the resources of civilisation," are also being vigorously forged. War is indeed a great misfortune. The expenses incidental to it are crushing for a poor country like India. But when a large standing army is permanently maintained on a warfooting, the expenditure, it will be readily admitted, grows intolerably burdensome. It practically runs to waste. It is tantamount to the destruction of so much of the national income. So that an army kept on warfooting in times of peace is not only burdensome but most prejudicial to the economic progress of the country. Next to the pay of soldiers and officers no expenditure is more costly than that of arms and ammunition. Science yearly forges new weapons of destruction, the basal principle being to devise instruments whereby the largest number of men may be killed in the shortest possible time. So that a dreadful instrument of this nature approved and adopted to-day, becomes obsolete to-morrow by reason of a new one which supersedes it. The Indian Government having been for years alive to this disquieting, if not troublesome, aspect of expenditure has no doubt established arms factories in the country itself where it can as far as possible forge all pieces of ordnance and other smaller arms at a lower cost than that obtained from England. But neither the skill nor the resources available in the country can produce all that is wanted in order to save the cost of the heavy war material annually imported. These arms and ammunitions cost in 1895, nearly a crore of rupees. In the despatch already referred to, the Government of India, accordingly, observed as follows: "Everything connected with war material now costs more than it did, and speaking in a general way, larger supplies have to be obtained. So long as military science progresses, so long will the cost of material increase, and add to our military expenditure." And verily it has been increasing as each military budget informs us.

From the foregoing remarks it will be evident that in no way is the amalgamation scheme beneficial to the country. On the contrary, it is a huge millstone hung round poor India's neck. It is so heavy as to break its neck one day with the most unimagined consequences. They increase the pay of the European soldier and officer, and straightaway India has to provide from her revenue so much additional expenditure. They increase under some pretext or another the European army, and straightaway India has again to

provide a larger charge which may be counted by lakhs. But the story of additional charges of a crushing character does not end here. It should be remembered that every increase in the strength of the European army signifies additional charges for both effective and non-effective services—for pay and allowances, for provisions, for clothing, for stores and war material, for exchange, for mobilisation, for transport service and so on; also for pensions. These are intolerable charges which the army amalgamation scheme has entailed on India during the last 52 years and is still destined to entail till the country is one day relieved of this great incubus.

Such being the case the following extract from the Military despatch of the Government of India of 25th March, 1890, will be perfectly intelligible in reference to its criticism on the unctuous plea, eternally urged by the War Office, that the charges entailed on India are actual cost only and no more. Para 7. "The actual cost to the British exchequer, if calculated by a purely arithmetical method, is undoubtedly the cost of the force in the United Kingdom, which would not need to be kept up if the Empire of India did not exist, and no army had to be maintained in India; but it is nowhere proved that the charges raised on account of that force represent the actual extra cost to the British Exchequer, while there are many other conditions which would have to be considered before this method of calculation could be accepted. The difficulties in the organisation of the British Army, and the necessity for inducing men to join the Army cannot be admitted to arise from the presence of a portion of the Army in India. These difficulties, we apprehend, arose from a variety of causes, which have no direct relation to India. Again, in India Office letter No. 161-W., dated 21st March, 1876, Lord Salisbury distinctly declined to accept the contention of the War Office on this head. "Nor can we accept", says the Indian Government, without questioning the statement that the Indian drafts are the first reserve for the Indian Army, and that in order to avoid employing these elsewhere, the Home Government pay £50,0000 a year for the army reserve. In the first place, it must be pointed out that the regiments, batteries and drafts, sent out to India are despatched during the whole of the trooping season to supply the places of men being sent home discharged to the reserve or invalided, and to make good the annual waste of life, so that the assumption of the War Office, in assuming that the 11,500 men referred to will be efficient as a "first reserve" for India could hold good only if war were imminent at a particular moment before the commencement of the trooping season. If war broke out after the trooping season had closed, these 11,500 men would not be available as a "first reserve." In the second place, Mr. Stanhope observed in his letter of 14th February, 1888, that "it was far from improbable that the same circumstance which necessitated a mobilisation in India might also render it impossible for this country to part with any considerable portion of the small number of regular troops in the United Kingdom." We infer from this statement that India cannot reckon with certainty on receiving even these 11,500 men in case of emergency. If this inference be correct, then it seems to us it cannot be alleged with accuracy, that the reserve is kept up because the services of these 11,500 men are hypothecated to India, and generally it appears hardly reasonable to assume that in regulating the strength of the reserve of the British army, the annual drafts for India have been or ought to be counted in fixing the strength of the army reserve. We do not understand that 16,000 men are kept up all the year round; and the army reserve was instituted in order to give the British army a reserve of trained soldiers and to enable a reduced army to be maintained at home in the interests of India were in no way specially considered. And yet it is on the assumption of the character which the Government of India has proved to be inaccurate that the War Office makes an annually exorbitant charge under capitation allowance and pretends to say that the cost is the actual cost when it is nothing of the kind!

The short service system, whereby there is a

more rapid change of British troops, has been similarly alleged by the War Office to be a real benefit to India. The Indian Government was able to point out the fallacy of that statement also. Shorter service means more frequent transport service and other larger expenses. It was established, as that authority correctly says, "because men could not be obtained under existing conditions, under the long service system, and that the Government of the day believed that short service with reserves was better suited to the circumstances of the time than the existing system. It was no consideration for the efficiency of the army or India that asked the short service system and its suitability to the Indian requirements has been gravely questioned on more than one occasion." True, indeed, the short service was introduced because under the industrial condition of England, soldiering had lost all the attraction it had once possessed. The industries and manufactures of Great Britain offer a more remunerative and safe employment compared to the poor and insecure employment of a mere soldier. Had India been allowed to recruit its own European army in this country itself as was the case with the East India Company, no such difficulty would have occurred and the British troops might have been raised at 50 per cent. less cost. To-day recruiting for the territorial army created by Lord Haldane is even more difficult and it is notorious from the immense difficulties recruiting sergeants have met with in their annual compaign of capturing the raw material to be converted or manufactured into "food for powder." The recent organisation of "boy scouts" tells us plainly to what straits the War Minister has been driven to fill up his territorial army to the required strength. In the proportion of the difficulty larger baits by way of pay, bounty, and other douceurs have to be offered. All that may be very well for wealthy England but it becomes a crushing burden for poor India.

So far the fact cannot be gainsaid of the grievous consequences that have hitherto flowed, and are still flowing without any check or control, from the unfair and altogether one-sided army amalgamation scheme of 1859. England is to call for any tune she pleases without let or hindrance and India must pay the piper—that is the greatest iniquity.

CHANGE OF FOREIGN POLICY AND ITS DISASTROUS CONSEQUENCES.

We may now turn to the other fundamental cause which has contributed to the growth of military expenditure. In the polity of nations, it is a recognised maxim that expenditure depends on policy. As a Government conceives, whether wisely or unwisely need not be considered, what should be its defensive and offensive policy, so are public funds expended in pursuance thereof, very often irrespective of the ability of a people to bear the burden of expenditure. In the debate on the Lords' amendment to the Veto Bill, Lord Haldane said: 'It was perfectly obvious that with every Government the Budget of the year must develop some *policy. The budget of the day was part of the political programme of the year.* With regard to the budget of 1909 I should think that the *governing purpose of that budget was to embody policy*". Continental nations, like Germany, Russia and Austria, with extensive land frontiers and surrounded by warlike neighbours, consider the maintenance of large land forces imperative for purposes either of repelling invasion or taking the offensive, provoked or unprovoked. On the other hand, a nation situated as the English, surrounded on all sides by sea, and having no land frontiers at all, has to maintain a large navy both for attack and defence. Again, there is a country like France with three large seaboards and also an extensive land frontier beyond which are militant neighbours. Such a country has to maintain both a powerful army and navy. Thus the policy of each country, according to its physical and other conditions, dictates whether, and what sum it should spend on the army or the navy or both. The expenditure, however, may be reasonable, and within the ability of the people to bear it or it may be most burdensome entailing heavy taxation which may be deemed intolerable. All depends for the time being on the views of statesmen at the helm of Government. Men imbued with the spirit of Spread-eaglism or Chauvinism or Imperialism may maintain forces so large as to entail an exceedingly heavy expenditure. While there may be persons at the head of State who may hold more pacific views, intent on productive rather than unproductive expenditure, and fully alive to the ability of the taxpayers to bear the burden. These would incur a moderate expenditure for the maintenance of the army and the navy. Sometimes this policy wholly depends on the character of the head of the State alone, be he Kaiser or Tsar or Emperor whose will is law. With a military despot as such the burdens are more or less most grievous.

India is no exception to this general rule. The Indian Government changes from time to time. One adopts a wise policy of neutrality and pacific intentions towards its near and distant neighbours, and therefore maintains a force which is the least costly. But another succeeds and lays down a policy of an altogether opposite character under a variety of pretexts and keeps up an army, the cost of which is exceedingly intolerable to the taxpayer. Apart from the colour of the changing administrations, there is the subordination of the administration itself to the Secretary of State. That functionary, in his turn, has to acquiesce in the decision of the British Cabinet of which he is a member. The Cabinet may decide on a particular line of army policy to be pursued for India. It may happen that such a policy may be fraught with no advantage to the country. All the same he must acquiesce in it. If his conscience would not permit of such acquiescence he might resign to give place to another who would be sufficiently pliant. Thus, to the original evil of the policy which the Indian administration itself might adopt at a time there is the added evil just referred to arising from India's condition as a dependency of England. It is right, therefore, to say that India is in reference to army expenditure, between the upperstone of the Cabinet at home and the netherstone of the Indian Government for the time being at Calcutta.

THE FORWARD SCHOOL.

Instances may now be recalled how the Military policy pursued by the Indian Government has led sometimes to economy but oftener to large and burdensome expenditure on the army. It is well known that tranquillity had been restored after the dark events of 1857. Sir John Lawrence, who was the Viceroy from 1864 to 1869, firmly maintained a pacific policy towards the tribes and powers beyond India's natural line of defence and was never tempted by any Chauvinistic spirit to unprovoked aggression. That was recognised as a wise and statesmanlike policy conducive not only to peaceful relations on the border, but to greater domestic progress of a useful character. But there was at the time a school in England, led by Sir Henry Rawlinson, formerly a British ambassador at the Court of Persia, and later on a valiant member of the India Council, who from 1855 had striven most sedulously to push India's boundary beyond its natural lines, with the deliberate intention of ultimately acquiring Baluchistan and Afghanistan. That school, owing to the events of 1857, had receded somewhat in the background, but was making strenuous efforts in 1864 to revive the old projects originally put forward by General Jacob and Sir Henry Green, two very able "frontier" officers. That school was called the "Forward School," and, thanks mainly to the agitation led by Sir Henry Rawlinson, it condemned Sir John Lawrence's pacific policy. It was nicknamed the policy of "masterly inactivity". "Masterly statesmanship" should be the more appropriate epithet seeing how that statesmanship, so well directed by Sir John Lawrence, was continued by his successors till the Viceroyalty of the Marquis of Ripon, barring that of Lord Lytton. Each firmly resisted all attempts, overt and covert, made by divers means by the Forward School to give a fillip to their pet project of expansion and aggression. In the Council of Sir John Lawrence there was that soldier-statesman—no other than Sir William Mansfield, afterwards the first Lord Sandhurst, whose scathing minute against the Spread-eagle policy so forcibly advocated by Sir Henry Rawlinson, may

still be read not only with interest but instruction. Both the Viceroy and the Commander-in-Chief were convinced by their knowledge and experience of the true condition of frontier affairs, and even the first important advance of Russia in Central Asia as signalised by the occupation of Khiva, that it would be most mischievous to the interests of India ever to succumb to the seductive, but by no means wise or statesmanlike, policy of the fire-eating forwards who contemplated on some suitable opportunity to extend the thin red line of the map of India to the Oxus and the Pamirs on one side and to Kandahar and Herat on the other.

THE POLICY OF GLORY AND GUNPOWDER.

The reception of the embassy of Russians at Kabul by Shere Ali in 1875—6 was the first opportunity the Forward School had of pushing their design. And luckily for them, but most unluckily for India, there was at the time at home a Jingo Government in office, at the head of which was Mr. Benjamin Disraeli, afterwards Lord Beaconsfield, who from his inner consciousness had evolved what has since been known as "the scientific frontier"—that is, such a fluctuating frontier that the more you tried to make it scientific by pushing it forward, the more you shifted it nearer the territories of friendly neighbours for stripping them naked of their vineyards. Lord Northbrook was asked to find some *casus belli* with the Amir and provoke hostilities. That statesman, with a single eye to the interests of India, and with a profound spirit of righteousness worthy of an old-fashioned Whig of the days of the seventies, with its robust Liberalism, sternly declined to comply with Mr. Disraeli's mandate. He courageously withstood it till the importunities became so pressing that he deemed it expedient rather to lay down his high office than be a party to the crime of unprovoked aggression against the Amir. Lord Lytton, his successor, came carrying in his pocket the new policy of Glory and Gunpowder on which his great *guru* had set his heart. Within eighteen months of his arrival, the fat was put into the fire. The match to the gunpowder, as wistfully desired by his guru, was ignited. Of course, there was a conflagration. But we need not further go into the history of the origin of the Afghan War. All that I would request you to remember at this stage is the change of policy—from masterly inactivity to unprovoked aggression resulting in the unrighteous war against the Amir Shere Ali. The Jingo Government at home with the reddest of red "Imperialists" in the person of Mr. Disraeli as Prime Minister, and the Viceroy in India as his obedient instrument, the bold scheme of the Forward School was actively launched. It is a truism to say that that policy entailed untold burdens on India by way of military expenditure till the 2nd Afghan War lasted, bringing little or no credit either to British statesmanship or British arms.

Happily for India, there was a change of Government in England in 1880 which, true to its Liberal traditions, had in opposition severely condemned the war and the original unrighteous policy which provoked it. With Mr. Gladstone at the helm of the new Government peace was soon restored, a relief was afforded to the revenues of India by a contribution of 5 millions sterling from the British Treasury, and a most broad-minded, sympathetic and conscientious Viceroy, a Liberal of Liberals, was sent to rule over the people.

During Lord Ripon's Viceroyalty, we witnessed the re-establishment once more of the old and wise policy of Sir John Lawrence, namely, of confining within the natural lines of the country's defence. Meanwhile, the whole field of military expenditure, as presented by the light of the stirring events of the immediate past, had been just surveyed by the Simla Army Commission and Lord Ripon's Government fully supported its recommendations.

But with the close of Lord Ripon's Viceroyalty, Sir John Lawrence's policy, it is rueful to state, also came to a final close. The so-called "Imperialism" was slowly coming to the front even in old England, and India got her first "Imperial" Viceroy in the person of Lord Dufferin trained and versed both in Oriental and Occidental diplomacy which might well be characterised as Jesuitical. A change of Government, soon after his arrival here, took

place. Lord Randolph Churchill, with his Imperialistic ideas, became Secretary of State. He completely overthrew the old policy. At each end, say, at Westminster and Calcutta, there was to be found at the helm of affairs a person deeply imbued with the spirit of Spread-eaglism. The Bengal Chamber of Commerce was vigorously plying its suit for the opening up of Upper Burmah by any means. It was urged that British merchants in Mandalay were molested and otherwise obstructed. Exaggerated, if not fallacious, accounts of the so-called anarchical condition of the dominions of King Theebaw were circulated by a venal Press. As a combined result of these events, Lord Randolph Churchill resolved to hoist the British flag at the capital of the Alamporas. The first preliminary step was taken, namely, of augmenting the Indian Army. In defiance of the recommendation of the Simla Army Commission that 60,000 British and 120,000 Indian troops would amply suffice to meet all emergencies and requirements, internal and external, that masterful Secretary issued his mandate to increase the forces by 10,000 European and 20,000 Indian soldiers. Thus the Jingo policy was fully set in motion and it is a truism to say that since that time, more or less with temporary interruption, that policy has been allowed to have its free sway in India. It was brought in evidence before the Welby Commission by Sir David Barbour and Sir Auckland Colvin, two of the ablest Civilian Finance Ministers we have had, that the military policy, leading to large military expenditure, happens to be greatly in the ascendant when there is a strong Commander-in-Chief and a weak Viceroy or when both are strong. Conversely, with a strong Viceroy, full of pacific intentions, the military policy receives a considerable check.

Thus, it has happened that every impetus given to the military policy has constantly disturbed our finances. A budget balanced with some care and caution has been converted into one of deficit. Observed Sir A. Colvin: "One disturbing element in Indian finance is the constant frontier trouble—small expeditions with a nearly balanced budget may just have the effect of creating a deficit." And speaking of expeditions generally, he further observed that they are "inherent in the Indian system as that they have been more frequent of late in consequence of the adoption of a certain policy." Indeed, he emphatically declared that the net result of a strong military policy was the wrecking of Indian finance. And the late Sir Edwin Collen was obliged under the cross-examination of Lord Welby, to admit that "everything depends on an economic Viceroy."

It is superfluous to say that more or less the military policy held its ascendency during the Viceroyalty of Lords Lansdowne and Elgin. There was the Kashmir imbroglio and the subsequent occupation of Gilgit, Hunza and Nagyar. The Chitral expedition followed and later on the inglorious expedition to Tirah. All these were the fruitful products of that ascendency. But the policy became exceedingly mischievous during the masterful and "strenuous" Viceroyalty of Lord Curzon. No Viceroy came to India more steeped in the reddest of red Imperialism than he. It eventually led to that so-called "peaceful" expedition to Lhassa, with the ulterior object of threatening China in South-west Yunan. His ludicrous Spread-eaglism and pompous Cæsarian attitude in the Persian Gulf is well-known. In his person Lord Curzon demonstrated to the hilt the truth of the statements made by high officials of State before the Welby Commission, that Indian finance was liable to the greatest disturbance with a strong Commander-in-Chief and a too militant Viceroy. But for the fat profits chiefly derived from the enormous coinage of rupees, the financial disturbances would have been seen at a very early date. The taxation imposed last year might have been earlier imposed by Lord Curzon himself. His surpluses were in reality windfalls and spent after the manner of spendthrifts, though we must acknowledge the remission of the salt duty. No doubt Lord Kitchener fell out with Lord Curzon, but the quarrel had reference rather to an administrative than a military problem. The autocratic Viceroy could not brook another Turk near his throne. But in the matter of the

new-fangled organisation carried out by Lord Kitchener entailing further permanent burden on the revenue, Lord Curzon was one with him. To add to India's misfortunes, there unluckily happened throughout the three Viceroyalties that she had weak Secretaries of State, with no grit, to check and control the strong military policy which was having its full and free sway in the Viceregal Council. Thus, the policy having been what I have described above, is it a matter of surprise that from the days of Lord Dufferin to those of Lord Curzon, military expenditure, as already shewn in the early part of this paper, was allowed to mount upwards by leaps and bounds ?

WILL THERE BE ANY MATERIAL RETRENCHMENT ?

I think I have fairly demonstrated how far two fundamental causes have largely operated in the growth of army expenditure; firstly, the mischievous amalgamation scheme, and secondly, the equally mischievous "forward policy" of both the Government of India and the Home Government since 1885. Unless, therefore, the two principal causes which have contributed to the increase of 11·61 crores of rupees from 1885-86 are removed partially or wholly, I for one am not sanguine of any substantial reduction of military expenditure. We may take it for granted that the able officers at the head of the Finance Department will conscientiously discharge their duty, minutely examine the increases under each head of the grant for the annual army services, and recommend such reduction and economy as to them may seem reasonably compatible with "efficiency", whatever may be understood by that word. We may consider ourselves lucky if they can show a saving of half a crore if ever so much. But assuming that it comes to that amount, we may inquire how long will it last and how soon may it be absorbed by fresh recurring expenditure. Experience informs us that all this labour which the Finance Department may undergo and all the savings they may effect will be so much labour lost and wasted. Reductions there have been in the past, but they have been uniformly swept away by the force of the irresistible tide of military requirements. To take the latest and most striking instance. It would be in your recollection that the Welby Commission had recommended that India should be allowed a reduction in its Home military charges to the extent of £2,50,000. But before two years had elapsed the War Office jumped a mine on the Government by saddling our finances with £7,86,000 of annual permanent expenditure by way of increased soldiers' pay. That fresh burden would have been impossible had there been no amalgamation scheme.

Then as to the policy. If you take into consideration that the new policy of aggression and expansion commenced with the augmentation of 30,000 soldiers, you will find that the additional cost by way of small wars, expeditions, mobilisation, up-to-date ordnance and other arms of precision, war material, &c., have absorbed many a lakh of rupees every year. In reality the military candle has been kept burning on both these accounts without a thought of the burden on the inarticulate taxpayer. On the one hand, the amalgamation scheme entails from time to time a burden on our far from elastic revenue which the Government of India is powerless to prevent, and on the other hand, there is the ascendency of the military element in the Viceregal Government which leads to other increases of expenditure. It would be obvious, therefore, that until the amalgamation scheme, I repeat, is denounced in Parliament by some member of the vast military knowledge and experience of the late distinguished Sir Charles Dilke, and another of an equitable character is substituted instead there can be no hope of any cessation of additional expenditure of a permanent character. You will never be able to keep it rigidly stationary at a certain figure as was the case from 1861-62 to 1884-85, with slight interruption. Policy also must be modified. That can partly be accomplished in two ways by our Indian representatives in the Viceregal Council. Firstly, by vigorously supporting the Government of India which for years past has been unsuccessfully remonstrating with the Home Government in respect of charges dictated purely by Imperial interest in which India has no concern or next to none. Secondly, by a vigilant watch over all branches of military expenditure incurred in India which under existing circumstances may be deemed voidable.

REDUCED EXPENDITURE POSTULATES CHANGE OF POLICY.

In reference to policy it may be of importance to draw your attention to the very pertinent observations made by the Government of India in their despatch of 25th March, 1890, to which I have made reference in the sequel.

Much water has flowed under the bridge since then, but it may be fearlessly said that the Government is no way nearer to-day in successfully achieving its object than it was twenty years ago.

SIMLA ARMY COMMISSION'S REPORTS.

I now come to my last point, namely, the proposed reduction in the strength of the army itself. I need not want, gentlemen, to inform you that if even half of the additional troops which were increased in 1885, is reduced, there would result a substantial saving which would afford great relief to the revenue and which might be very well utilised for some of the most deserving and trying objects of public welfare. But before I further descant on this part of my subject, which is of immediate practical urgency I would detain you for a few minutes by taking you back to the report of the Simla Army Commission as it is of the highest importance in the consideration of the proposed reduction.

In its letter to the President appointing the Commission, the Government declared the main object for which it was instituted, namely, "to assist Government in determining what share of the unavoidable reduction can be borne by the military charges without injury to the general efficiency of the army, and in what manner such savings can best be effected. In order that the Government may be put in a position to decide on this most important question, investigation of your Commission must be comprehensive and exhaustive, embracing in fact the whole subject of military organisation and expenditure; you are requested to study carefully the improvements in administration which have been recently introduced into the British and other European armies and to consider how far such changes can be advantageously introduced into the Indian armies. The great problem of modern military organisation is to provide the largest and most efficient force in war with the smallest permanent peace establishment and expenditure; and it is to a solution of this problem that the labours of your Commission must specially be directed." The Commission responded to this reference as follows:—

"Nearly two-thirds of the border of the Indian Empire is protected by the sea. So long as Great Britain is the mistress of the seas, the seacoast of India is protected by the fleet of England and the Indian army need provide only for defences at four or five seaports. The external foes which the Indian army may have to meet on its land frontier are, Russia and Afghanistan on the north-west; Nepaul or Bhootan on the north-east; wild tribes of the Assam, Cachar and Arracan border on the east; and Burma on the south-east. It is not probable that India will come in contact with China or Persia on the land frontier of British India for some time to come. For operations against Russia or Afghanistan assisted by Russia, a force of two army corps of 50,000 to 60,000 fighting men might possibly be necessary. None has ever suggested that the army of India should be maintained at a strength necessary to put into the field a larger force than this. Two divisions of all arms would probably suffice for the requirements of a war with Nepaul; while, against other external foes a single division of all arms would, if communications were mentioned, be enough."

It will be noticed that the recommendation of the Army Commission to have 50,000 to 60,000 European and 100,000 to 1,20,000 Indian troops was made after due deliberation and a most cautious and careful survey of the conditions on the frontier and the then position of Russian advance in Central Asia. The recommendation was agreed to by Lord Ripon's

Government. But on his retirement and on the change in the Ministry in 1885, the Forward School found in Lord Randolph Churchill an active advocate to carry out its design. His mandate went forth to increase the European troops by 10,000 and Indian by 20,000. Nothing special had happened on the frontier and no change in the attitude of Russia had occurred to justify such an increase. Two of the members of Lord Dufferin's Government were so convinced of not only the nonutility of the increase but of its possible evils that they placed on record their trenchant dissent which bears date 14th August, 1885. Both the late Sir Auckland Colvin, that brilliant administrator, who was then Finance Minister, and Mr. (now Sir Courteney) Ilbert observed in their joint minute that "there seems every reason to apprehend that the increase of our forces beyond the needs enumerated by the Army Commission may prove a weapon less of defence than of aggression. We are of opinion that as no circumstances have arisen which from a military point of view have not already been foreseen and guarded against, the proposal to increase the strength of the army of 27,000 men should be negatived. We are further of opinion that it may lead to the advocacy and possibly to the adoption of projects for the extension of our present frontier." And again: "It has been already pointed out that the existence of such a force would be no mean agent in bringing about the very risk which it is meant to obviate. A standing army which is larger than is necessary for home requirements will be a temptation, and almost an irresistible weapon of offence beyond the border." How prophetic was the warning will be readily admitted when we recall the events which have taken place on the frontiers since 1885. Who is unaware of the acquisition of Upper Burmah, of the occupation of Gilgit, Hunza and Nagyar which eventually culminated in the expedition to Chitral. Later on there were those expeditions in the Malakand Pass and the territories of the Afridis and Oekzais. Still later on there was that disastrous expedition to Tirah. All these have cost millions of money which might have been well avoided. But the addition to the forces was, as the two members of the Government wisely forewarned, a direct incentive to frontier expeditions and land-grabbing. The plea has been put forward that they were all necessary in order that the frontiers may be kept free of turbulent tribes and Russian intrigues and complications. Russia had all through been held up as a bogey and Imperial interests were urged for the purpose as if the quarrels of Great Britain with Russia on the European Continent had any concern with India to justify an unnecessarily large standing army on the Indian border. The Government of India felt sore on this point. It had more than once remonstrated with the Home Government but in vain. In one of these most important despatches they were constrained to observe as follows:—"Millions of money have been spent on increasing the army in India, on armaments and on fortifications to provide for the security of India, not against domestic enemies, or to prevent the incursions of the warlike peoples of adjoining countries, but to maintain the supremacy of British power in the East. The scope of all those great and costly measures reaches far beyond Indian limits and the policy which dictates them is an Imperial policy. We claim, therefore, that in the maintenance of British forces in this country a just and even liberal view should be taken of the charges which should be legitimately made against Indian revenues." But all through the remonstrances and appeals of the Indian Government have gone in vain, while many more millions on arms and ammunitions, mobilisation, fortification, strategic railways and a variety of other objects too numerous to be detailed here, have been incurred from year to year, till the entire military expenditure, exclusive of strategic railways, stood at 28·66 crores in 1909-10.

OPINION OF TWO MEMBERS OF THE WELBY COMMISSION ON ARMY CHARGES FOISTED ON INDIA.

I hope I have now made it clear how far the *policy* pursued by the Imperial Government has been largely contributory to the expenditure which now absorbs the whole of the net land revenue of the empire. So

able and level-headed a member of the Royal Commission on Indian expenditure as the late Sir James Peile, in his separate minute to the Majority Report, has observed: "It is needful to remember that the foreign military policy pursued in India, while it certainly aims at the safety of India, is also the policy of a great European State, and therefore a policy of mixed elements. The dictum that India should contribute part of the cost of British military operations in which India has a direct and substantial interest may easily be turned round. Here there is a partnership which implies joint objects and interests, and that I think is a reason for great consideration in dealing with the home effective charges." Again, the late Mr. Buchanan, who was also a member of the Commission and became afterwards Under-Secretary of State for India, observed in his own minute that "in so far as the military defence of India is concerned, India pays everything and the United Kingdom nothing, and yet the maintenance of the military defence of India is one of the greatest [illegible]erial questions. The military strength of India is the main factor in the strength of our Empire in the East. In virtue of that strength Great Britain is a great Asiatic Power."

PRIMA FACIE GROUNDS FOR RECONSIDERING PRESENT ARMY STRENGTH.

The question then remains whether the time has not come when the entire policy of the Imperial Government, so far as it is a great Asiatic power, should not be impartially considered on its own merits. If that policy is to be firmly maintained, then how may the growing expenditure be kept under check and control? Indian revenues, as we are all aware, are subject to the greatest fluctuations either on account of physical calamities or external economies and politics which the polity of the Imperial Government force on this dependency. At present the Indian Government is sorely tried as to how to balance the two sides of the annual account. With the threatened extinction of the opium revenue, the position two years hence is certain to be more embarrassed than it is at present. Either enhanced or new or both kinds of taxation will become inevitable or ways and means of retrenchment must be found to bring about an equilibrium in the balance sheet. As far as retrenchment has to be considered, I do not think that there can be any two opinions about military expenditure being the first which ought to be taken on hand. We may economise civil expenditure as best we may; but it is neither so burdensome nor so crushing, let alone its productivity, as military. Having regard to the fact that the Russian bogey has been dispelled and that there is no reason whatever to apprehend any external attack from that Power on our frontiers in future, there is no reason to have such a large standing army as is maintained at present. Moreover, many more miles of railways, strategic included, have been constructed at the expense of crores of rupees which have vastly facilitated transport and mobilisation. That fact ought to add additional weight towards the consideration of the question of retrenchment. There is, again, a considerable force of armed police which did not exist when the Simla Army Commission made the report. Next, the reserves and the Volunteer force also have been greatly augmented. Thus view, as you may, the position at present from any point, you are irresistibly led to the conclusion that on every ground a case for retrenchment has been made out. Even so redoubtable an organ of the military bureaucracy as the *Pioneer* observed in its issue of 7th July as follows: "The argument that because a certain establishment laid down fifty years ago was appropriate to the wants of the Indian Empire, this estimate can never be liable to modification is surely one that could have only been brought forward from a scarcity of better ones. Circumstances are always altering, the balance of power is substantially shifting, the dissolution of old combinations and the formation of new, events in the outside world, such as new railways, new lands, new inventions, not to speak of campaigns and battles in whatever distant lands they may occur, are continually altering the relations of a country's military resources to the necessities, and making the forces that were ample at one

time insufficient at another and *vice versa* * * The menace that looked so black has rolled away for good, as far as human foresight can go. A strange shift of international politics has brought us into relations of friendliness and common interests with the power who for many long years seemed infallibly destined to close with us in a life and death struggle for the possession of India. Can it be said that the removal of such a weight offers no *prima facie* grounds for a reconsideration of the scale of our own military establishments?" But the Russian bogey having been laid low by the Anglo-Russian agreement, the Forward School is now screaming that China is massing troops on the Nepaul Frontier and that affairs in the Persian Gulf, owing to the construction of the Bagdad railway, demand watchfulness and preparedness! These are two new bogies, but they need not frighten anybody. For on the face of it it is absurd to expect China, or for that matter Siam, ever contemplating an attack on the north-east frontier. Says the *Pioneer*: "To suppose that China would contemplate serious hostilities in those remote jungles while she lies open to blows over the heart from the British Navy would be to suppose her statesmen infatuated indeed. Then we are warned about the political situation of the Gulf, but it is not obvious how matters there should affect the Indian Army."

So far these fresh bogies may be at once dismissed from our mind. We need not tarry to consider them for a moment, utterly puerile as they are and opposed to all possibilities. On the other hand, to again quote the Allahabad paper, "it cannot be denied that the internal duties and responsibilities of the Indian Army have lightened very greatly during recent years, firstly, because it has no longer to act as counterpoise to a body more than twice its strength in the shape of the Native States' armies, and partly because of the enormous improvements in communications. In brief, all the evidence seems to indicate a good *prima facie* case for the reopening of the question."

HOW MAY RETRENCHMENT BE EFFECTED?

A *prima facie* case being made out, let us consider how may a reduction in the cost of the Army be affected. There are, I think, only two ways of doing it. Either the Army should be brought down to the strength at which it stood before Lord Randolph Churchill increased it in 1885, or if that is not to be, then justice demands that the burden on the Indian revenues be lightened by a fair and reasonable contribution yearly from the Imperial Exchequer in consideration of the unquestionable service the retention of the present standing Army of India renders to the Imperial Government, namely, in maintaining its supremacy in the East as a Great Asiatic Power.

As to the first alternative, even the *Pioneer* recommends it; but it would propose a reduction in the strength of the Indian troops alone. This is opposed by the unanimous voice of the Indian Press which voices enlightened Indian public opinion. For just consider what an Indian soldier costs and what a European. It appears from the Finance and Revenue Accounts for 1909—10 that the total cost of the European Army, consisting of 2,101 officers and 59,111 warrant officers and soldiers, in all 61,222, is a sum of Rupees 8·60, crore Rupees by way of regimental pay and allowances, provision, and the charges paid in England. The total cost of the Indian Army consisting of 2,372 officers and 127,603 warrant officers and men, in all 129,975, came to 6·40 crore Rupees for regimental pay and allowances and provision. Thus each European costs 1,404 Rupees and each Indian 492; in other words, it costs 3 times more to maintain European troops than Indian. If the strength of the European is brought back to that at which it stood up till 1885, say 50,000, the saving by the reduction of 10,000, in all now would mean 1·40 crore Rupees. To obtain the same retrenchment of 1·40 crore Rupees would require the reduction of 28,000 Indian troops. Is it not wiser to curtail that limb of the Army which is needless and most costly? If, however, there is to be a reduction both in the European and the Indian Army, then it would be well to maintain a force of 50,000 for the former and 100,000 for the latter. The saving then would be in round figures nearly 3 crores—a very substantial saving indeed giving the greatest relief to the revenues and relieving the tax-payers from any fresh taxation which might be otherwise inevitable. With even a reduction of 5,000 European and 10,000 Indian soldiers the saving will be about 1¼ Crore Rupees.

Of course, the *Times* and other Chauvinistic papers in London, and their counterparts here, have been screaming aloud against the reduction of a single European soldier, but it is to be hoped that the prudent and economic Government of Lord Hardinge will not be deterred by that irrational hue and cry from courageously facing the financial situation in the face and rendering that just financial relief to India which is called for. There is the greater hope of this, seeing how vigorously has the Under-Secretary of State in his budget speech laid emphasis on army retrenchment. By all means maintain the basal principle of having one European soldier for every two Indian. But it would be most unjust that while a European costs Rs. 1,404 per annum and an Indian only Rs. 492, to curtail the strength of the latter only and wholly maintain that of the former. That would be a crying injustice and otherwise impolitic from all points of view. But if the Chauvinist organs of British public opinion are anxious to see no European soldier reduced, then, they ought to be prepared in all conscience and equity to recommend to the British Treasury to bear a part of the cost of the European army in India, seeing that it is partially maintained in Imperial interests alone.

This brings me to the second alternative of the contribution to the Indian revenues from the British Treasury. So unbiassed and fair-minded a member of the Welby Commission as Mr. Buchanan observed in his minute to the Majority Report that "on general grounds and from our recent experience of the help that India's military strength can give to the Empire it is established beyond question that India's strength is the Empire's strength, and that in discharging these Imperial duties India has a fair claim that part of the burden should be borne by the Imperial exchequer. There may be difficulties as to the method of making the charge and the amount. As to the equity of the claim on the part of India there can be no doubt." I am sure every enlightened and fair-minded person, be he European or Indian, will endorse the justice of the suggestion which Mr. Buchanan had made but which, of course, did not commend itself to the majority of his colleagues. But the cogency of his reasoning and the fairness of his proposal must be deemed to stand as good, if not better, to-day than they were first made fourteen years ago.

CONCLUSION.

Summarising, I may say that no substantial retrenchment can be effected in the Army expenditure unless the strength of the entire force, European and Indian, is brought back to what it was in 1885. There are most cogent reasons for such a reduction, seeing that the conditions which prevailed from 1885 till the date of the Anglo-Russian convention have altogether changed for the better. There can be no fear of external aggression from any European or even Asiatic Power, either from the north-west or north-east. The internal duties of the troops have been considerably lightened by the increased reserves, by the larger volunteer force, by the armed native police and by the trained Army of Native States. Thirdly, there has been enormous improvements and facilities of communication. Fourthly, more fortifications, military defence works, and strategic railways have been constructed. Lastly, the army to-day is infinitely more efficient everyway in arms and accoutrements than it was in 1885. Each and every one of these are strong reasons in favour of a reduction. Apart from that it is highly imperative to modify considerably the Army Amalgamation scheme of 1859 which has been the perennial source of increased Army charges for European troops, not infrequently of a character to embarrass the Indian exchequer as the Government of India has to its cost felt time out of number. It is an unequal partnership of a most burdensome character and withal so unjust that it offers next to no voice to the Indian Government to resist crushing

charges imposed from time to time. The scheme, from the very first, has been condemned by experts some of whom have not been slow to observe that it is a convenient instrument for the War Office when opportunity offers to serve the exigencies of British estimates. Such an onesided and grossly iniquitious scheme needs either to be ended or mended. And, lastly, the Imperial policy in reference to the maintenance of its supremacy as an Asiatic Power in the East requires to be so far modified as to diminish to a large extent the financial liabilities and obligations it imposes—liabilities and obligations which should equitably fall on the British Treasury and against which the Government of India has persistently protested and appealed to the Imperial Government but hitherto in vain.

DR. DEUSSEN'S INDIAN REMINISCENCES*

BY THE HON. MR. T. V. SESHAGIRI AIYAR.

DOCTOR PAUL DEUSSEN'S Indian Reminiscences are a striking contrast to the vitriolic outpourings of the American critic Collier. Mr. Collier belongs to the most liberty-loving people on the face of the Earth. He avows himself a democrat; and yet his sympathies are entirely alien to the instincts of his countrymen and are only explainable on the thesis mentioned by the novelist Winston Churchill in his "Modern Chronicle." Mr. Churchill says, "We, descendants of rigid Puritans, of pioneer tobacco planters and frontiersmen, take naturally to a luxury such as the world has never seen—as our right. We have abolished kings, in order that as many of us as possible may abide in palaces." The American is a great democrat only to hate others who incline to that creed. He advocates equal opportunities for the meanest of men in America (of course Negroes are not Americans) only to insist upon privileges being conserved for classes and communities in India. The Millionaire is his special love and the Brahmin, his *bete noire*. There is a similar contrariety of position in the case of Doctor Deussen. He is the subject of an absolute monarch, and one might expect him to be in full sympathy with those who are inclined to be autocratic towards us. He says at the outset, "Here a certain bumptiousness was noticeable which will come over the young Englishman when he finds himself on his way to India as a merchant or Government official with a relatively high salary." Again, he quotes with disapproval a characteristic saying of an English servant of the crown: "I have got to be friends with all these natives in the few weeks of my stay in Bombay" I remarked to the Englishman. "Very possible; but we have to govern them, and that is a different matter," he replied sententiously and significantly. Thus, whereas the democrat considers it a sin in people to claim equal rights and equal opportunities for all men in their own country, the subject of a despotic ruler considers that the treatment accorded to the people by the ruling class is not all that is desirable. It may be, after all, that the German doctor is no more typical of his countrymen than Mr. Collier is of his. Calmness and consideration are not the birthright of any country. They depend upon the education and intellectual leanings of the man. They depend upon temperament. Impressions are given out to the world which are formed before the objective is visited. It was so with Mr. Collier. I am willing to admit that Doctor Deussen formed his conclusions to some extent at least on preconceived notions. He starts by saying "I have not viewed the Indian land and people through the eyes and interests of the English, nor am I in the habit of kneeling before the golden calf of success," and he makes a frank confession when he speaks of India as the "Land which for years had become to me a kind of spiritual mother country." I do not wish it to be understood that the Doctor showed his veneration for everything Indian. He is strong against idol worship. He speaks very lightly of the

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Avatar of Sri Krishna. He makes a great mistake in thinking that the idea of Sri Krishna with Devaki and Vasudeva on either side was borrowed from the New Testament. He does not hold the Gita in the veneration which is paid to its Inspirer and to its Teachings by all Hindus from one end of the country to the other. All these drawbacks do not lead him to misjudge the people and to mistake their attitude.

He admires only the Vedic life. He wants that India should go back to the simple life of the Rig Veda. He wants its people especially the Brahmins to conform to the teachings of the Upanishads.

Doctor Deussen is a Vedantist. He feels strongly drawn to the Arya Samaj because that association aims at restoring the simple life of the Vedic Rishis. He thinks that Sankara is the only true expounder of the Upanishads. All the other systems he sweepingly stigmatises as "the misinterpreting variations of Sankara's Adwaita." His [illegible] who claimed to examine it here. I am more confident with the impressions which material India helped him to form. As I said, he came with predilictions in our favour. He wanted Hindus for everything——to talk to, to learn from, to cook for him and to interpret to him. To such a mind our faults even when great appeared trivial. I was amused to find that he does not think child-marriages unmixed evils. None the less his judgment of the people is characterised by a sense of justice. If he is partial to some of our Institutions, he is severe with regard to others. He found the people truth loving and truth speaking. He found their lives simple and their ideals grand. The truth is that the Doctor had access to homes and institutions which an ordinary European does not care to have. Those that remain long in this country and complain of our life being a sealed book to them, forget that they can easily read through its pages, if they show real kindness and real sympathy to us. Doctor Deussen saw Hinduism at its best, because he wanted the best it can unfold. It is hardly necessary to take the readers through all that the Vedantist says about men and things from Himalayas to Cape Comorin, because he really saw all that was worth noting between these two limits. He came to India, with feelings of regard for its past and with the expectation of realising his veneration in the present. He left India with deeper feelings of love and affection for its people and with a loftier conception of its destiny in the progress of the world, than when he landed in Bombay. His veneration for his "spiritual mother country" is strikingly expressed in the following lines of his "Farewell to India."

> "Did we but dream of your brown lovely faces,
> Of your dark eyes, and gently touching hands?
> Was it a dream, that left such tender traces,
> Accompanying us to foreign lands?
>
> O, yes, a dream is all that we are living,
> And India be a dream in this great dream;
> A dream, repose and recreation giving,
> Under a paler heaven's fainter beam."

It is noteworthy how this astute Vedantic scholar regards Theosophy. He says "it is a source of regret to observe how the noble philosophic instinct of the Indians is being led aside into false paths hy theosophism, which is now so rife in India." We find him truly prophetic when he says:—

> "You Theosophists, acknowledge three principal aims:
> 1.....2.....
> 3. You would penetrate the most hidden depths of the human soul, as your programme expresses it. *This last named point ruins your whole cause, opening the doors, as it does, to swindles, deception and all kinds of cheating.* There are indeed depths of the human soul which have hitherto remained impenetrable; somnambulism, prophetic dreams and second sight are met with, though less frequently than is generally believed. To avoid falling into errors, however, in inquiring into these matters, we need men who so far do not exist, men with a thorough knowledge of natural science, of medicine in particular, and who are intimately familiar with true philosophy, by which I mean the philosophy of Kant and Schopenhauer."

I sincerely hope that Doctor Deussen's book will remind our people of the simple grandeur of the Vedic religion and stir them up to use their energy and intelligence to bring back the mother-land to its ancient greatness, its ways of plain living and high thinking.

MUSLIM EDUCATION.

BY MR. AHMAD SHAFI MINHAS.

THE first contact of the representatives of the Hindu school of thought and the exponents of Islam was far from a military affair. Before the conquest of Persia by the Arabs most of the gems of Sanskrit literature had found their way into that country and from thence to Arabia. The raids of the invaders did nothing but bred in the minds of the Hindus an inveterate antipathy to Islam. It was the saints rather than the soldiers that extended the fold of Islam here. Mahmud of Ghazni with all his men and might was helpless to convert a single Hindu. Aurangzeb with all his conquests in Deccan and Northern India could not hold sway over the hearts of his disaffected subjects who somehow or other got offended and ultimately contrived to bring about the fall of the mighty Moghul empire. The English cannot and dare not revoke, reverse or abrogate the wise and sane policy of strict neutrality in matters religious.

Muhammadans entered India as conquerors. They had not forsaken their mission. They, though a military race, brought with them a new civilization, which however beneficial was yet an exotic one. At that time Hindu philosophy was at its zenith though to all intents and purposes it had degenerated into the vile depths of idolatory. This dark phase of the best production of human mind caused aversion of the Musalmans. Where the Musalmans gained ascendency in the country they, true to their traditions, established educational institutions. Propagation of Islam was the chief object in view. The course of study consisted mainly of the literature and Islamic theology. One peculiarity of these schools was that they were in most cases the results of private enterprise. It usually so happened that a man who had acquired a certain amount of proficiency in a certain branch of knowledge gathered round him a band of ambitious students who, after they had attained tolerably sufficient efficiency in the subject, left and went off to establish other schools on the same lines while the nursery usually dwindled into insignificance. This accounts for the rarity of big educational institutions. But this was not the inevitable lot of all single teacher schools. The students boomed their benefactor's erudition wherever they went, helped to spread his fame and consequently to increase the number of his pupils. In course of time such schools grew into great educational institutions and centres of learning. The government extended its aid liberally in the deserving cases. The services of the teachers and professors were appreciated by conferring titles upon them, appointing them tutors to princes and granting *khillats* in public darbars, while the good fame of the institution received royal patronage in the shape of the grants of jagirs. Most of these jagir-holders of the good old kingly days of our India still retain the boons conferred by education departments. Though the later-day Moghul emperors would not allow Sikhs a political life, yet in the matter of education they helped them with men and money. A big *dharmasala* near Meerut bears testimony to it. It is mainly financed from a jagir granted by the Musalman kings.

The portals of the Muslim educational institutions were thrown open to the desirous non-Muslims as well. The Hindu converts to Islam (as distinguished from Moghuls and Pathans) were eligible to the highest administrative posts. By this associat[illegible] ministration of the country the M[illegible]ans (the mere change of religion did [illegible]ge their nationality) imbibed a new spir[illegible] had not yet been shorn of its democratic characteristics. Thanks to *jazia* the payment of which was not accepted from Musalmans and which exempted non-Muslims from military service, the majority of Muhammadans were made to take to military service and thus had to forego opportunities of excelling in civil administration. The Hindus being freed from military service had time and mind to make preparations for the regeneration of their motherland. They wrought and learnt, and profited and guided by experience are now engaged in building an edifice worthy of the honour of our motherland. But Musalmans though taught in the same schools, are, by a cruel irony of fate trying to run counter to the trend of events in India and abroad and to obstruct the work of fusing the motley mass into one homogeneous whole.

Each village with however small Muslim population has a mosque which, before modern rural schools sprang up, served the purpose of a *maktab* as well. The course of study consisted of a reading of the Quran with or without translation. Study of Arabic was considered essential; while Persian, for Islamic literature, was assigned a place of honour. Rudiments of logic, philosophy, and arithmetic

came next; history comprised two epic poems of Persian, *Shahnama* and *Sikandarnama*. To make dry subjects interesting fiction was sometimes resorted to. There was no such thing as kindergarten in those days. Characters of kings, ministers and other historical personages were depicted in fictitious anecdotes that were in most cases based on fact. It required a long time to go through this course. If, fortunately, a student managed to finish the never-ending story and quitted the *maktab* with an honourable "robe of learning" he was advised to travel, often long distances, to a *madrasah* of great repute, which usually happened to be his master *alma mater*. There he had to go through a course that required real solid hard work. Everything had an air of "High Proficiency" about it. A novice was required to master the mediums of instruction (Arabic and Persian) first. Then followed the religious literature with all its paraphernalia, which consisted of a history of the times of Muhammad and after, his biography which included the minutest details, so much so that even the names of his horses and slaves were supposed to be known. In order to judge the authenticity of the traditions attributed to the Prophet the life stories of all who claimed genuineness for their reports came under this head. Thorough knowledge of Quranic doctrines and Muslim jurisprudence (now unfortunately neglected) was the most important desideratum. Logic which is very useful in training students to ward off the attacks and refute the arguments of the non-believers, was not lost sight of. Sufism required philosophy for its support and it was amply supported. Due provision was made for the teaching of Mathematics, Astrology (judicial and natural, and Geography. Every possible care was taken of the students and they were supplied with victuals, books and other necessities by the *Madrasah*. Most of the schools were financed from *wakfs* endowed by philanthropists. Often Government came to rescue and extended its helping hand by the grant of jagirs and *inams*. Such was the system of education which Musalmans brought with them. It was adapted to the needs of the time admirably well. It was thorough and no complaints of smattering were ever heard. It produced the prodigies of the political world, and its dregs are still a source of pride to many a flourishing institution.

The Indian Musalmans passed through a period of transition in the 19th century. Its first half proved fatal to their temporal power. Its second half promised the revival of the Musalmans. During the first two quarters of the last century the Musalman power gradually decreased to nonentity. With its fall real education became extinct. *Ulemas* were discouraged while prigs and pedants sprung up like mushrooms. This made matters still worse. With the removal of the last of the Moghul emperors from the scene the Musalmans who ruled India the day before found themselves the day after as the fellow subjects to their former subjects. The change was so sudden that they were taken by surprise. It was simply hard if not impossible to conform to the times in a day or two. They could not comprehend the significance of the political transition. They thought that fall from power meant extinction as a race and not only thought it but believed and accordingly felt it. At this juncture when the Musalmans had almost begun despairing of their very existence as a race there appeared on the scene a man who saved them from sure destruction. His efforts were directed to purge the sullied name of his co-religionists. Having achieved this object he tried to restore them to robust health. He diagnosed the disease and prescribed the panacea of education. Not a few were the difficulties he encountered; and at last overcame the storm of opposition. The resistance of the orthodoxy to modernism seemed an impenetrable obstruction but he with sheer force of character, burning zeal, and untiring labour managed to gather round him a band of men who saw him through thick and thin—the introduction of western education among the Musalmans—and held on to the last. His cause triumphed and in course of time the rest of the Muhammadans joined hands and made common cause with the veterans. Sir Sayed Ahmad Khan—for such was his name—infused among the moribund Musalmans the spirit to "live" *first* and *then* to "let live." It worked wonders. It is discernible in their every deed. Education gave an impetus to the quick realization of their defects and points of virtue. But the purely secular nature of the curriculum did not sit square with the Musalmans who had peculiar modes of thought and living. The Musalmans who, as a body, are pre-eminently religious were obliged to adapt themselves to the enforced heresy or to look after their educational affairs themselves. The latter was impracticable at the very outset of educational career, yet it was kept in view as a pole-star to which they steered the barge of education. The former course had reluctantly to be resorted to. The result is that

to-day it is the general complaint that the present system of education is not turning out Musalmans in the true sense of the term. Heterodoxy is visible everywhere. Islam which is distinguished as a most practical religion is believed in theory but lost sight of in practice. We do not mean disparagement of our young graduates. Far from it. There are some honourable exceptions only to prove the rule. The men in the van are those who have been trained in the now discarded old way. Sir Sayed Ahmad Khan with the keen foresight that characterised him, had anticipated this regeneration of the Muslim youth in case he should neglect Islam, under the influence of the western education. So to guard against the evil he established a college, to be ultimately develeped into a Muhammadan University for the provision of religious education alongside western learning. In the absence of this university the process of deterioration continues unabated. The magnitude of the evil has been realized. The cause of the malady is ascertained and effective measures are being taken to check it. The utter disregard of the Muslim theology is at its root. But the fault has not been with the students alone. The existing curriculam makes little provision for the teaching of theology as a separate subject. Where make-shift arrangements are made no compulsion is imposed and the matter is left at the option of the student who is seldom guided by any moral force to urge upon him the necessity of preparing the subject for examination. The result invariably is hopeless failure. The way out of the difficulty lies in introducing theology in the curriculum as a compulsory subject. The existing universities are quite unable to do this favour to the Musalmans; hence the need of a denominational university. Musalmans are now actively engaged in materializing the dream of raising the Aligarh College to the status of a university. The whole of the Muslim India has made a splendid response to the call for immediate action. This is a very significant fact. Ever since their entry in India Muhammadans had never shown a unity of purpose and had never combined their forces in the cause of common good. For the first time in the history of India there has been a consensus of opinion on a proposal mooted by a Musalman. This means that they have gained enough of commonsense to discriminate between the "harmful" and the "beneficial." It is too sanguine to hope that the very same power of discrimination will make them realize the folly of keeping aloof from the National Congress. In some quarters it is feared that the proposed university will tend to lower the standard of education. Anyone who knows how thoroughly Musalmans do their work, if they are bent upon doing it, will agree that no apprehensions need be entertained about the cheapening of the standard of education, for nothing will prove more fatal to their aims. The western education will naturally neutralize the narrowing tendencies of the Oriental education. The promotors of the scheme would open the university to non-Muslim students also. A true university must turn out good citizens and if such are produced through the instrumentality of the new university, and there is no reason why these should not be, it will do infinite good and render invaluable service to our motherland. The experiment promises to be an interesting one and if it is used as a vehicle to impart the truly Islamic-*cum*-western education, as we are led to believe it will do, then every true Indian should welcome it and rejoice at the prospects of the peaceful union of the two jarring elements—Hindus and Mussalmans, for this sort of education cannot but give them a good grounding in even the most elementary lessons of nationalism. Moreover, the establishment of the university will introduce Musalmans to self-government in education at least, which may eventually create a craving for self-government in politics also.

The Joy of The Spring Time.

BY MRS. SAROJINI NAIDU.

Spring time, O spring time, what is your essence?
The lilt of a bulbul, the laugh of a rose,
The dance of the dew on the wings of a moonbeam,
The voice of the Zephyr that sings as he goes,
The hope of a bride or the dream of a maiden
Watching the petals of gladness unclose?

Spring time, O spring time, what is your secret
The bliss at the core of your magical mirth,
That quickens the pulse of the morning to wonder,
And hastens the seed of all beauty to birth,
That captures the heavens and conquers to blossom
The roots of delight in the heart of the Earth?



JOHN BRIGHT.

We must in future have India governed, not for a handful of Englishmen, not for that Civil Service whose praises are so constantly sounded in this House. You may govern India, if you like, for the good of England, but the good of England must come through the channels of the good of India. * * * *

I would not permit any man in my presence, without rebuke, to indulge in the calumnies and expressions of contempt which I have recently heard poured forth without measure upon the whole population of India.—From a Speech in the House of Commons.

JOHN BRIGHT AND INDIA.

BY

MR. P. N. RAMAN PILLAI.

John Bright was one of the most high-souled Englishmen of the nineteenth century. He lived upon the confidence, the approval and the applause of the people. But, as Gladstone said, for the sake of the right and his own conscientious convictions he readily and unhesitatingly parted with popular sympathy and support. Never was there an occasion when he, with a view to stand well with his countrymen, employed the facile art of the party politician in a country where political interests and the party whip often settled grave issues of right and wrong. Though he was a Liberal he was in the strictest sense of the term a non-party man, a great humanitarian statesman. He found himself among the Liberals because his own convictions brought him into line with them. He had, on some occasions, to cut himself off from both parties and criticise their policy. He did not obstinately cultivate what is called a cross-bench mind. He knew that to be effective in criticism organised action, under the disciplinary conditions of party, was necessary. But he scorned to wear the party plush. He examined the premises before him in a calm and dispassionate spirit, often from a detached position, and arrived at his own conclusions; and when once his conclusions had been formed, through the strictest logical processes, no considerations of party or unpopularity influenced his public conduct. He was dealing with the interests of large masses of mankind, and he strove to do justice to them irrespective of the consequences to himself as a politician. Love of justice, righteousness and humanity were the feelings that dominated him, influenced his judgment and directed and controlled his actions. His heart was moved before his head, and hence his moral elevation. He was able also to infect others with his own enthusiasm by his unsurpassed gift of persuasive speech. In his time and generation he was one of the three great statesmen who laid down the principles of the Liberal party and inspired and animated it with ideas. In conjunction with Gladstone and Cobden he reconstructed the Liberal party and improved its efficiency as an instrument of good,—as a great factor in modern political progress. No one since the days of Burke understood better the growing magnitude of the Indian problem and no one, surely, having understood it, laboured harder to impress its gravity upon his countrymen. His name will continue to shine, with ever-increasing lustre, in the pages of history, as that of an Englishman who fought against almost immeasurable odds for a liberal policy and for the introduction of the modern spirit in the Government of India.

A well-informed English writer has said that Bright will always deserve applause as the first private member of Parliament since the days of Burke, who set himself with diligence and ardour to investigate and redress the wrongs of the voiceless millions of India.

He had some at least of the great qualities of Burke. He possessed the keen sensibility and the spirit of reverence which stirred the wrath of that philosophic statesman against those who held sway in India towards the closing decades of the eighteenth century. Like Burke he had no personal knowledge of the country and its people. In those days there were no public organisations and no independent press in India to represent the interests of her sons and keep Parliamentary activity alive on their behalf. But those who read the speeches of Bright will be struck with the firm grasp of facts uniformly displayed by him in his survey of Indian affairs.

He had not been long in the House of Commons before he turned his attention to India. The Manchester Chamber of Commerce had taken a lively interest in the development of the Indian cotton industry, and as a representative of Manchester he bestowed his thought on Indian problems. In 1847, he asked for a Committee of the House of Commons to enquire into the cultivation of cotton in India. The Committee he asked for was granted. He was appointed its chairman, and, in the usual manner, it proceeded to collect evidence. It reported that the natural conditions of soil and climate were favourable to the cultivation of cotton and the people accustomed to the work. But there were conditions unfavourable to the success of the industry which, Bright held, could at least be mitigated by good Government. The condition of the people, he declared, could not be improved without the interference of Parliament. He accordingly asked for a Royal Commission, a request which, though it was supported by Sir Robert Peel and Lord George Bentinck, was refused by the President of the Board of Control, Sir J. C. Hobhouse, afterwards Lord Broughton;

and nothing came out of the labours of the Committee.

But Bright's interest in any subject once aroused was never allowed to sleep. His friend Cobden, as Lord Morley tells us, "had always taken his place among those who cannot see any advantage either to the natives or their foreign masters in this vast possession." Bright, on the other hand, was impressed with England's duty towards India.

"I accept," he said, "our possession of India as a fact. There we are; we do not know how to leave it; and therefore let us see if we know how to govern it."

In this spirit he went to work. Like Edmund Burke and Charles James Fox before him, he was thoroughly dissatisfied with the Company's rule and with the system of dual control involved in that arrangement. His interests, of course, were many. But he found time, amidst his numerous preoccupations, to study Indian questions and place his conclusions before Parliament. From 1847 down to the last day of his life, his interest in India never grew languid; and many of the reforms of a later time may be traced to his sagacious counsel.

In 1853, soon after the Coalition under Lord Aberdeen assumed the reins of power, Sir Charles Wood, afterwards Lord Halifax, who was President of the Board of Control, brought in his India Bill, in order to improve the relations between the Board of Control and the Directors of the East India Company. The new measure reduced the number of members of the Court of Directors from twenty-four to eighteen, of whom twelve were to be elected as before, and six nominated by the Crown from Indian servants who had been ten years in the service of the Crown or the Company. Nominations by favour were to be partially abolished, in favour of the institution of open competition by examination for admission to Hailebury. The Governorship of Bengal was to be separated from the office of Governor-General, and the Legislative Council improved and enlarged. During the debates on this Bill Bright made three speeches, the effect of which was so considerable that in reference to the first of them Macaulay wrote: "Some of Bright's objections are groundless, and others exaggerated, but the vigour of the speech will do harm. I will try whether I cannot deal with the Manchester champion." Macaulay did not deal with the Manchester champion from all points of view. He confined himself to a characteristic defence of the proposed system of competitive examination. Bright's speech covered the entire field of Indian administration. He contended that the plan which the Government proposed would not be one particle better than that which existed at the moment. He held that the representation of the Indian Government in Parliament was unsatisfactory; that the Presidents of the Board of Control were so often changed that there was no continuity of policy and no disposition to grapple with difficulties; that the division of authority was fruitful in procrastination; that Indian opinion was unanimous in calling for a constitutional change and in complaining of the delay and expense of the law courts, the inefficiency and low character of the police and the neglect of road-making and irrigation; that the poverty of the people was such as to demonstrate of itself a fundamental error in the system of Government; that the Statute authorising the employment of Indians in offices of trust was a dead letter; that the continuance of the system of appointments and promotion by seniority in the covenanted service would be a "great bar to a much wider employment of the most intelligent and able men among the native population"; that taxation was clumsy and unscientific, and its burden intolerable to a people destitute of mechanical appliances; that the salt-tax was unjust and the revenue from opium precarious; that the revenue was squandered on unnecessary wars; that the civil service was over-paid; that there was no security for the competence and character of the collectors whose power was such that each man could make or mar a whole district; that Parliament was unable to grapple fairly with any Indian question; that the people and Parliament of Britain were shut out from all consideration in regard to India; and that the Government of India was a Government of secrecy and irresponsibility to a degree that should not be tolerated. The peroration was alike worthy of the speaker and the occasion.

I object to the Bill, because—as the Right Hon. Gentleman admitted—it maintains a double Government. * * * * I am more anxious than I can express that Parliament should legislate rightly in this matter. Let us act so at this juncture that it may be said of us hereafter—that whatever crimes England originally committed in conquering India, she at least made the best of her position by governing the country as wisely as possible, and left the records and traces of a humane and liberal sway. * * * * Educate the people of India, govern them wisely, and gradually the distinctions of caste will disappear, and they will look upon us rather as benefactors than as conquerors. And if we desire to see Christianity, in some form professed in that country, we shall sooner attain our object by setting the example of a high-toned Christian morality, than by any other means we can employ.

It was of course not to be expected that the Government would accept their critic's plan, though the speech remained practically unanswered. It was the first of a series of great speeches on India which opened out to view the path along which the reformer should proceed and which, indeed, British Indian reformers have since followed. Perhaps, the Education Despatch of 1854 was not without its bearing on Bright's speech of 1853. What with the fierce controversy excited by the Crimean War, what with Bright's general attitude towards questions of peace and war and the absorption of the energies of Parliament in matters connected with these topics, he could not devote much attention to India during the years immediately following the passing of Sir Charles Wood's India Bill. But the question of the constitution of the Government of India came up before Parliament for consideration in 1858 soon after the suppression of the Sepoy Mutiny. Though the elements of disorder were put down, the unfortunate outbreak awakened thought and enquiry in England, with the result that both parties agreed upon remodelling the constitution of the Government of India.

Lord Palmerston's Government introduced a Bill with the object of putting an end to the Company's rule and placing its territories in India directly under the Crown. But a few days after its introduction the Palmerston Government was overthrown, and the Bill was withdrawn. The Government which succeeded it introduced a Bill of its own which too was withdrawn at the suggestion of Lord John Russell who proposed that the Government should proceed by way of resolutions in order to arrive at a generally satisfactory scheme. Mr. Disraeli as leader of the House of Commons accepted the suggestion; and the Bill embodying the proposals contained in the resolutions—which afterwards became the Government of India Act of 1858—was brought in by Mr. Disraeli, and it came up for second reading on the 24th of June, 1858. It was on this occasion that Bright delivered the celebrated speech in which he propounded a scheme of his own for the better government of India and threw out the suggestion accentuating the necessity for the issuing of a great Proclamation, indicating, at the same time, the lines on which it should be drawn up. Even to-day that speech retains its full interest and may be read with profit by every student of Indian affairs.

Bright began by dealing with the general question of Indian Government; he described the cumbrous machinery then in existence and drew attention to the inadequacy of the plan proposed. Like John Stuart Mill he objected to the proposed India Council which he thought would complicate matters. What was wanted with regard to the Government of India was, said he, 'a little more daylight, more simplicity and more responsibility.' The population of India were in a condition of great impoverishment and the taxes were more onerous and oppressive than the taxes of any other country in the world. Nor were the police arrangements, administration of justice, the educational policy and the finances in a satisfactory condition. The position of the Governor-General of India was unique among the rulers of mankind. Upon him no control could be exercised, and he himself could not with any degree of satisfaction deal with the manifold interests of the population committed to his care.

"I contend," said Bright, "that the power of the Governor-General is too great and the office too high to be held by the subject of any power whatsoever, and especially by any subject of the Queen of England. I should propose, if I were in a position to offer a scheme in the shape of a Bill to the House, as an indispensable preliminary to the wise government of India in future, such as would be creditable to Parliament and advantageous to the people of India, that the office of Governor-General should be abolished * * * I believe the duties of the Governor-General are far greater than any human being can adequately fulfil. He has power omnipotent to crush anything that is good. He can do as he wishes, he can overbear and overrule whatever is proposed for the welfare of India, while as to doing anything that is good, I could show that with regard to the vast countries over which he rules, he is really almost powerless to effect anything that those countries require. * * * I do not know at this moment, and never have known, a man competent to govern India; and if any man says he is competent, he sets himself up at a much higher value than those who are acquainted with him are likely to set him. Let the House look at the making of laws for twenty nations speaking twenty languages."

The speaker then went on to indicate in broad outline his alternative scheme. He said:

I would propose that, instead of having a Governor-General and an Indian empire, we should have neither the one nor the other. I would propose that we should have Presidencies, and not an empire. If I were a Minister—which the House will admit is a bold figure of speech—and if the House were to agree with me—which is also an essential point—I would propose to have at least five Presidencies in India, and I would have the Governments of those Presidencies perfectly equal

in rank and in salary. The capitals of those Presidencies would probably be Calcutta, Madras, Bombay, Agra, and Lahore. I will take the Presidency of Madras as an illustration. Madras has a population of some 20, 000,000. We all know its position on the map, and that it has the advantage of being more compact, geographically speaking, than the other Presidencies. It has a Governor and a Council. I would give to it a Governor and a Council still, but would confine all their duties to the Presidency of Madras, and I would treat it just as if Madras was the only portion of India connected with this country. I would have its finance, its taxation, its justice and its police departments, as well as its public works and military department, precisely the same as if it were a State having no connection with any other part of India, and recognized only as a dependency of this country. I would propose that the Government of every Presidency should correspond with the Secretary for India in England, and that there should be telegraphic communications between all the Presidencies in India as I hope before long to see a telegraphic communication between the office of the noble Lord (Lord Stanley) and every Presidency over which he presides. I shall no doubt be told that there are insuperable difficulties in the way of such an arrangement, and I shall be sure to hear of the military difficulty. Now, I do not profess to be an authority on military affairs, but I know that military men often make great mistakes. I would have the army divided, each Presidency having its own army, just as now, care being taken to have them kept distinct; and I see no danger of any confusion or misunderstanding, when an emergency arose, in having them all brought together to carry out the views of the Government. There is one question which it is important to bear in mind, and that is with regard to the Councils in India. I think every Governor of a Presidency should have an assistant Council, but differently constituted from what they now are. I would have an open Council.

What we want is to make the Governments of the Presidencies Governments for the people of the Presidencies; not Governments for the civil servants of the Crown, but for the non-official mercantile classes from England who settle there, and for the 20,000,000 or 30, 000,000 of Natives in each Presidency.

If the Governor of each Presidency were to have in his Council some of the officials of his Government, some of the non-official Europeans resident in the Presidency, and two or three at least of the intelligent Natives of the Presidency in whom the people would have some confidence, you would have begun that which will be of inestimable value hereafter—you would have begun to unite the Government with the governed; and unless you do that, no Government will be safe, and any hurricane may overturn it or throw it into confusion.

The great orator did not stop here. He laid down the basis upon which the whole structure of the Government of India should rest. He continued:—

We must in future have India governed, not for a handful of Englishmen, not for that Civil Service whose praises are so constantly sounded in this House. You may govern India, if you like, for the good of England, but the good of England must come through the channels of the good of India.

Now, as to this new policy, I will tell the House what I think the Prime Minister should do. He ought, I think, always to choose for his President of the Board of Control or his Secretary of State for India, a man who cannot be excelled by any other man in his Cabinet, or in his party, for capacity, for honesty, for attention to his duties, and for knowledge adapted to the particular office to which he is appointed. If any Prime Minister appoint an inefficient man to such an office, he will be a traitor to the Throne of England. That officer, appointed for the qualities I have just indicated, should with equal scrupulousness and conscientiousness, make the appointments, whether of the Governor-General, or (should that office be abolished) of the Governors of the Presidencies of India. Those appointments should not be rewards for old men simply because such men have done good service when in their prime, nor should they be rewards for mere party service, but they should be appointments given under a feeling that interests of the very highest moment, connected with this country, depend on those great offices in India being properly filled.

Bright then made a vigorous and manly defence of the Indian people against the calumnies then levelled at them and pleaded earnestly for sympathetic and courteous treatment. He praised their virtues and declared:

I would not permit any man in my presence, without rebuke, to indulge in the calumnies and expressions of contempt which I have recently heard poured forth without measure upon the whole population of India.

He pointed out that as a preliminary to the inauguration of the new scheme of Government, a Proclamation must be issued. He addressed this portion of his speech especially to the Government.

If I had the responsibility of administering the affairs of India, there are certain things I would do. I would, immediately after this Bill passes, issue a Proclamation in India which should reach every subject of the British Crown in that country, and be heard of in the territories of every Indian Prince or Rajah.

What he would put in such a document he set forth with his usual simplicity, wisdom and force. Much of what he suggested was embodied in the great Proclamation of Victoria the Good, almost in the order and form in which the originator of the idea put it,—the Proclamation which Indians justly regard as their Great Charter. Perhaps, not many are aware what share Bright had in originating and conceiving it. His idea or outline of the Proclamation included and comprehended a new system of Government, the object of which was to enlist the co-operation of the people, redress their grievances as they arose promptly and without delay and generally to ensure the peaceful progress, the happiness and contentment of the people of India; and it is worthy of note that some of the reforms he then advocated have taken practical shape only recently. But there can be no doubt that the speech

produced a deep and abiding impression. It will continue to be a source of inspiration to Englishmen and Indians who have to deal, directly or indirectly, with the affairs of India.

It is a curious circumstance that just when the question of the future government of India was engaging the attention of Parliament, an Indian subject affecting a portion of the country and involving a great principle of justice was suddenly thrust upon the attention of the House of Commons. On March 3, 1858, Lord Canning, the Governor-General of India, issued a memorable Proclamation. It was addressed to the Talukdars of Oudh and it announced that with the exception of the lands then held by six devotedly loyal proprietors of the Province, the proprietary right in the whole of the soil of Oudh was transferred to the British Government which would dispose of it in such manner as might seem fitting. To all Chiefs and landholders who should at once surrender to the Chief Commissioner of Oudh it was promised that their lives would be spared, provided that their hands were unstained by English blood murderously shed; but it was stated that as regards any further indulgence, they must throw themselves upon the justice and mercy of the British Government. Even the favoured landholders were given to understand that they retained their estates by the favour of the Crown and as a reward for their loyalty. Sir James Outram wrote at once to Lord Canning that the effect of the Proclamation would be to confiscate the entire proprietary right in the Province and to make the Chiefs and landlords desperate. Lord Canning did not, however, admit the truth of the criticisms of his Proclamation. It reached England in the usual course. Lord Ellenborough, the President of the Board of Control, disapproved of it and sent a despatch to that effect to the Governor-General in India. This despatch was laid before both Houses of Parliament. An outcry was at once raised against Lord Ellenborough at the premature publication of the despatch, who, to save his colleagues, resigned office. The Opposition in the House of Commons gave notice of a resolution condemning the despatch. On May 14 it came up for discussion, and Bright, who took part in it, dissociated himself from the Liberals and condemned the Proclamation while saying not a word against Lord Canning personally. The resolution of censure was after a long debate withdrawn. Bright's speech on the occasion turned the tables and impressed the Opposition with the weight and closeness of his reasoning. He characterised the Proclamation as unjust and impolitic. It introduced and sanctioned, he contended, a policy of confiscation, the effect of which would be serious. He then went to explain what proprietary right meant and said.

And what is it that is meant by these proprietary rights? We must see what is the general course of the pclicy of our Government in India. If you sweep away all proprietary rights in the kingdom of Oude you will have this result—that there will be nobody connected with the land but the Government of India and the humble cultivators who till the soil. And you will have this further result, that the whole produce of the land of Oude and of the industry of its people will be divided into two most unequal portions; the larger share will go to the Government in the shape of tax, and the smaller share, which will be a handful of rice per day, will go to the cultivator of the soil. Now, this is the Indian system. It is the grand theory of the civilians, under whose advice, I very much fear, Lord Canning has unfortunately acted; and you will find in many parts of India, especially in the Presidency of Madras, that the population consists entirely of the class of cultivators, and that the Government stands over them with a screw which is perpetually turned, leaving the handful of rice per day to the ryot or the cultivator, and pouring all the rest of the produce of the soil into the Exchequer of the East India Company.

And yet Lord Canning's Proclamation sanctioned such a policy, and Bright contended that the highest court of appeal, the Parliament of Great Britain, should forthwith disallow it, and Parliament acted upon his advice.

In the month of August of the same year he delivered yet another great speech on India. Sir Charles Wood introduced the Indian Budget into the House of Commons. Among other things he asked that the Government should be empowered to raise £5,000,000 in Great Britain in order to meet the demands of the year. The Bill empowering the Government to raise the loan, of course, passed through both Houses of Parliament. Bright availed himself of the occasion to survey the state of affairs in India for the third time, within a period of three months. He first grappled with Indian finance. His conclusion was that for the past twenty years the Government had had deficit on deficit and debt on debt. He enumerated the ways in which expenditure had been accumulating. Frontier wars, the Military Service, an overpaid Civil Service, the policy of annexation and a few other questions he enlarged upon in order to show how expenditure increased, how little of control there was, and the want of public opinion in the country. The Cabinet in England sanctioned wars for which the Indian taxpayers had to pay, but which in justice should be paid

for by the British taxpayers; the expenditure on the army instead of being reduced, was added to; and, lastly, responsibilities were undertaken by means of annexation which could not be adequately discharged. Power was lodged in the hands of the Civil Service which exercised it practically without any control from outside. Incidentally, Bright pointed out that the official who turned reformer was regarded as a dangerous innovator, and referred to Sir Charles Trevelyan, Governor of Madras, in the following appreciative terms:—

The noble Lord opposite (Lord Stanley) did an excellent thing. He did honour to himself by appointing a man of a new sort as Governor of Madras. I have not much acquaintance with Sir C. Trevelyan, but I believe him to be a very intelligent man and very earnest for the good of India. But he finds that at Madras he is like a man who is manacled, as all the Governors are. He is able to do almost nothing. But he has a spirit above being the passive instrument for doing nothing in the hands of the Governor-General, and he has been disposed to make several changes which have looked exceedingly heterodox to those who are connected with the old Government of India, and which have shocked the nerves of the fifteen old gentlemen who meet in Leadenhall Street, and their brethren in India. I find that among the changes endeavoured to be effected by Sir C. Trevelyan, the following are enumerated:—He has endeavoured to conciliate the Natives by abolishing certain ceremonial distinctions which were supposed to degrade them when visiting the Government House; he has shown that personal courtesy to them which appears to be too much neglected in India; he has conspicuously rewarded those who have rendered services to the State; he has made one of the Natives his aide-de-camp; he has endeavoured to improve the land tenure, to effect a settlement of the Enam, and to abolish the impress of cattle and carts. He has also abolished three-fourth, or perhaps more, of the paper work of the public servants. He also began the great task of judicial reform, than which none is more urgently pressing. But what is said of Sir C. Trevelyan for instituting these reforms? He has raised a hornets' nest about him. Those who surround the Governor-General at Calcutta say, 'We might as well have the Governors of the Presidencies independent, if they are to do as they like without consulting the Governor-General as has been done in past times.'

In the course of this speech Bright returned to his argument that the Governor-General could do nothing to resist the influence of his official environments. Said he:—

The Governor-General of India goes out knowing little or nothing of India. I know exactly what he does when he is appointed. He shuts himself up to study the first volumes of Mr. Mill's *History of India*, and he reads through this laborious work without nearly so much effect in making him a good Governor-General as a man might ignorantly suppose. He goes to India, a country of twenty nations, speaking twenty languages. He knows none of those nations, and he has not a glimmer of the grammar and pronunciation or meaning of those languages. He is surrounded by half-a-dozen or a dozen gentlemen who have been from fifteen to forty years in that country, and who have scrambled from the moderate but sure allowance with which they began in the Service to the positions they now occupy. He knows nothing of the country or the people, and they are really unknown to the Government of India.

He is surrounded by an official circle, he breathes an official air, and everything is dim or dark beyond it. You lay duties upon him which are utterly beyond the mental or bodily strength of any man who ever existed, and which he cannot therefore adequately perform.

The great statesman then protested against the frequent transfers of officials and their appointments to offices for which they were not trained and pleaded for the principle of decentralisation, so that every part of the country might receive the benefits of official watchfulness and care without constant intermeddling by authorities far away, who were absolutely unacquainted with local wants. The question of simultaneous Civil Service examinations, the spread of education, religious neutrality, the necessity of showing sympathy, regard and courtesy to Indians, and respect for the rights of Indian Princes were among the other subjects dealt with in the same speech.

And the peroration was as follows:—

All over those vast regions there are countless millions, helpless and defenceless, deprived of their natural leaders and their ancient chiefs, looking with only some small ray of hope to that omnipresent and irresistible Power by which they have been subjected. I appeal to you on behalf of that people. I have besought your mercy and your justice for many a year past; and if I speak to you earnestly now, it is because the object for which I plead is dear to my heart. Is it not possible to touch a chord in the hearts of Englishmen, to raise them to a sense of the miseries inflicted on that unhappy country by the crimes and the blunders of our rulers here? If you have steeled your hearts against the Natives, if nothing can stir you to sympathy with their miseries, at least have pity upon your own countrymen.

Three years later the same eloquent voice was raised against what appeared to be a discreditable affair—discreditable to the parties concerned. Certain discrepancies between certain sets of documents, relating to the Afghan War of 1837-38, were discovered. It appeared that some passages in the despatches of Sir Alexander Burne had been mutilated, in order to make it appear that he advised a policy which he actually condemned. A motion was brought forward for the appointment of a Committee to enquire into the alleged mutilation of the despatches presented to the House. With the help of a well-disciplined majority, the Government got the motion knocked on the head. In the course of the debate on it Bright made an

effective attack on the officials concerned and so grappled with Lord Palmerston, the Prime Minister, that though the resolution was lost, the impression left in the public mind was deep.

Engaged as he constantly was in the discussion of British political questions, he never once lost sight of India, the affairs of which either by means of questions or by speeches he frequently brought before Parliament; and his activity in this respect was fruitful of good in a variety of ways, not the least important of which was the forming of a body of British politicians who were keenly interested in India, of whom Henry Fawcett came next in rank to the great leader and organiser of the party.

Sir Arthur Cotton was on a visit to Manchester and the Indian Association in that city convened a meeting in the Town Hall, with a view to elicit the opinions which Sir Arthur entertained as to the means of preventing famine in India. Bright was invited to be present and to speak on the subject. His speech on the occasion was a comprehensive survey of the economic condition of India. He described the system of Government and pointed out that the country was on the verge of bankruptcy and held that taxation had reached the highest limit though British politicians believed that India was a land flowing with milk and honey. At the time the speech was delivered a famine was raging in India, and he naturally indulged in a retrospect in order to show how often India had been afflicted with famines and how its vitality had been sapped, and yet Secretaries of State and the rulers sent out from England lived in a paradise of their own.

Once before he had referred to the way in which a new Governor-General prepared himself for his task. On the present occasion he was able to give his audience what had come to his own personal knowledge.

"I recollect", said he, "meeting a Governor-General with whom I was acquainted, just after he was appointed. I met him at Euston Station in London and I observed that he had got a book under his arm, and was hurrying away. I spoke to him and said, 'If I were in the habit of laying wagers I would lay a wager that I could tell the name of the book under your arm.' Well, he looked surprised, and said, 'What is it?' I said, 'I think it is Mill's British India.'

"He said it was quite true."

Bright then went on to observe that Indian questions should not be studied in a purely academic spirit, and that of all Indian questions the one that then riveted their attention most was famine. He pointed out on the authority of three such distinguished Anglo-Indians as Sir Charles Trevelyan, Sir Bartle Frere and Sir Arthur Cotton that the spread of irrigation works was one of the most effective remedies against famine and emphasised the fact that while the extension of railways was far more a question for the English, as a power in India, that which vitally concerned Indians was the extension of irrigation works. He then discussed the competing advantages of railways and irrigation works at some length and stated his deliberate conviction that what India stood more in need of were irrigation works. But he said that that view would not commend itself to Anglo-Indian critics in India. In this connection he referred to the Indian and Anglo-Indian press. He said:—

There are two sets of newspapers—those first, which are published by Englishmen, and these being the papers of the services, cannot, of course, be in favour of ... They assail me every time I mention India in ... if it is even only in a paragraph, and no doubt they will do the same for what I am saying now. Then the native papers; and although there are a great many published in the native languages, still they have much of what we call political influence. The Government officials look into them to see if they are anything unpleasant to the Government—anything that indicates sedition or discontent, but never for the purpose of being influenced by the judgment of the writers and editors. The actual press of the country which touches the Government is the press of the English; and that press, as a rule, is in favour—as a matter of course, generally has been in favour—of annexation of more territory, more places, more salaries, and ultimately more pensions.

Bright was a profound student of Indian conditions and Indian politics, and what is significant is that the abuse now hurled at the friends of India in the House of Commons by a section of the Anglo-Indian press was, during his time, heaped upon his own devoted head.

During the second administration of Disraeli, and especially in connection with its handling of what was called the Eastern Question, India occupied a place in the indictment framed by their opponents against Disraeli and his colleagues. Bright was one of the most prominent statesmen who contributed to the final overthrow of that administration. He spoke often on Indian topics such as the Afghan War.

In April, 1879, he delivered a great speech in Birmingham on "The Eastern policy of the Government and the prospects of finance in India." He dealt with the whole frontier question and spoke of the Afghan War as "deformed by falseness and by dishonour." He then went into the whole question of Indian Administration. Speaking of the millions of India he said:—

They are poor to an extremity of poverty of which the poorest class in this country has no conception, and to which it affords no kind of parallel. They are over-taxed to a degree of which in the worst days of taxation in this country you had no knowledge * * * * * It is oppressive to such a degree that all the authorities in India say you cannot turn the screw any more, and that if you do, something worse than a deficient revenue may follow.

He proceeded to offer suggestions for the reduction of Indian expenditure. He wanted a peaceful frontier policy, internal economy especially by a gradual reduction of the military expenditure; and, lastly, he pleaded for the adoption of measures calculated to mitigate the evils of poverty and to stimulate the progress of the Indian people.

He did not live to see the full fruition of his hopes. But he laboured hard, down to the last day of I ife, for the advancement of the interests sor Lord Ripon followed out in practice B e principles laid down by Macaulay and E nd writing to an Indian correspondent id :—

t' nciples which have distinguished the administ of Lord Ripon seem to me to be those which to be beneficial to you and creditable to us.

, he always held the view that the system vernment existing in India should be radi- altered if its peaceful and steady evolution ıld be effectively secured. He had indicated lines on which, in his judgment, India should ə overned, and he never departed from then.. From an account of what passed between him and the late Mr. Protap Chunder Mozumdar in 1883, recently reproduced in a Calcutta paper, it is clear that even long after he explained his own plan of Indian Government, he was of opinion that India could not be governed satisfactorily by a central body like the Government of India, but should be cut up into different States under separate Governments subject, of course, to the control of Parliament. His system (he said) would foster the growth of several self-contained Indian nationalities which would ultimately be capable of self-government. He did not believe, we are told, that India would ever become a single nation. It was absurd to think, he said at the time, that 250 millions of men and women could consider themselves one people; so that the best way of connecting them together would be to help them to form a number of small distinct nationalities according to their origin, antecedents, sympathies and dialects. He maintained that it was the duty of the English people to teach Indians how to govern themselves, and that his plan (if put into practice) would gradually tend to that result.

On the same occasion Bright let drop another obiter dictum which is worthy of being recalled and preserved. The account says:

Mr. Bright sets his face against violent agitation of every kind. He said, "never be persuaded to use violence either in speech or act. Every reform has to be won constitutionally, inch by inch, in this country. Be not tired to try to obtain your rights. You have already obtained some, you shall have more. But never be violent in anything. All progress has its laws, and laws act slowly. If you do not get all you want, your children will. What our fathers did not have we have. The future must be allowed to mend the past."

It may not be generally known that for over a generation Bright had practically been leading the party of progress in India. When Indian deputations or Indian politicians like the late Mr. Lal Mohan Ghose went on special political missions to England, he helped them by his advice and sympathetic guidance.

Bright had a hand in the making of modern India. His services to her were so vast and of such a character that his memory will ever be green in the minds of the Indian people.

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LETTERS TO AN INDIAN FRIEND.

BY

AN ANGLO-INDIAN.

LETTER I.

Dear Mr.....,

You have asked me to write to you on the subject of social relations between Indians and Europeans, and you have told me that you think that it is very important for the welfare of the country that these social relations should be improved. There are, I am sure, large numbers of English people who are very anxious indeed to have friendly relations with Indians, yet, as you say, there are difficulties in the way.

But, is this not to be expected? Providence has brought together two races widely differing in custom and tradition, and it is not to be expected that they will easily understand one another or adapt themselves to each other's ways of thought. For many years there was practically no social intercourse at all, and it is only of late that a class of Indians has arisen who desire to mix in English society. At the same time, there is evidence of a much greater desire on the part of the English to understand the thoughts and ideas which are at the basis of Hindu civilization.

I should myself have been inclined to ask the question, "ought the English to adapt themselves to Indian ways, or Indians to the English" or again "should there be in India a new social system which adapts itself to both" but you have answered this question beforehand by telling me that the Indians whom you have in your mind would like to adapt themselves to English ways and to learn the customs of English society.

I suppose that good manners are the same in all races and all countries. They are the outward expression of an attitude of mind or soul towards one's neighbour, an attitude which thinks of his good rather than of one's own and of his comfort and of his feelings; and therefore to acquire good manners in the truest and highest sense is no mean aspiration. For the man who has good manners towards every human being can surely have few mean thoughts in his heart.

But this is not the question which we are discussing. We are thinking, not of good manners, but of certain social conventions. While good manners are the same all over the world, conventions differ very widely. To take a single instance: it is odious to you to see an Englishman licking the gummed part of an envelope or putting the end of his pencil in his mouth, and you suspect that you yourselves do things equally odious to us. This is perhaps sometimes true and I imagine that these conventions must be learnt by every man for himself by observation and by questioning. I think that you will find that any Englishman of your acquaintance is ready to answer all your questions.

Perhaps, it is not so much these smaller difficulties which stand in the way of friendly relations, but rather the general attitude of mind. Where however there is a real desire on both sides to come into more friendly relations, the way becomes easy. Without this desire no set of mechanical rules, however well drawn up, will be of any use. I think perhaps your friends do not realize how ready the majority of English people are to establish friendly social relations with Indians, and since they do not themselves altogether understand English manners they suspect Englishmen of a patronising attitude and they take offence at small things which certainly would not offend them if they understood the reason of them.

To speak quite frankly, I do not think that better social relations are likely to come about unless there is a real desire on both sides for them and unless both races are really determ... to discover what is best in one another.

At present, there is a certain tendenc... to dwell on what is worst, and I think that in this Indians are distinctly worse sinners than the English. I have often heard general statements made by Indians which are wholly unjustifiable and if Indians ask us to be tolerant and hnd they must try to be the same themselves.

Yours &c.

LETTER II

Dear Mr.....,

You tell me that you would like me to write more in detail than I di in my last letter on the subject of certain English conventions, for the benefit of some of your yang countrymen, who may not as yet be accustomed to English ways and you tell me especially that you have heard it said that at large parties, such as the Reception at Government House, Indian gentlemen often behave in a way which gives offence to English people.

I have heard the same thing said myself, e... cially with regard to the refreshments which a... offered to the guests. Perhaps, you might be ab

to give your young friends a few hints on this subject. It might be possible to say to them :

1. As you are going to an Englishman's house, it would be well for you to adapt yourself to his methods.

2. If you are not accustomed to English ways of eating, perhaps it would be best for you not to take anything to eat or drink until you have watched a few English people and have observed their customs.

3. Do not, for instance, drink soda water out of a bottle. If you dislike the idea of letting your lips touch a glass which may have been used by some one else, you should refrain drinking anything, or if you are very thirsty you should ask a servant to give you a bottle of soda water and take it outside to drink.

4. In selecting a cake or other food be very careful not to touch any but the one that you take. Also do not take one that you think you will not like. If, when you have taken a cake, you find that you dislike it, do not throw it on the floor. You may ask a servant to give you a plate, and put the cake on it and then give it to him to take away; but this gives a good deal of trouble and it is better only to take some kind of cake that you know you will like. It is said that Indians sometimes take a cake, and after eating a little bit of it, replace it in the dish. Never do a[illegible] this. [illegible] not, under any circumstances, remove anything from your mouth. If an Englishman takes grapes or oranges, he will remove the skins and seeds from his mouth with his hand. This custom is repugnant to you; it is equally repugnant to an Englishman to see you spitting out skin or seeds out of your mouth at a party. Indians naturally eat much faster than Europeans. Try therefore, when eating English food, to eat slowly, taking only very small mouthfuls at a time. If you dislike taking a bit out of a cake, ask for a plate and place the cake on it, then break off a small piece at a time and put it into your mouth. Do not throw it in. With care you will learn to satisfy your scruples and get to conform to English habits.

7. Do not take more than one thing at a time, and remember that 'light refreshments' or afternoon tea are not regular meals, and only a little should be eaten.

8. Do not hand a cake or biscuit to a friend with your fingers. If you want to pass him some food, take the dish in your hand and hand it to him, let him then help himself.

9. If you take ice-cream or fruit salad, eat it with a spoon. Do not pour it from the plate direct into your mouth.

10. Do not take any food away with you. This is quite the custom in Indian houses, but is never done amongst English people. You should not even take away sweets for the children from the table.

11. If you do not wish to eat or drink anything there is no need to do so. Even at small private parties you are quite at liberty simply to say, "No, thank you," if you are offered refreshments.

12. At large parties there is no reason why you should not go up and speak to people whom you know, whether English or Indian. If, however, they are of very high official position, you would probably wait for them to speak to you first.

13. A man does not usually put out his hand to shake hands with a lady: he waits for her to offer her hand to him. But he may go up and speak to her if he knows her.

14. It is well at parties not to speak of business. If you have any business with an Englishman it is better to write and ask for an appointment.

I have suggested a few definite instructions which you may be able to give your Indian friends. Their own tact and observation will easily fill in the details.

Yours &c.

LETTER III.

Dear Mr.....,

You suggest that I should write a letter which you may show to your friends, on the subject of paying and returning calls.

This certainly is a difficult subject, for in English society it is generally the ladies who pay and return calls, whereas your ladies often feel rather shy of calling on English women who probably do not understand their language.

Then again, when an Englishman who is unmarried, or whose wife is in England or the hills, calls, it is the lady of the house that he asks for and who receives him. Her husband might not even hear of his visit and he would only return it if the caller were of a very high official position. Ordinarily, the lady on whom he called would send a card of her husband's to him by post, or ask her husband to put it up on the board at the Club.

So, when an Indian gentleman calls, and is received by a lady, should he expect her husband to return his call, when he would not do so in the case of an Englishman? Of course, in the case of men in a high official position, the case is different; they would certainly expect your call to be returned and Englishmen would certainly wish to return it.

Would it not be possible for Indian gentlemen to take their wives to call on English ladies? The English ladies would then return the call and at least a beginning of acquaintance would have been made. But if an Indian gentleman cannot persuade his wife to accompany him, he may call on his English friends alone, but he should not, in that case, expect his call to be returned unless a high official position warrants it.

If a call is paid on an Englishman for some special reason, if, for instance, you have some business with him, even you would not of course expect the call to be returned, still less would any of your young friends who go to call on an English official in order to ask a favour.

And again, there is sometimes a little confusion between a 'call' and a 'visit.' If English people [illegible] to see one another by arrangement, they would [illegible]cely look upon this as a call to be returned. [illegible] probably it would often not occur to an Englishman to return a visit made by appointment. It would, however, be quite easy for an Indian to ask his English friends to come to his house if he wished to do so and an Indian lady could ask an English lady to come and see her.

I know, however, that a good many of your friends will not be able to persuade their wives to accompany them. They are then compelled to pay calls by themselves, and the following hints may perhaps be of some service to them :—

1. Pay your call either between twelve and two or between four and six.

2. When you drive up to the door

(*a*) you may be shown a box with "Mrs..... not at home" on it. This "not at home" is the converse of the "at home" generally seen on invitation cards, and means that for one reason or another Mrs.....is not prepared to receive visitors. It would not be good manners to enquire of the servant whether Mrs.....is really out.

(*b*) You may be shown a tray and told that Mrs.....will see you. You should put two cards on the tray, one for the lady and one for her husband. You should then wait in your carriage until the servant asks you to come into the house. If you are shown into the drawing-room and the lady is not there, you may sit or stand as you like until she comes. You need not wait to be asked to sit down by the servant. If the servant leaves you standing in the verandah you may take it that this is a piece of ignorance on *his* part, not of discourtesy on his master's. The master or mistress of the house may have omitted to give orders to the servants to show visitors into a room where they may wait, but it would be unreasonable for you to take offence at a mistake which might occur in the case of a visitor of any nationality. Also, do not feel hurt if you are kept waiting for a few minutes before the lady comes in. She might easily keep an English visitor waiting, just as you would sometimes keep an unexpected visitor waiting in your own house.

3. When the lady appears you might, if you liked, say to her "I am so sorry that my wife has not been able to accompany me to call upon you" and you might add the reason, "she does not know any English" or "she is rather shy of going out", or whatever it may be.

4. Probably the lady will indicate to you where to sit: in an English drawing-room there is no special place of honour. There is no significance attached to sitting on the right or left of your hostess or on a big or small chair. (At dinner-parties the place of honour is on the left of the hostess.) You should not sit down before she does, and if she should get up to fetch something or to greet another caller, you should stand up too and remain standing while she does.

5. You should remain for five or ten minutes and then get up and go away. You need not say "I fear I am detaining you?" and then await leave to go, but you may simply stand up and make some final remark such as "May I be remembered to Mr.————" or "I hope some day to have the pleasure of introducing my wife to you" and then go. You should not stay longer than a few minutes unless it is quite clear that your hostess wants to have a talk with you on some special subject, but you should get up to go, when there is a suitable pause in the conversation.

Yours &c.

LETTER IV.

Dear Mr. .....,

You have asked me for a few hints on conversation. This is indeed a difficult question, for as you truly remark "Indians do not know what to talk about, and especially what to talk about to English ladies." I suppose an Indian would say

"Why should I talk if I have nothing to say?" and he would be entirely reasonable in his objection. How restful and refreshing it would be if nobody talked unless they had something to say! and yet of course in that case people would never get to know one another at all.

First then there are certain things which are often spoken of by Indians amongst themselves, which are not unnecessarily discussed in English society. They may be included under the headings "domestic events and illnesses." You should be careful to avoid these, especially if young unmarried ladies are present.

Some of these subjects are never mentioned at all, for others there are certain conventional expressions, *e. g.*, an Indian would say "I have not been well lately, I have been suffering from diarrhœa and vomitting," the English equivalent would be "I have not been very well lately, I have had a chill." An Indian would not hesitate to say, "My wife is unable to accompany me, she is expecting her delivery in a few days," which an Englishman, if he were put to it, would say "She is not going out just now." Then, no reference, even the most distant, is made to the event known as "attaining her age," or to the three days which an Indian lady periodically spends in retirement.

Of course, this only applies to conversation in society. If English people have a really friendly feeling towards Indians, they will not mind anything that is said, so long as they recognise that there is no intention on the part of the Indian to say anything that may offend them.

Again, you should not ask personal questions such as "How much rent do you pay for this house?", "How old are you?", unless you know people very well. Annual by 'subjects' should be avoided such as Trial by Jury, admission of Indians to Clubs, intermarriage, the corruption of the lower grades of the public services, which are felt acutely by one side or the other. The weather and climate is always a good old friend in conversational difficulties, and then we have the Coronation, the Durbar, elementary education, electric light and fans, *P.* lamps and punkahs, which may be used as little scouts to explore the mind of our new acquaintances. You may never get beyond such subjects just as thousands of English people who meet day by day get no further with each other; on the other hand, you may soon find yourself on terms when there is no more need to think what you will say, for the days of acquaintanceship are over and the spirit of friendship has come.

There are a few little habits which should be avoided:—

1. Snuffing and making noises in the nose.
2. Clearing the throat noisily.
3. Spitting.

But even if you make real friends with English people you will do well not to cease to observe the conventions which you have learnt; some English people are rather 'free and easy' in their manners to each other, but an Indian is never a success when he tries to imitate them. Just as an Indian is scarcely ever able to write colloquial or slangy English, so he cannot put on an 'offhand manner' without being offensive. I do not mean that he may not be absolutely natural and at his ease, but his manners should be his own, and natural to him, not copied from those of another race.

Some Indians are painfully afraid of seeming obsequious. Certainly, no one likes a man who is over-deferential, who makes flattering speeches and has no opinion of his own, but even this is better than one who makes silly jokes or facetious personal remarks, and if a man does not feel natural and at his ease he had far better be silent and dignified than jocular and vulgar.

Yours, etc.

My Indian Reminiscences

By Dr. Paul Deussen

EXTRACT FROM THE INTRODUCTION

In recording my impressions of my trip to India in the winter of 1892-93, and thus presenting them to the public I have yielded to the wishes of my friends, partly because, notwithstanding the shortness of my stay in India, I was enabled, being favoured by circumstances, to get a deeper insight into the life of the natives than a European usually gets.

My knowledge of Sanscrit, the study of it had been to speak, my daily bread for the twenty years previous to my trip, was of immense service.

What was to be of still greater use to me in India than the knowledge of the ancient and sacred language of the land, was the fact that I had happened to have spent the best energies of a number of years in entering into the spirit of the Upanishads and the Vedanta based upon them.

CONTENTS

Introductory; From Marseilles to Bombay; Bombay; From Bombay to Peshawar; From Peshawar to Calcutta; Calcutta and the Himalayas; From Calcutta to Bombay *via* Allahabad; From Bombay to Madras and Ceylon; Homeward Bound. APPENDIX:—Philosophy of the Vedânta. *Farewell to India*: A POEM.

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The Depressed Classes.*

BY

MR. G. A. NATESAN.

It is difficult to conceive of an educated Indian who is not moved to sorrow "by the sight of 50 million people sunk in ignorance, poverty and contempt, branded as untouchables or unapproachables, treated as serfs and reduced to a state of moral degradation through the contempt and ill-treatment that they have received for the past 1,000 years." No fair-minded man can contemplate for a moment the present condition of the depressed classes, without being forced to admit "that it is absolutely monstrous that a class of human beings with bodies similar to our own, with brains that can think and with hearts that can feel, should be perpetually condemned to a low life of utter wretchedness, servitude and mental and moral degradation, and that permanent barriers should be placed in their way that it should be impossible for them ever to overcome them and improve their lot." Such a state of things, as was well observed by the Hon. Mr. Gokhale, "is deeply revolting to our sense of justice."

No one can deny that at present, by a social arrangement which one might term as almost cruel, these unfortunate classes of people are, as it were, "hemmed in by a forced cordon which completely separates them not only from the superior classes but also from those accessories which are always so indispensable in a social organisation."

To an educated Indian whose heart overflows with sympathy for his suffering and sorrowing fellowmen, no sight is more sickening, more pathetic than that one-fifth of the entire population of this great land should virtually be condemned to lead a life of misery and distress. That these men and women and children, bone of our bone and flesh of our flesh, should be branded as untouchables, and at every moment of their lives made to feel that they are a degraded and inferior set of beings, is a state of things which no one can contemplate with equanimity. Nearly 60 millions of people as a class "gentle, docile, industrious, pathetically submissive," even at the present day continue to be regarded with "the utmost contempt and scorn!" Without them agriculture would be impossible, the economy of Indian life would be most seriously upset, and anything like an organized revolt by them on Western lines will undoubtedly mean ruin to Indian society, and yet these people so useful, so serviceable, so indispensable, who toil day and night for the enrichment and the aggrandisement of the classes above them, are regarded as untouchables. "We may touch a dog, we may touch any other animal, but the touch of these human beings is pollution." Speaking so far as Southern India is concerned, the depressed classes—the Pariahs as they are called—still suffer from disabilities of a most serious kind. They cannot use the common well nor even the common tank in some places. They toil hard and sweat under the sun the whole day, and they rightly complain, in these days of increased wages and prices, they get more or less the same wages which they obtained 50 years ago. They are treated as if they have no right as labourers to claim what they consider as fair wages. There is nothing like the relation between master and servant, as we understand it nowadays. They live in wretched dwellings, have absolutely no idea of what comfort is, and they have no one to treat them in times of sickness. It would be no exaggeration to say they are at present regarded more or less as chattel or as machines for making money, absolutely regardless of the fact that they are human beings. Hinduism which says with one breath that they belong to its fold, still seems to tell them that they are out of it, and even at the present day it is a matter of common occurrence in every village, even in some towns, that these Pariahs are made "to scurry off the road if a Hindu of a superior class comes along." They are not admitted to the temples and yet with what pathetic affection these people, oppressed, degraded and ill-used "cling to the Hinduism which flouts and outrages them." This single circumstance is enough to make every Indian realise the shame, the sorrow and the humiliation of the present state of things. The Christian converts among the depressed classes are treated in a quite different way. No wonder, therefore, that the active Christian missionaries have succeeded in dragging to their fold several thousands of the depressed classes. Can any Hindu with any decency and self-respect object to their conversion as Christian when under the pale of his own society they are

*This is the full text of the Presidential Address delivered by Mr. G. A. Natesan, B.A., F.M.U., Editor of the *Indian Review*, at the Second Session of the Depressed Classes Conference, held at Madras, on the 8th July.

treated as undesirables ? Is it any wonder that several of them "desert Hinduism for the Crescent or the Cross?" The treatment which the depressed classes have been hitherto receiving is certainly opposed to the true spirit of Hinduism. It is fatal to the great fundamental doctrine of Hinduism which proclaims the unity of the Supreme Soul. The great *gurus* of Hinduism have recognised the injustice of the treatment meted out by the upper classes to those below them, and we read from time to time of "protests made by them against the exclusiveness of latter-day Hinduism and against caste restrictions imposed on the lower orders." We find traces of this protest even in the teachings of the Upanishads and we know very well that the great Buddha revolted against it. Sankara recognised the injustice and everybody is familiar with the story told of him that when he went to Benares to advocate his philosophy, he asked a Chandala who was going along the road to step aside. The Chandala is said to have replied, "My soul is as thine, and my body of flesh and blood sprung from the same earth as thine. Why dost thou ask me to walk aside." Sankara is said to have replied, "Surely you are my guru—Brahmin or Chandala." And after saying this, the great philosopher, the beautiful exponent of the Advaita philosophy, prostrated himself before him. Everybody also must be familiar with the story of Sree Ramanuja standing on the top of a tower crying aloud to the world that "if salvation was not to be with the low and the degraded, to hell he would go." Buddha protested the equality of human beings with no uncertain voice and he made latter-day Hindus to some extent change their attitude towards the lower classes. The bhakti or devotional school of Hinduism which has produced saints who are honoured and revered, pleaded the cause of the depressed classes as we call them nowadays, and denounced "the dogma and formalism of religion and caste tyranny." The stories of Rohidas, a shoe-maker, Chockamela, a Mahir, Sena, a barber, and of Nanda, the Pariah saint of Southern India, every Hindu listens to with respect and admiration, and they are "persons, who by their own saintliness, have earned an all-India reputation." As the Hon. Mr. Justice Chandavarker has said, "if the pages of the past history of Hinduism with reference to the treatment of the depressed classes are darkened by deep shades, let us not forget that the history has its lights also—lights obscured indeed by a variety of circumstances but still there, working in the present and showing that Hinduism in its best and purest aspects contains within itself elements favourable to the growth of the cause and mission which have for their object the elevation of the depressed classes. It is important to bear this in mind, because from the way in which this question of the depressed classes is sometimes handled, one is apt to suppose that it is only now that we are making an effort to raise them; that the movements for their elevation are of our time, without any past going back to some generations back."

Latter-day reformers have also applied themselves to this question. Swami Dayanand Saraswati, Swami Ramakrishna Paramahamsa and Swami Vivekananda have pleaded for the cause of the depressed classes. The fact that the fundamental principle of Hinduism, its chief boast and glory, recognises the unity of the Supreme Self, the fact that the great Gurus, like Sankara and Ramanuja, and latter-day religious reformers have from time to time proclaimed the equality of all classes and castes ought to make every Hindu feel for his less fortunate brethren and make him take a deep and abiding interest in their elevation and uplift.

The outlook for the depressed classes is certainly hopeful. The Theosophists, the Brahmo Samajists, the Arya Samajists, the Prarthana Samajists, high class Hindus and the Christian missionaries are taking an active interest in their elevation. The work of the Depressed Classes Mission in Bombay and other parts of Western India, its work in our own city and in Mangalore is progressing. Several Hindus and more especially Brahmins, and I speak with special reference to Southern India, have established night schools for teaching the children of the depressed classes, and I know of several instances where Brahmin young men of the most orthodox caste are at the present most actively engaged in educating them. The untouchables are being touched. The stigma is being removed. The first great step has been taken, and I have no doubt the movement is bound to succeed. There is not a politician in India worth his name who does not recognize the fact that there can be no true unity and solidarity among the Indian people, with 60 millions sunk in ignorance and in the depth of poverty and degradation. There is not a thoughtful Indian who does not realize that there can be nothing like true nation-building in India so long as one-fifth of the entire population are denied social equality.

British rule and English education have roused in us new aims, new aspirations, and all who are actively engaged in the great task of uplifting India are deeply alive to the fact that there can be no true uplift for the Indian nation unless and until the so-called depressed classes rise with them. It has now come to be recognized that the present condition of the depressed classes is "a blot on our social arrangements," and if the present state of things is to be continued, we are preparing the way for national suicide. More hopeful than the recognition by the upper classes of the urgent need for the elevation of the depressed classes is the consciousness of the latter of their present degraded position and their ardent desire to improve their lot. Your last Conference, your last Meeting at Chidambaram and your Conference to-day is a proof of the awakening that has come in you. The first great difficulty which every reformer who labours for the good of others experiences is the difficulty of making the men for whom he works realize their condition and the need for reform. It is something that there are members of the depressed classes who feel keenly their own condition and are anxious for their elevation, and I have no doubt that, with the sympathy and support of enlightened princes like the Gaekwar of Baroda, of various high class, high-placed and influential Hindus who are advocating your cause in all parts of India, of the various reform movements that are pleading for your elevation, and of the many active organizations which I trust will grow large in numbers, actively engaged in giving you education and in ministering to your comforts, your cause is bound to make progress.

It is somewhat unfortunate that, in the matter of the elevation of the depressed classes, the Government has been more or less content with adopting the policy of *laissez faire* and that they have not adopted anything which can be called active measures for their elevation. As pointed out by His Highness the Gaekwar of Baroda, "A Government within easy reach of the latest thought, with unlimited moral and material resources, such as there is in India, should not remain content with simply asserting the equality of men under the common law and maintaining order, but must sympathetically see from time to time that the different sections of its subjects are provided with ample means of progress." In the matter of providing them with wells and with a few tanks, in providing suitable buildings in congested quarters for their dwelling, in offering facilities for their education and in enabling them to acquire waste lands for cultivation, I do think Government could take more active measures." It is sincerely to be hoped that if the Hon'ble Mr. Gokhale's Elementary Education Bill be passed into law, special facilities will be given to members of the depressed classes to reap its advantages.

Before I conclude, I wish to take the liberty of making a few suggestions. There are a few designing people—in and outside the Indian community—who from time to time under the pretence of serving you try to stir up racial animosity and class hatred. We have had enough of racial ill-feeling and caste feuds and quarrels in this country. It is high time we all recognise the fact that no permanent or lasting good can be achieved by setting up one community against another.

You must learn the value of organization and the use of agitation on strictly constitutional lines. Nothing is given nowadays unasked. You must therefore be constantly agitating for what you want. Remember that whatever your position may be in Hindu society, in the eyes of the British Government all are equal. The law makes no distinction against you. I have no doubt that in all your legitimate and reasonable efforts to improve your condition, you will have the support of some at least of the higher classes, even though many among them with vested interests may in the beginning work against you. Selfconfidence is the first thing needed. You can never achieve anything good or great without it. It is better to have an abundance of it than have nothing of it at all. Trust in yourself and you will soon find you are making headway in your cause. You will have, no doubt, to contend against great difficulties. The custom of ages, the tyranny of practice and the vested interests of millions above you, you have to battle with. But you must remember the spirit of the age, the forces of time, the sympathy of the educated, the support of the Government, and more than everything else, justice and humanity are on your side. A cause like yours will succeed and ought to succeed, and the Indian who helps in your elevation, helps the uplift of 50 millions of his unfortunate brethren and through them of his country at large.

India and The Universal Races Congress.

BY MISS. ANNIE A. SMITH.

THE most significant event of the month is the meeting of the First Universal Races Congress which was recently held in London. The Metropolis of the British Empire may well feel honoured in having enjoyed the privilege of stretching out the handclasp of friendship to more than fifty nations; within the Hall of the University of London mankind met in Council under the banner of Concord. East-Near, Middle, and Far-met West-Near, Middle, and Far—in a Parliament of Man. There was almost a Babel of tongues, and occasionally there was not time to translate. On certain points in the programme, such as race mingling, economic development, labour questions, lines of progress, etc., there was diversity of opinion; but the outstanding fact remained of positive and unanimous agreement that "to know all was to understand all," and that differences of colour and creed are mere externals. The scientists at the Congress boldly declared their belief in a common descent and the capability of every race to rise; while the sentimentalists—as the non-scientists were critically called—boldly stood for brotherhood and peace.

There were considerable Indian interests—many of us would have been glad of more time for it. The first paper to be discussed was a most thoughtful and thought-provoking pronouncement on "The Meaning of Race, Tribe, Nation" by Dr. Brajendranath Seal, Principal of the Cooch Behar College. I quote a sentence or two: "Nationalism is only a halting stage in the onward march of Humanity. Nationalism, Imperialism, Federationism are world-building forces, working often unconsciously, and in apparent strife, toward the one far-off divine event, a realised universal Humanity." Dr. Seal described the Congress as the baptism of a new era of Humanity. Sister Nivedita's paper on "The Present Position of Woman" was a most valuable contribution; it took the civic and the family ideal as the definite characteristics of the women of West and East, and showed how each was learning something of the other. Of Indian women in this process of merging, Sister Nivedita said:

"Whatever new developments may lie before the womanhood of the East, it is ours to hope that they will constitute only a pouring of the molten metal of her old faithfulness and consecration into the new moulds of a wider knowledge and extended social formation."

Of speakers on India, Mrs. Annie Besant was undoubtedly the most impressive; she was determined and courageous whether enforcing home-truths on Indians or Anglo-Indians. She would have all schools and colleges refuse to take married boys in order to overcome the evils of child-marriage; and, when speaking of the points on which India asked for equality with the dominant race, she spoke without flinching of the injustice suffered by want of freedom in moving about the Empire, want of freedom in arranging economic affairs, and unjust differences of individual treatment. There must be a bitter feeling between Indian and Briton, she maintained, until there is respect of the rights of everyone, whether white or coloured. I may add that Mr. Mohidin, of Madras, made an appeal to the Congress to help in breaking down the purdah system in the Moslem world, because no support for it could be found on a religious basis and it was against the laws of Nature, of man, and of God. One word more: in the midst of many interesting personalities of the Congress, not forgetting Lord Weardale, the President, Dr. Felix Adler, of New York, the inspirer of the movement, Mr. G. Spiller, secretary, organiser and unwearied worker in carrying it out, there remains one man whose words and whose influence will be an abiding memory. I mean Dr. W. E. Burghardt du Bois, who represented the American negro. A man of high intellectual achievement, a recognised authority in the scientific world on sociology and other branches of study, a born leader, yet, at the same time, dominated by absolute modesty and selflessness, Dr. du Bois, even in the midst of a fighting speech, always raised the discussion to spiritual level and urged on all races, irrespective of colour, respect, fairplay and friendship for each other. "Help us, O Human God, in this Thy truce to make Humanity divine" was the soul cry of his heart as expressed in the beautiful "Hymn to the Peoples" which he wrote for and recited at the Congress. It was a western woman, Miss Alice Mary Buckton, who hailed the Congress in an inspiring "Greeting," also recited on the opening day; Dr. du Bois' "Hymn" followed, and a third poetic message was from the pen of T. Rama Krishna, of Madras; it contained these lines:

At last, with joyous hearts, they looked around,
And saw one world, the World of East and West
Enfolded in each other's loving arms!

Indians in the Transvaal.

BY MR. L. W. RITCH.

—:o:—

[*The following statement of the present position in the Transvaal is taken from a letter addressed by Mr. L. W. Ritch to Mr. G. A. Natesan, Secretary, Indian South African League, Madras.*]

YOU will, I am sure, understand that the value of the arrangement from our point of view necessarily turns upon the action of the Union Parliament when it next meets (it is at present in recess), but more than all else upon the spirit in which the Government sets about putting the arrangement into practice, always assuming that Parliament ratifies it. It is by no means certain that the settlement will be confirmed. This may be either because the Minister may prove not to be sufficiently earnest himself about it, or by reason of opposition from different quarters of the House. But, assuming that it goes through successfully, very much, if not everything will turn upon the spirit in which the laws are to be administered. For myself, I am by no means hopeful. The present conduct of the authorities is anything but suggestive of a desire to treat our people in a spirit of fairness, not to say leniency. The attitude adopted by them is to place every conceivable obstacle that ingenuity can devise in the way of applicants to come into the country, and of those already here desirous of establishing their title to remain, and to discourage both classes. I have, at present, cases of wives and infant children (children under 16) who are kept down at the Coast Ports, although lawfully entitled to enter the Transvaal by reason of frivolous pretexts raised by the authorities for no other conceivable reason than to discourage them and others. You will, of course, recognise what this must mean in the matter of loss of time and of expense to poor men working hard for a livelihood. Often they themselves have to go down to the Coast to fetch their wives and children, only to meet with arrest at the Border, even though the husbands and fathers are duly registered residents of Transvaal. Then follows more loss of time. The arrest may entail a deposit of £50 Bail, the expense of Counsel to defend, and an acquittal after a few moment's investigation of the relationship of the wife to the husband or of the age of the child or children, all of which might have been saved by a little consideration on the part of the officials. Such cases as I have just illustrated have passed through my hands in considerable numbers, since my return to South Africa a few months since.

The Gold Law and Township Amendment Act of 1908 threaten the very existence of the Indians already here. They constitute a covert attempt to perpetuate the Section in Law 3 of 1885 which prohibits the holding of fixed property by Asiatics. But these Laws go farther inasmuch as their effect is to make the holding of lease-holds and even occupancy by Asiatics impossible. A considerable number of our people are the equitable owners of property held for their account by European assignees. As you will see by reference to this week's "Indian Opinion", the position of such Indian property-owners is such that they are under the Laws previously referred to in serious danger of being despoiled without compensation. Numbers of occupants in Klerksdorn and elsewhere have served with notices to remove. In the case of those who are tenants of European landlords, notices have been served on the latter, who, of course, have, in turn, served similar notices upon the Asiatic occupiers. Most of these are business-men, including many of very long standing. Petitions have gone forward in this regard, but, so far, without any satisfactory answer. A couple of weeks back, I was concerned in the defence of one such case, wherein the European landlord was summoned for having a firm of Asiatic store-keepers (Messrs. Khan Bros. of Roodepoort) as tenants. The firm is a most reputable one, having two other businesses besides the one in question in Roodepoort. The judgment in the Magistrate's Court has gone against us, but appeal will be noted. There is, however, no question at all as to the meaning and effect of the Law.

The Municipalities Ordinance at present before the Transvaal Provincial Council threatens to place a similar power in the hands of Transvaal Municipalities as hitherto has been wielded by the Municipalities of Natal with such serious consequences to its Indian traders and other Asiatics. We have petitioned against this, and Mr. Gandhi gave evidence before a commission last week.

I would refer you again to "Indian Opinion" for fresh instances of the hard operation upon poor Indians of the £ 3 Special Tax payable by freed indentured labourers, and also of the operation of the Dealers Licences Act of that Province.

Strong representations have been, and are being made by my London Committee and also by the All-India Moslem League in these matters. I know that I need not even suggest the strong advisability of your co-operation.

CURRENT EVENTS.

BY RAJDUARI.

BRITISH DEMOCRACY TRIUMPHANT.

AT last after a prolonged struggle and infinite weary waiting during the course of which occurred a variety of events reminding one of the last gasps of the drowning man in his attempt to catch at straw to save himself, the great constitutional crisis at the commencement of the Twentieth Century came to a close in Great Britain three weeks ago, amply recording with the pen of iron on the rock of British history the signal march triumphant of sound and sober Democracy. It was indeed a crisis unique and unparalleled in its many stirring incidents, in its strife of angry words, heated declamation and denunciation, accompanied by many a barren parliamentary tactics revealing on the part of the leading members of the Opposition in both the Chambers the lamentable lack of practical statesmanship. Perhaps, at no other time in the annals of England during the last hundred years there was brought in kaleidoscopic succession to the mind of sober students of British constitutional history more vividly than in the course of the eventful period a telling realisation of those "eternal verities," that heritage of our common but frail humanity, to which the great Seer of Chelsea has referred in his own burning but inimitable eloquence. How in that strife men's passions were inflamed, how lessons of history were forgotten, how obtuseness and obstinacy held unparalleled away against prudence and commonsense, how sobriety was cast to the winds, how the amenities of Parliamentary warfare, hitherto maintained with grace and dignity were ruthlessly flung aside, how the best and most salutary traditions of a great debate were ignored, how lucid and ingenuous statements were twisted and misinterpreted, and how the pugilistic polemics of "the gentlemen of the pavement," to use the Bismarckan phrase, were introduced into the solemn arena of the Mother of Parliaments. There were the "Hedgers" and the "Ditchers" in the sedate House of Peers, and it was indeed a humiliating sight for foreign onlookers of the daily scenes enacted in and out of both the Houses of Parliament to witness with anything approaching equanimity. The war between the two factions of the Unionist peers was anything but creditable. The "Ditcher" vowed to have a war to the knife to the bitter end and then fell into the ditch unsung and unwept. Theirs was to wreck at all cost and all hazard most recklessly and thoughtlessly the amendments to the Parliament Bill. The "Hedger" on the other hand, affrighted by the reality, the dread reality, of the contemplated exercise of the Kings' prerogative, struggled hard to hedge himself by such thorns as his reeling brain could gather in order to be protected against the ominous consequences which must follow that means, the last resort, of ending the constitutional war. As the *Manchester Guardian* (3 August) observes: "there seems to be no end to the Opposition's habit of wrapping itself in illusions and then flying into a passion with other people because the illusions only illude. As soon as an ugly fact comes near it the Opposition sets to work instantly and weaves from some thread spun out of its own brain a sort of protective cocoon of self-deception, which keeps it warm and hopeful until the next reality comes that way and spoils it." The very last of such illusion in which the "Hedgers" headed by Lord Lansdowne and Mr. Balfour illuded themselves was a "Vote of Censure"! Censure for what! For the most cautious, the most conservative, and the most constitutional spirit in which the Prime Minister advised his Sovereign what to do under the trying exigency to remove the deadlock. Needless to say it was the last throw of the defeated gambler. The promoters of that ingenious but hollow sounding resolution of censure knew in their heart of hearts that it was a mere subterfuge—a melancholy confession of having miserably failed in each and every stratagem devised to circumvent the passing of the Bill. They knew that it was foredoomed to failure. But it was considered the acme of political wisdom to complete that insensate circle of inconsistencies into the vortex of which they had allowed themselves to be whirled! At last, when this so-called trumpcard failed, the Hedgers bethought themselves to abstain from voting! And abstain they did. But the abstention can hardly be called heroic. The Bill at last passed by a majority of 17 votes. It was something that commonsense asserted itself in the Upper Chamber on the final voting—commonsense which averted the catastrophe they dreaded and allowed the Bill to be the law of the land. That might have been done weeks before, seeing, as they themselves saw, that they had the opportunity when returned to power by the people's suffrage to end the legislation or amend it in the spirit of their own colour of politics. But the

battle is over now. The belligerents have sheathed their swords. The white flag of peace has been unfurled. Truce has been fairly established. The atmosphere has been cleared of the smoke and fume of their thunderous discharges. Let us hope that the severe lesson Democracy has taught the men of the Upper Chamber and their *confreres* in the Lower will never be forgotten. Democracy has asserted itself. It has marched triumphant to its destined goal.

THE UNPARALLELED STRIKE!

The Parliament Bill war, however, was all through only a war of words. No bones were broken and no blood was spilled. But it is indeed most deplorable—the several strikes which have taken place as we write and which have not yet been brought to a close. Dockers and porters, railwaymen and seamen, and all workers in cognate trades have, it seems, with one voice, revolted against the tyranny of the capitalists. These strikes had been brewing for sometime. They were inevitable as a protest against this new form of slavery which modern Collectivism has tried to force on the labouring classes in almost all the countries of the west. They are only a premonitory sign of the coming economic war. It is likely to be universal, and the wave of that struggle is bound to pass over India, China and Japan. The strike began with the engineering trade in Manchester, but it seems to have found its strongest centre among the labouring population of Liverpool. These two great towns are now an armed camp. The peaceful industries for the time have fled. Rioting with all its deplorable concomitants is the order of the day. Never did a people, in the fury of their economic discontent, behave so brutally and recklessly. It is not their fault. The fault in all these strikes is primarily with the different employers of labour, as the *Manchester Guardian* (3 Aug.) observes:—"If ever there was a strike for a living wage" it is this. "It is with a shock that the public has learned that great companies and prosperous firms engaged in various branches of the heavy engineering trade in Manchester have been paying only 17*s.* and 18*s.* a week to the able bodied adult labourers." To say nothing of the standard of living, it is common knowledge that the "actual cost of keeping body and soul together has risen very considerably during the present century, and such wages have become a rather disgraceful anachronism in a town like Manchester." But what is true of this particular trade is also true of other trades in Liverpool, Manchester, London and other towns. These strikes are unparalleled and are the outward visible expression, and no more, of the sullen discontent which had been brewing all along, thanks to the selfishness of the monopolists and capitalists. Human nature, when past endurance, must rebel, and who can gainsay the fact that there is no rebellion, so calamitous in its effects on a country, as the rebellion of the belly? Starvation-wages may be tolerated for a day, for a week, for a year; but they never can be tolerated indefinitely. When the endurance point is passed events of ferocious and bloody character now daily happening in the principal cities of England are a logical conclusion. So here is industrial and wealthy England in the throes of an industrial and trade crisis of a colossal magnitude never before witnessed. You may have an army of a hundred thousand people if you like to repress disorder, rioting, looting, destroying food and property, cutting wires, disconnecting power cables, derailing trains and what not. But it should be remembered that this very mode of overawing an infuriated class of workers would lead to worse results. The soldiery belongs to the same class as the workers. So that after a time the soldiery itself will turn its heels at its masters and make common cause with their brothers. Such a contingency is not impossible. The remedy does not lie in suppressing disorder and disturbance by means of troops. Lasting truce by means of friendly arbitration, fair, reasonable, and just, is wanted. No doubt the Government is endeavouring its best to bring about such a pacific solution of the crisis. But it should be remembered that no mere palliative will ever do. A patched truce is worse than useless. Once for all masters and labourers must understand each other. The masters must accept the inevitable signs of the times. They must unlearn their practice of treating the mass of workers as so many slaves at so many shillings a day. The masses are really *their* masters. That is the position, and the sooner they try to realise this grim fact of the opening twentieth century, the better for all interests; otherwise they will find themselves unable to carry on their trades and industries. The days of monopoly and bare-living wages are dead and gone. Neither any species of Draconian legislation or any other measures to repress the labourers will do. These are foredoomed to failure. The workers have felt their strength. Common grievance has united them as no other element or interest could have united them;

This wave of unity is passing all along the line from the farthest west to the furthermost east. *The economic war, we repeat, has just begun.* May there be sufficient statesmanship in the British Government to bring about lasting peace! Great Britain's nakedness and helplessness are now being espied by its enemies. The future would-be invaders have seen *where* England's weakness lies and how far they can cripple her. They have espied the heel of Achilles. So much the worse for Achilles. But who can gainsay the fact that Achilles has brought it all about by himself. The Indian Government, it is to be hoped, will learn a lesson from these strikes and will take care to see that none of this kind of disturbance overtakes the country. As yet the workers are not so advanced. They have yet to realise their strength. But it goes without saying that once they come to realise it, caution and care will have to be greatly exercised. Bombay, Calcutta, Cawnpur, and other industrial centres would do well to treat their workers with fairness and liberality.

THE CONTINENT.

Nothing of an eventful character is to be recorded in the continental politics of the last four weeks. Insidious attempts for regaining the throne of Portugal are attributed to the ex-King Manuel, and those in the know are of opinion that there is some foundation for the reports in this respect which have been lately going round the Press. Spain, too, has her own fears from the Republicans. France is quiescent but this Morocco difficulty still remains unsettled. As we write there is the report of a deadlock in negotiations which had been going on for some days between the French and German ambassadors. Turkey is still in difficulties with regard to Albania and Macedonia; while affairs at Constantinople do not seem to improve much. The Committee of Union and Progress has lost considerable ground and the three assassinations of radical Journalists has been the theme of much hostile comment. They are attributed to the more rash spirits among the Committee. It is feared that it will alienate the sympathy of those who have hitherto meant well. The Pope is ill, but the latest reports say he is on the high road to improvement. But he is fast aguing and affairs at the Vatican are therefore drifting, thanks to his short-sighted advisers, into a kind of ecclesiastic muddle. The less the Vatican meddles itself with temporalities the greater will be the security of the Holy See. Otherwise the day may come when the world may witness the sweeping away of the Catholic Church itself—the orthodox Catholic Church with its medieval pretensions and medieval ways of transacting spiritual affairs at the opening of the twentieth century. Germany and Russia have just embraced each other on matters economic. An agreement has been signed whereby the former renounces all economic and other interference in the sphere of Russian influence and power in southern Persia. On the other hand, the latter is allowed to build a railway from Teheran to Khannikow unobstructed. It remains to be seen how the agreement works. It is to be feared it can bode no good to the independence and integrity of Persia.

PERSIA.

Affairs in Persia are getting more and more complicated. There are many circumstantial accounts appearing in the Press which would irresistably tend to show that the customary dark and devious Russian intrigue is exceedingly active in undermining the influence of the Mejliss, seeking quarrels without rhyme or reason, and otherwise insidiously doing its best to pave the way for her contemptible protege, the ex-Shah, whom she has allowed to break his parole, to be once more kicked upon the throne. And what is more unfortunate is the fact that the British Foreign Office is all the while looking with indifference, thus in a manner encouraging the Russian to infringe the solemn agreement which laid down the expediency of never allowing the deposed Shah to cross again the soil of Persia. Meanwhile an exceedingly circumstantial account of the Russian intrigues which have brought that personage to Adarbaizan has appeared in the columns of the *Manchester Guardian*, under the signature of Mr. V. Tardoff. That Journal, in its issue of 2nd instant, comments most adversely on Sir Edward Grey's policy in the most scathing but not undeserved terms. It disapproves entirely of the ways of the Foreign Office. That Office is openly accused of having broken its faith with Persia. "Persia," says the *Guardian*, "is not being treated fairly, evidence accumulates that the ex-Shah could have only returned to trouble Persia by the connivance of Russia, and a correspondent in Russia, from whom we print an article, is at pains to set out all the indications of her complicity—none of them perhaps conclusive in itself, but in their cumulative effect amounting almost to positive proof. Of this at any rate there can be no doubt, that the Russian Government had so many warnings that some mischief was afoot that it was her duty to take special precautions against the threatened breach of neutrality from her territory. It was her duty as a friendly and neighbouring Power, even in the absence of any specific obligations, and one that with her system of police passports it would have been exceptionally easy to discharge. But to the general duty Russia had added the obligation of a formal contract. Mahomed Ali Mirza might still have been the Shah if he had not broken his oath and delivered a treacherous attack on the new liberties of this country. As a traitor he had [illegible] claim to consideration, and the Persians would have been justified in keeping him under guard for the rest of his life. From this fate the British and Russian legations saved him, and an agreement was drawn up between them and the Persian Government assuring Mahomed Ali his personal liberty and a pension. In return the two legations undertook to give His Majesty "strict injunctions to abstain from all political agitation against Persia;" and the Russian Government promised in addition "to take all effective steps in order to prevent any such agitation on his part. The Persians recognised that they were taking great risks in letting so treacherous a man out of their control, but they signed the agreement largely because the British minister was a party to it and they had confidence in his word. Russia has broken her word." Thus it is most distressing to find that Sir Edward Grey has as yet taken no effective steps to remonstrate with Russia on this open breach of faith. At any rate the House of Commons has not been informed of the action he may have taken. Indeed from the telegrams on the subject that have hitherto appeared it would seem that the Foreign Office has again shown the same pusillanimity in its diplomatic relations with Russia which in former years all right-minded Englishmen greatly deplored. England has almost always been outwitted by Russia. Even the Anglo-Russian agreement is not so favourable to British interests as was expected. And heaven knows how long it will be faithfully carried out, seeing that Muscovite faith is a faith of the rope of sand. Truly does the *Guardian* observe that it is "wounding to English pride" that Great Britain "should have set her hand to these tergiversations" of the Muscovite * * "Our policy in Persia is not to be treated as the negligible drudge of our interests, real or supposed, in another parts of the world. For all her decadence, Persia is still in many respects the centre of the Mahomedan world, and England rules over more Mahomedans than the Sultan of Turkey. Any insult to Persia is felt by millions of our Mahomedan fellow-subjects, it will undermine our moral authority in Asia if any suspicion of breach of faith attaches to us; and if, further, no obvious British interest is served, but our action arises from indolent complaisance with Russia, then a damaging blow has been dealt to that prestige which we are told counts for much in Asia. *We are helping to destroy Persia's chances of making herself strong.* The creation of a strong Persia is at least as great a British interest as a strong Afghanistan * * We were parties to the agreement that Russia has broken; and if we are right in thinking both the breach and defence of it to be morally base we cannot escape our share of the discredit." Truer words were never more courageously spoken. Meanwhile it is some comfort to know that the forces of the Mejliss have so far been successful as to haul back the ex-Shah and his petty army to the Caspean. But from the reply of the Foreign Office that the British Government has not accepted Major Stokes' resignation, in order to assume the chiefship of the proposed Persian gendarmerie, it is clear that Russian diplomacy has still an upper-hand in the present imbroglio and Russia is trying to wrench important concessions in her own interest in order to get back the Shah to Odessa. All that is indeed most humiliating and reflects no credit on the diplomacy prevailing at present at the British Foreign Office. Russia, it is plain as noonday, has lately tried to bring about more than one complication. Apart from this breach of faith in letting loose the ex-Shah, and absurdly complaining about the Russophobic tendency of Major Stokes, she has been putting needless obstructions in the organisation of Persian finance on a sound and secure footing. Her objections to receiving cheques straight from the Mejliss Treasury, instead of from the Belgians, as hitherto, is peurile and a glaring instance of the way in which she has always tried to foment quarrels leading to hostility. The British lion seems to be toothless while the Russian bear is showing its teeth! Let us devoutly hope there may be enough strength and statesmanship in the Mejliss to circumvent these tortuous and base intrigues of the Muscovite and that with the active and broad sympathy of the British Foreign Office, Persia may evolve her new political destiny which it is the aim of Russia by all means, overt and covert, in its power to avert.

THE WORLD OF BOOKS.

[Short Notices only appear in this Section.]

The Veddas. *By C. G. Seligmann, M. D., Lecturer in Ethnology in the University of London, and Brenda Z. Seligmann. (Price 15s. Cambridge University Press.)*

So much has been written at random about the Veddas of Ceylon, that it is a relief to have a systematic and scientific sociological account of them by Dr. and Mrs. Seligmann, who recently carried out investigations amongst them with the active aid and co-operation of the Ceylon Government. In many respects, the present work supplements and occasionally critically sifts statements made in Mr. Parker's recently published *Ancient Ceylon*. Mr. Parker too has aided the authors materially in the production of their work, and Dr. Myers contributes a chapter on their music, while Mr. A. M. Gunasekara translates their songs for them and in addition has an appendix on their animal names.

The chapter that would most appeal to a South Indian reader in the whole work is the last one that sets out the final conclusions that the authors have arrived at after laborious research. Their opinion is contained in the single sentence that appears in the last paragraph of their book. "We regard them", say they, "as part of the same race as the so-called Dravidian jungle tribes of Southern India." This is the opinion of Dr. Haddon, and, indeed, the photographs published by the authors in their work cannot but lead one who knows South Indian jungle folk to any other conclusion. It is somewhat remarkable that Dr. and Mrs. Seligmann should not have probed the question of the origin of the tribal name *Veddah* which we prefer to think is a modified form of *Vedar*, a forest tribe of Southern India well known for its sporting qualities. That the present day *Vedars* have largely been modified by contact with Tamils need not be doubted, but in the interior of the Presidency there are sections of these well worth investigation for purposes of comparative study. Dr. and Mrs. Seligmann have done their work in a manner worthy of great praise, and their joint production, enriched as it is by numerous plates, text-figures and maps, cannot but be considered the standard work on the Veddas of Ceylon for quite a long time to come.

Stories from Dante. *By Susan Cunnington (George Harrap & Son, 2 s.)*

We are glad to note that Susan Cunnington has given English readers an opportunity of acquainting themselves with the stories of Dante in their genuine form. The value of the book is considerably enhanced by the introductory study of Dante's life and the author's successful attempt to supply the missing links in the stories. It is written in an easy, attractive style and we are thankful to the lady for taking us over a ground associated with some of the richest poetry of the world.

The Investor's India Year-Book 1911. *By C. H. Le Maistre, Deputy Secretary to the Government of India, Public Works Department. (The "Capital," Ld., Calcutta.)*

In India, the field for investments is so huge and business so tempting; but in proportion to big managements and enterprises the public is not presented with detailed and accurate information relating to sound finance. At best, complete account could be got from railways, banks and mercantile houses as to what investments in these would bring in and the investor is seldom at an advantage to take a wider view as to where to invest his money. To meet such a strong-felt necessity Mr. C. H. Le Maistre has just now brought out the first annual edition of "The Investor's India Year-Book" which contains a mine of information relating to investments in Railways, Banks, Tea, Coal, Jute and Miscellaneous Companies. Each chapter contains besides a luminous introduction, published accounts or reports of the various companies, which gives out a complete financial history of each undertaking for a period of ten years, in the case of companies in existence for a pretty long period. The statement shows the main details of the working and the total receipts and expenditure for the year, the profit, the manner in which the profit is distributed, the balance carried forward to the next year and in some cases the highest and lowest price of the shares. The book presents to the investor a careful study of the flourishing Indian industries and, as a book of reference, is very valuable, which the shareholder and the investor cannot prize too high.

State Socialism in New Zealand *by L. Rossignol and Stewart—(George Harrap & Co.)*

This description of the Socialistic phase of the functions of the New Zealand Government should appeal to all interested in the method and scope of Governmental activity in the present century. There was a time when the state was regarded as purely a police and protecting agency, when individualism was raging rampant in the world of theories, and when Buckle and Spencer were the exponents of the limits of Governmental activity.

But now and especially during the last three decades all have changed and the policeman theory of the Manchester school of politics has given way to the new idea that the State should aim not merely at securing the legal rights of citizens, but also at providing the conditions which are essential to popular welfare.

As a force in practical politics this new conception is moving with great strides; and New Zealand possesses the proud distinction of being one of the earliest of States which modelled themselves upon this idea. The obstacles that lay in the way, the sentimental objections of the doctrinaires were surmounted and in the matter of land-nationalisation, Governmental arbitration between capital and labour and a graduated system of taxation New Zealand has set the model to its sister colonies and other States.

The book is full of facts and figures culled from statistical reports and year-books. It affords us not only a clear statement of the resources of a youthful country which is being exploited but also glimpses of the cordial relations that it maintains with Britania. When studied along with the phases of Governmental Socialism in other countries the book will benefit the student of economics as well as of comparative politics. Two nice maps of the two islands of New Zealand greatly facilitate the understanding of the work.

Prayag or Allahabad.—(*The Modern Review office, Calcutta***).** *Price Re.* 1-8. *Available at G. A. Natesan & Co.*

We owe an apology to Mr. Ramananda Chatterjee, the well-known editor of the *Modern Review*, for the delay in noticing this excellent publication of his. Prayag is a place dear to every Hindu; and the thousands of visitors who flock to it from time to time will find in Mr. Ramananda Chatterjee's handbook a most useful and valuable guide. Its interest is enhanced by the fifty-seven beautiful illustrations.

Kalidasa: His Poetry And Mind. *By Akhil Chandra Chatterji, M. A., B. L. (Published by S. K. Lahiri & Co., Calcutta).*

There is no more encouraging sign of the times in India at present than the growing interest taken in all things Indian. If proof were wanted of the foregoing statement it would be found in the volume under review. In this volume the author sets himself to appraise the mind and art of one of the mightiest sons of song that perhaps the world has ever seen. Educated Indians in general have always taken a special pride in Kalidasa. Those who have fallen under the spell of his genius have found in him a fountain of perennial delight. But it must be admitted that this love of Kalidasa has been somewhat vague and misty with a touch of the patriotic feeling in it. Therefore it is that we welcome the present attempt to determine wherein the greatness of Kalidasa lies, and how he is deserving of the worship and idolatry we have so freely bestowed upon him. The author devotes one chapter to a criticism of 'Sakuntala', another to a criticism of Kalidasa's other works, while a whole chapter is taken up with the discussion of Kalidasa's date (which, according to the author, is the 6th. century of the Christian Era.)

We venture to hope that others will enter the field which the author has so patriotically entered, and that there will soon grow up an 'Indian Men of Letters' series. The printing and set-up of the book admit of improvement.

The Relief of Chitral. *By Captain G. J. Younghusband and Colonel Sir Francis Younghusband K.C.I.E., Macmillan & Co., Ltd.*

Not much requires to be said about this book, the first Edition having been issued as early as the year 1895. The book is the joint production of two brothers, and the name of one at least of them is quite familiar to Indian readers. The first chapter opens with the narration of the causes of the disturbances in Chitral, and the rest of the book describes the siege and relief of Chitral. There is no discussion of the political aspects of the campaign round which such a fierce controversy once raged. The horrors of war are generally relieved by deeds of valour and heroism and the Chitral disturbances were not without them. Nothing in all the book is more gladdening to the heart of an Indian reader than the heartfelt and enthusiastic tribute paid to the heroism and ingrained sense of discipline of the Sikhs. The book is written in an easily, flowing style, and is well worth perusal.

The New God and other Essays.—*By Ralph Shirby.* (*William Rider and Son, Ltd., London*). *G. A. Natesan & Co. Rs.* 2-10-0.

The task of reviewing a book like the present is one of some difficulty ; the essays comprised therein are as the author himself admits, " not a little diverse in character." All the essays, however, bear upon problems of religion and psychic enquiry. The author writes from the standpoint neither of the orthodox religionist nor of the confirmed sceptic but of a sane and unbiassed student actuated by nothing but a pure regard for truth. He is fain to admit that while a great deal of our present beliefs will have to be rejected, evidence has in recent times accumulated which will rationalise and lend support and justification to whatever in our present faith is true and noble and life-giving. The writer does not arrive at any hard and fast conclusions, but simply states both sides of a question at their best. The style of the book is racy and pungent, such as we do not often meet with. We have derived much edification from a perusal of these essays, and none who takes up this book will feel disappointed.

Nelson's Encyclopædia, Part I. (*Times of India Office, Bombay.*)

We are indebted to the courtesy of Messrs. Bennett Coleman, Bombay, for the first part of " Nelson's Encyclopædia " which is now being largely advertised throughout India. The contents of thisEncyclopædia are based chiefly on theHarmsworth Encyclopædia, which the same firm issued some time ago ; but the publishers are careful to state that the present edition is much more than a mere reprint, that " hundreds of new articles have been written, many recast, and all revised immediately before publication." The chief advantages of this Encyclopædia are convenience in in use, facility in reference, adaptation to modern conditions, accuracy and reliability, and guidance in research. This Encyclopædia, as the publishers rightly claim, will certainly meet the requirements of the ordinary intelligent man and woman who, in the course of their reading or writing, frequently feel the want of a reliable book of reference which can be easily handled and quickly consulted. The book is being published in 25 parts, and priced at a Re. each.

Mutual Recognition in the Life Beyond. By H. H. T. Cleife. (*Robert Scott Paternoster Row, E. C.*)

In this book, the author is at pains to show from the early Christian writers and from the New Testament that the disembodied soul enters into form and shape in the life beyond and that it is able to recognise friends and foes. Apart from authorities, one would have thought that it is enough to have our likes and dislikes, our affections and bickerings in this existence and that it does not conduce to peace of mind to think that we carry our leanings to the life beyond. The author opines otherwise and from the point of view of the loved ones he thinks it a consolation to know that there can be mutual recognition when the bourne is passed. There is no warrant for this position in the Budhistic Theology; and the great Sankara's philosophy is opposed to the separate existence of Individual souls, if one may use such an expression. In the Visishtadwaita system which speaks of Nitya Suris there is room for such a concept ; and undoubtedly the Dwaita philosophy of Madvacharya would lend itself to such a pronouncement. Mr. Cleife's book is confined to an examination of the Christian literature on the subject and we are not prepared to say that the conclusions do not follow from the citations. Although the orthodox Christian theory that the earthly body should not be destroyed, as the departed spirits rise on the day of Judgment in their mundane form is being gradually given up, there is a good deal of foundation for the Christian belief that the loved ones under the care of angels await the arrival of their earthly friends and that there is recognition all round. We commend this serious attempt to deal with the problem to the consideration of our Christian readers.

Selections from English Literature. (1700 *to* 1900). *By H. N. Asman, M. A., B. D.* (*Methuen & Co.*)

This is intended as a companion volume to the history of the English Literature by Rahtz issued some time ago. The illustrative extracts are judiciously chosen and we have no doubt the book will be found useful to students of English Literature. We must however remark on the absence of specimens from such eminent writers as Stevenson and Newman in prose, and Meredith and Swinburne in poetry.

TOPICS FROM PERIODICALS.

Japan's Industrial Progress.

The present remarkable position of Japan as a manufacturing country is due to the foresight of the statesmen of a few generations ago who laid down the duty of the state in regard to the revival and initiation of industries in unmistakable terms. The state has been the forerunner in every respect. It sent out students to all parts of the globe, it started industries and technical schools, and technological colleges. As a result of this enlightened policy, it has been possible in the course of fifteen years to build up a huge concern like the Japanese Imperial Steel Works which, says Mr. V. G. Gokhale in the *Fergusson College Magazine* for June, has a capital of 30 crores of Rupees, employs 10,000 labourers, consumes 2,000 tons of coal daily, produces 12,000 tons of steel per month and possesses 50 locomotives to transport materials from one part to the other inside the works. The industrial policy of Japan has borne excellent fruit. Industries started by Government were one after another made over to private companies as soon as Japanese experts trained in Japanese technical schools and in foreign countries were available. The Nagasaki Dock Yard was thus sold to the Mitsu Bistu Company which, after sometime, dismissed the foreign Engineers, and the Dock yard is now managed entirely by the Japanese. Passenger steamers of 18,000 tons and more, cruisers, gunboats &c., of the latest type are now manufactured here. Says Mr. Gokhale :—

These practical lessons proved very useful and the people now became interested in industries and factories began to spring up in all parts of the country and in the beginning, though a few of them failed from want of adequate experience, still many became very prosperous and paying concerns. We may get some idea of how industrial education is progressing in Japan from the fact that there are about 630 schools for elementary technical instruction with about 32,000 students, 140 schools imparting higher technical and industrial education to about 23,000 students and two Imperial Universities where about 600 students receive instruction in all the branches of Engineering. Besides these schools there are many night-schools where labourers from the factories can undergo short courses in different branches of engineering thus giving them opportunities to improve their position.

Shakespeare's Chart of Life: Being Studies of King Lear, Macbeth, Hamlet and Othello. By Rev. William Miller, LL.D., C.I.E. Rs. 4. To Subscribers of the "Indian Review," Rs. 3.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

The Cotton-Mill Industry in India.

The current number of the *Dawn Magazine* gives us a statement of some facts and figures bearing on the Cotton Industry in India, which " is at once the premier and the most successful Swadeshi enterprise that the Indian has organised on methods and principles of the modern commercial production." It is nearly sixty years since the first cotton spinning and weaving mill was projected in this country.

Ten years later the number had increased to a dozen, with 338,000 spindles. Thereafter the progress has been more rapid. According to the Bombay Millowners' Association returns up to June 30th, 1910, 'there were 243 mills, with 20 others in course of construction. The number of spindles has risen, in round numbers, to 6,200,000 and the looms to 82,700,the hands employed had increased to 234,000, and the cotton consumed to about 2,000,000 bales. The capital embarked in the industry is, in the case of the joint-stock concerns, returned at the equivalent to £1,08,973,000,to which has to be added an estimate for 39 mills, privately owned. The actual total may be placed at between 12 and 12½ millions sterling.

Some statistics regarding the cotton industry may not be uninteresting. As regards the cotton mills, the increase during the two periods of twenty years each, *i.e.*, 1861-80 and 1881-90, is 44 and 137 new mills respectively and that during the period of five years, 1901-05, is 4. But during the six years (1905-1910) the increase is very remarkable, that is, 66 new mills have been started.

At the end of 1910 there have been 6,19,567 spindles, while there was in 1905, 5,163, 486 and in 1861 only 338,000.

Coming to the Indian yarn exported to foreign countries, it would appear that there has been a considerable decrease in the course of the last few years. In 1909-1910, 234 million lbs. of yarn were exported, while in 1905-06 it was 304½ million lbs. The decrease in course of the eight years (1902-03 to 1909-10) is represented by no less than 22 million lbs. odd or over 8½ per cent.

The writer draws the following conclusion about the supply of piece-goods to Indian consumers :—

Foreign mills 2 : Indian mills 1 : Indian handlooms 1. Indian mills, therefore, can at present supply about a third of the total quantity of *mill-made* cloth required in India and they can meet about a fourth of the *total demand* for piece-goods in India. Indian hand-looms which before the invasion of Lancashire had for long supplied the whole of the Indian demand for piece-goods, besides commanding a profitable export trade, are now no longer in that happy position, only a fourth of the total Indian demand being met by the latter under the altered conditions of the country, among which must be included a deterioration in Indian taste.

King George V.

In the latest number of the *Fortnightly Review* "Index" has an interesting character sketch of King George V and *T. P's. Magazine* publishes what is described "An Intimate Sketch by an Old Courtier" which gives an account of the King by one who has known him from his childhood.

"Index" shows that as Queen Victoria was the great reconciler of the throne to the people, and King Edward was devoted to removing every cause of friction with Foreign Powers, so the mission of "our present Sovereign is the discharge of another, yet equally momentous function, that of bringing together into one great bond of union the vast and multiform portions of the British Empire."

Having observed that the theatre is his Majesty's favourite form of recreation the writer tells us:—

"Outdoor sport in general, and shooting in particular find in him a devoted adherent and a more than ordinary skilful performer; but among sedentary amusements the drama easily holds chief place. King George's tastes, whether theatrical or musical, are by no means confined within narrow limits. In both spheres he inclines to the lighter side.

As regards the King's personal character it is said that simplicity, directness, concentration, firmness, determination, stability, strength, are some of the terms which are obviously applicable to this very interesting personality. About his Majesty's broad outlook the writer says that

His Majesty's field of observations has been, not Europe, but the British Dominions overseas and the vast Indian Empire. His grasp of the subject and his sagacity in dealing with it are freely and fully admitted by those whose responsibility to the country is more direct than his own but whose experience is immeasurably less.

The writer in the *T. P's. Magazine* gives the following instances of the King's fearlessness:

One result of his naval training has been to give him an absolute indifference to risk. A man who has been in command of a torpedo-boat on a lee shore in a gale is apt to disregard consideration of personal danger to which he ought to pay attention. When he was married he persisted in driving through the streets of London, although the Chief of Police warned him that they could not answer for his safety. He told them that he did not believe them, and that he was going anyhow. Similarly his ministers warned him against his going to India. He simply laughed at their fears:—

He felt it was his duty to go, and feeling that it was his duty to go, he was going, and that was the end of it. He would no more discuss the question as to whether he would get out of it with a whole skin than a Naval Officer would refuse to obey the signal to go into fight for fear that he might get killed in action. This supreme sense of duty, and a deep underlying conviction that death never comes to any man before his appointed time, will lead him to face perils without even realising what he is facing.

The article thus concludes:—

The sympathies of the King are with the people. His action in suggesting that 100,000 school children should be invited to the Crystal Palace to celebrate his Coronation is thoroughly characteristic of the father of his family, who is also the father of his people. His action in directing that the Terrace at Windsor Castle, should be thrown open to the public last Easter is not entirely without precedent, but it is certain that no one enjoyed the spectacle of 7,000 sightseers more than the King and his family, who watched from the windows of his Castle. It was said at the time by one who knew him that nothing would have pleased the King better than to have come down with all his family and mingled familiarly with the crowd after the fashion of Old Farmer George. In the afternoon, the Royal family drove out in the old coach and four to Virginia Water in such fashion as to revive once more the memories of the early Victorian days.

When King George is better known and has longer reigned, there is every promise that he will command the reverential respect paid to Victoria combined with the personal popularity of Edward.

Idealism in Education.

In a paper on "Idealism in Education" which the Rev. C. F. Andrews contributes to the *Students Brotherhood Quarterly*, he hold that the four *ashrams* which represented the earliest Indian educational ideal, form a good starting point for our system of modern education. "We shall eliminate, of course," he writes, "all those features that are merely temporal. We shall not attempt an artificial reproduction, but rather grasp the principles and apply them to modern conditions. We shall desire, for instance, to revive that ideal bodily chastity which leads to a pure and beautiful life and the production of a healthy offspring. We shall desire to build up afresh in modern ways that wholesome personal relationship between teacher and taught, which was so central a feature of early Indian education. We shall desire, once more to receive that high dignity of the teacher's office which depended not on money but on character and virtue." Mr. Andrews concludes his paper with a tribute to the Fergusson College, Poona, as a noble institution representing the enthusiasm of Young India, self-dependent and self-supporting, and representing also the true dignity of the teacher—the dignity of unselfish service.

Labour Laws in Europe.

Mr. H. R. Stockman has a summary of the labour laws in force in European countries in the *Socialist Review* for July. This has been taken from the First Comparative Report on the administration of labour laws issued from the International Labour Office at Basle. We find that in the United Kingdom, Germany, Austria, France and Holland, all industrial establishments, excepting those where only members of the occupiers' family are employed, are subject to inspection. In Belgium, Italy, Switzerland, Sweden, Hungary, Denmark and Norway, inspection extends to all industrial establishments where mechanical power is used and where no mechanical power is used, if a number of persons exceeding a certain minimum are employed. Bulgaria, Spain and Portugal extend inspection to establishments where women and children are employed. In Russia Inspection laws are applicable only to establishments where mechanical power is used. Portugal and Sweden are the only countries allowing exceptions to the Child Labour Regulations.

Night work is permitted for young persons in the following cases:—

United Kingdom (iron mills, wire-drawing, electrical stations, galvanising wire and metals, paper making, china clay manufacture, sugar factories, printing, lace-making, and fish-curing).

Germany (rolling mills and foundries, glass-making, bakeries).

France (coal mines, blast furnaces, glass works, hollowware, sugar factories, oil mills, and paper making).

Belgium (coal mines, blast furnaces, paper making, sugar factories, fish preserving, glass-making and enamelled hollowware).

Austria (paper-factories, glass-making, sugar-factories, bakeries, and scythe manufacture).

Women may be employed in night work in the United Kingdom at fish-preserving only; at blast furnaces and smelting works in Belgium; glass factories in France and Belgium; underground works in mines and quarries in Sweden and lighting of safety lamps in mines in France and Belgium.

The United Kingdom and Holland are the only countries where workpeople employed at home and in domestic workshops are subject to the general laws regulating employment in factories and workshops.

It may be remarked in passing that the total number of persons occupied in industry and mines are 11,256,254 in Germany, 8,363,857 in the United Kingdom. 6,993, 202 in France, 5,596,889 in Russia and 4,049,320 in Austria.

Dwaraka Nath Mitter.

In the latest number of the *Calcutta Review* Mr. Shumboo Chunder Dey recounts to us some of the incidents in the life of Dwaraka Nath Mitter. Having made a fair start almost at the very threshold of his professional career, he kept it up with his usual zeal and diligence. He had studied law as a science and had also learned the practice thereof by experience. His leisure hours at Court he devoted to intentively listening to the speeches of the distinguished pleaders of the day and taking down notes of arguments; while his leisure at home was spent in the study of the best English works on forensic eloquence and the speeches and orations of eminent orators both English and continental. His success in the Bar, says Mr. Shumbhco Chunder Dey, was more rapid than that of any other pleader or Vakil in the legal annals of India.

Dwaraka Nath Mitter was raised at the height of his legal practice to the position of a Judge of the Calcutta High Court. Of his ability Mr. Shumboo Chunder Dey says:—

Although he had never received the regular training of an English lawyer, still he could successfully grapple with ticklish points of English law and triumphantly meet the English lawyer on his own ground. This fact was testified to by some of the leading counsel of the day. Referring to Mr. Montriou, than whom a better judge of judicial merit Calcutta did not possess at the time, the talented editor of the *Hindoo Patriot* observed:—"One of them, a severe critic and very chary of praise more than once described Dwaraka Nath as a genius. Himself an eminent jurist, he often wondered how Justice Mitter, without possessing the hard professional training which English lawyers received, could grapple so successfully and meet so triumphantly the English lawyer on his own ground." Some of Mr. Justice Mitter's decisions are masterpieces of their kind and well deserve to serve as models for future Judges to be guided by. Not a few disputed points of Hindu and Mahomedan laws have been settled by him, and in that respect his judgments might be regarded as very good specimens of judicial legislation in this country.

Dwaraka Nath Mitter was remarkable not only for the greatness of his head, but for the goodness of his heart. His amiability, his generosity and independence of character were too well-known, and added to them the earnestness and vehemence of his conviction gave a charm to his private life.

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A Gold Currency for India.

Mr. S. K. Sarma writes in the *Hindustan Reveiw* for July and August an article on the Gold Currency in the course of which he discusses Mr. Thackersay's scheme. He points out the various difficulties that lie in the way of a gold currency and the utter impossibility of its introduction in India. He says:—

Even the Anglo-Indian mercantile community, in whose interests primarily the mints were closed to the coinage of silver, did not appreciate the wisdom of introducing a gold currency however much they desired fixity of exchange. The Bombay Chamber of Commerce observed that "gold can only, if at all, be introduced into circulation under conditions of the money market which are ruinous to both foreign and internal commerce, and can only be retained in circulation so long as those conditions are maintained." The Bengal Chamber of Commerce observed that "a good currency is entirely unsuited to the requirements of this country," and regarded it is "an experiment surrounded with difficulties which are not likely to be solved for a considerable time." It was not apparent to the Karachi Chamber whence the gold necessary for the establishment of the gold standard was to be obtained, and that without a free importation of gold and a large reserve of the metal in this country, the possiblity of the Government of India maintaining a gold standard appeared to them open to serious question. The Madras Chamber regarded the task of establishing and maintaining a gold coinage as Sisyphean and suggested the adoption of the Lindsey scheme with some modification.

He then discusses the schemes of Mr. Lindsey and Mr. Probyn who recommended plans for the adoption of the gold standard without a gold currency, which have been abandoned. After meeting the arguments of those who condemn the Secretary of State for his policy in manipulating Council Bills he says:—

Will there be genuine demand for a new gold coin? Will people circulate gold because it is minted in Calcutta and not in London? What prevents now the sovereign from circulating, and where is the guarantee that people will bring in gold for coinage in Indian mints while they can get readily any number of sovereigns from the market? Is there any virtue in *Swadeshi* coinage? That the trade will bring gold and take it to the Indian mints for coinage while they can import the manufactured article direct from home is one of those myths which may readily be dispensed with. As for the people bringing in bullion to keep their savings in coin, this is what Sir David Barbour wrote in 1892: "It is held by some that if a gold standard were established in India, a great deal of the gold that is now hoarded or held in the form of ornament would be brought to the mints, coined and put into circulation. I have never been able to accept this theory. Why should a native of India give up his habit of hoarding or an Indian lady cease to take a pleasure in the wearing or possession of gold ornaments, merely because the Government of India had established a gold standard?" Sir V. D. Thackersay and others think that hoarding has ceased in India, and that we have turned over a new economic leaf. If this is true, the imported gold is mainly in the form of ornaments and jewels, and it all the more becomes difficult to lure it to the mints. All that can be done is to get the gold in the hands of bullion dealers, but it is a question whether they will care to pay the mint's seignorage if they are sure of a market for bullion. Anyhow the amount must be small, nor is there any certainty that it will serve the purpose of money till absorbed and brought to the crucible.

The fact is, Sir V. D. Thackersay's proposal is only the thin end of the wedge. He is too clever a businessman to forget that it matters very little for an Indian in Tuticorin or Attock whether the sovereign is coined in Calcutta or London; so long as sovereigns are obtainable, an effective demand would have brought them for circulation; and the absence of their circulation is only a proof that the demand is not effective. To our knowledge and recollection nobody having bullion and wanting sovereigns has ever made a complaint against the closure of the mint to its coinage. It is as easy for them now to get it coined in London as it will be to get it coined in Calcutta or Bombay. The object of the advocates of the opening of the mint to gold is some how to put gold into circulation, and they seem to think that this would be as successful an attempt as any other. But the difficulty will come not when the mints are open to gold, but when gold is given for the rupees, and the attempt is made by Government to ensure absolute convertibility. It is then that they will require an amount of gold which they will find absolutely difficult to obtain. Whether all the rupees will be produced at the same time for conversion into sovereigns or no, the gold standard and the gold currency must break down if the Government are not prepared to make the conversion when demanded, and they must have behind them a stock of gold which in the opinion of those best conversant with such topics comes to a pretty good sum. The estimate comes to anything between a hundred and two hundred millions, and that cannot be obtained by coining odd bullion that may be brought to the mints. The Government have no other option than declare the sovereign as sole legal tender, the rupee legal tender up to about, say, thirty rupees, thus converting the rupee currency—250 crores!—into subsidiary coin as the shilling in the United Kingdom, melt the excess silver and sell it for gold and for the rest borrow gold in the market. These are the necessary steps for a real gold standard and not for its makebelieve. They are so frightful steps that no "gold-bug" will dare propose them—let alone the consequences on internal and external trade—and unless they are taken we can only have the present system which is neither fish, nor flesh, nor good red-herring,—a bastard bimetalism fraught with unspeakable evil to the country.

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Stories of Indian Art.

In an entertaining article on this subject in the *Empire Review* for July, Mr. Percey Brown relates the principal points to be noticed in connection with works of Indian Art. It is commonly believed by collectors of Indian Art-ware in Europe that the exquisite embroideries in India are made by women. It is nothing of the kind. A special caste of male embroiderers has been solely identified with this trade for generations. In Kathiawar and Kashmir the men have so developed the art that, says Mr. Brown, "it affords a subject of speculation, whether the long years of association with this art and its feminising influences, have been responsible for this stalwart handsome individual (Kashmir Mussalman) becoming the unmanly and chicken-hearted creature of the present-day." The beautiful Kashmir women know nothing of this art. The 'phulkari' or 'flowering' work of the Punjab is done however by women who do it in odd hours. The work ordinarily progresses slowly, "the golden stitches being located in the design by laboriously counting each woven thread of the course cotton-framed fabric and inserting the needle each time according to this elaborate calculation." The women finish the fabric by purposely fitting the small space at the end with a blot of glaring purple or crimson in order to avert the Evil Eye.

Mr. Brown has much praise for the style of ornamentation known as 'tie-dyeing.' This represents some pattern such as elephants, cavalries, chariots and horses, musicians and dancing girls dyed on cotton fabrics in a series of small dots or circles. The designs are all drawn in outlines formed of innumerable small circles, and then the fabric is put into the dye-pot. After the colouring process is complete it is seen that the knots resisting the colour, the fabric shows the required design in white on a red ground. This trade which Mr. Brown characterises as one of the most remarkable on record, flourishes in Rajputana. This is now made by machinery in England, the 'bandana' or red and white spotted handkerchief being the principal fabric.

The skill with which most intricate and elaborate works are produced by simple and rudimentary tools is remarkable. In the fine ivory carving, the carver employs sharpened pieces of wire from the frames of old umbrellas, the hollow ribs of which, according to the workman, make up into most excellent gouges. The miniature painters of Delhi use paint brushes made from the fluffy hairs on the tails of young squirrels.

It will be surprising to many to be told that most of the ivory used in India for decorative purposes is obtained from Africa.

In the production of lac-ware carried on throughout India, the tool used is a blunt piece of fibre from the stem of the palm leaf. "This industry," says Mr. Brown, "is second only to the tie-dying handicraft in the interest of its process, which defies description. The word 'lac,' is the same as the numerical 'lakh,'—meaning a hundred thousand—closely associated with the monetary system of India, and is derived from the small insect which in countless numbers deposits lac in the form of a resinous incrustation on the twigs of trees."

A Plea for Religion in the Home.

Rev. J. T. Sunderland has a paper on the above subject in the current number of the *Christian Register*. The article speaks out how keenly the writer feels about religion in the home and what dangers he apprehends from a home with religious culture left out:—

Unitarian thought is to some extent a revolt,—a revolt against, among other things, old forms of dreary homeworship that were carried on from a sense of duty long after the life had gone out of them, and against old methods of religious training of children that were outgrown and ought to have been changed for something better. It was proper that there should have been a revolt. But revolts always have an element of danger in them. The danger is that the revolters may go too far and become extremists in the opposite direction.

Have any of us, as Unitarians, erred here? In trying to get away from formalism, have we forgotten that forms have a real place and value? We have said, "It is the *spirit* of worship that we want, not the externalities." Yes, but have we sufficiently borne in mind that internalities must have externalities to hold them? and that, if "the body without the spirit is dead," the spirit is pretty likely to be absent where there is no body?

I cannot but think that it is a very serious loss, a very real calamity, if any of us have dropped distinctly religious training and culture out of the home; if any of us fail to set aside some part of the day, five minutes, if no more, regularly for family devotions,—I mean for father and mother and children to think quietly and reverently together of the deep things of life; together to feel, and in some simple way express to the Giver of all good, gratitude for life's blessings, and together to look upward for the wisdom and strength and guidance which all need.

I think it is a loss out of our children's lives greater than we can tell if we allow them to pass through those tender years, back to which they will look all their lives through as charmed years, without having them associated with such sacred memories as those of bedtime prayer mingled with mother's goodnights and kisses.

The Maharani of Baroda.

Mr. Saint Nihal Singh contributes a paper on the Indian Ranis to the July number of the *Nineteenth Century and After*. Therein he gives a graphic account of the story of the life of H. H. the Maharani of Baroda. As regards the Maharani's education Mr. Singh says that soon after she was wedded she was placed under an instructor:—

Being gifted with good judgment she at once grasped her husband's point of view, and instead of being rebellious, she co-operated with him. As she grew older and her mental horizon became broadened by the lessons she learned, she realised more than ever the wisdom of the discipline she was undergoing. Learning inspires a love of booklore, and reading whetted the Maharani's desire still further to progress in the pursuit of knowledge. Travel in India and later abroad further widened her perspective. Thus throughout her married life, in the course of which she has become the mother of three sons and one daughter, all of whom are healthy and happy and preparing themselves for useful careers, and has proved a helpful companion to the Maharaja Chimnabai has been steadily cultivating her mind, before which new vistas of intellectual perfection have constantly opened, giving her fresh interests to work and pray for, and rounding out her life, make it fuller, richer, and happier.

This mental growth is developing Her Highness' thoughts and ideals which promise just as much good for others as her evolution has brought to herself, her husband, her children and her immediate relatives. The more she learns, the more she realises the low position in which her humbler sisters dwell. The harder this consciousness smites her soul, the more ardently does she yearn to help them to rise up out of the mire of ignorance in which they are wallowing. She already has reached a stage where her desires are beginning to mature into plans of practical utility, where her aspirations are goading her on to fruitful action.

Speaking of some of the Maharani's activities Mr. Singh says:—

The Maharani's campaign to uplift the women of Hindustan is as simple as it is sane. She thinks that the time for mere talking has long gone by, and she abominates Indians who talk reform in Congress and Conferences and practice reaction at home. According to her, a system of education must be evolved which shall combine the Oriental and Occidental culture, and this must be grafted on the stalk of practical training. Her idea is that females should have the same cultural training afforded as to males—but their instruction must go farther than this. It should include courses that will cultivate the woman instinct in them instead of permitting it to be crushed out of them, which is the chief fault of the present system. Schooling such as she advocates is not to be had anywhere in India for love or money. Indeed, the academies there make a practice of forcing the curriculum planned for boys—itself imperfect and calculated to make mere clerks of the students—upon girls who desire education. Therefore, the Maharani of Baroda would have all social reformers combine to found a great women's university, which shall carry out her ideals. But judging from the mood of her countrymen she, may have to wait years before they attempt to materialise her dreams, she herself is going ahead alone with the work. Not long ago she organised, in her husband's capital, a charity bazar, the first time a Maharani ever had done anything of the kind with the object of raising funds for her educational scheme. As she then observed pseudo *purdah* in her own State, although with the inexplicable illogic of woman the world over she went about without veiling her face when outside Baroda. Her Highness sat behind a screened counter selling her wares—a procedure which made aristocratic India pause and wonder. But Chimnabai simply went about the work in a business-like manner and carried her plans to a successful issue. The venture resulted in a substantial sum to form the nucleus of the endowment for the institution she hopes to start, to which she added generously from her private purse, as did also the Gaekwar. She is steadily working to increase the amount realised in this manner and in course of time expects to secure money enough to put her plan into operation. Meanwhile she is studying the constitution and study-courses of the schools, colleges and universities for women abroad, meeting educationalists, and discussing with them her ideas and ideals of feminine training. Thus she is preparing herself for the great work that is crying out to be done in India, where whole-hearted, honest, intelligent labourers are so pitifully few.

An ambitious woman, keenly concerned about the welfare of others, the Maharani of Baroda is as different as she can be from the traditional ladies of the Indian palaces who lead languorous lives of fatuous felicities their world limited to one man who has nothing but carnal interest in him. A great and pleasant contrast this certainly is and mainly due to the impact of the East on the West.

Work.

Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place, or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray—
"This is my work; my blessing, not my doom;
Of all who live, I am the one by whom
This work can best be done, in the right way."

Then shall I see it, not too great, nor small,
To suit my spirit and to prove my powers;
Then shall I cheerful greet the labouring hours,
And cheerful turn, when the long shadows fall
At eventide, to play and love and rest,
Because I know for me my work is best.

—*Henry Van Dyke*

Impressions in Western India.

In the July number of *The East and the West* the Bishop of Bombay records some impressions in Western India. In his opinion the first thing that strikes an Englishman in the Bombay Presidency is the immense number of people that there are in the country. There is one really large town, Bombay itself, with near a million inhabitants of every race, colour and creed. Outside Bombay the population is agrarian. As an agrarian population it strikes one as very dense. The not-over kindly soil of the Deccan is cultivated by the assiduity of numberless villagers. As regards the indirect effect of industrial Missions the Bishop says that to make a young Christian self-supporting and self-respecting, who cannot earn a living by his brains and who cannot enter the professions monopolised by castes, is one of the greatest problems of Christian workers in India. The Bishop continues:—

It is best solved by the industrial Missions, which train boys mostly for the trades which entered India in the train of the European—the railway ,the engineering shop, the printing press. The American Marathi Mission (Congregational) has a magnificent industrial department at Ahmadnagar, by the side of which our own is a poor amateurish thing. The Scottish Presbyterians have developed on the same lines at Poona. Here is work for really good practical men, such as carpenters, engineers, printers, who do not want to be ordained, but want to take a hand in the winning of India for Christ. They can elevate the Indian Christians' idea of the "life which now is" towards its Christian ideal of honesty, steadiness, thoroughness, good-tempered co-operation and trustworthiness. They can turn out good Christian men in a manner for which they are fitted by their own life's traing. If only there were more imagination to see the unity of Christian life we should not be so disastrously lacking in this department as we are.

The Bishop puts in a plea for more unity among Christians:—

Missionaries press for it in hope of increasing efficiency. But much greater pressure comes from the Indian Christians. They need to hang together against a hostile and unscrupulous world: they must marry, they must live; they must protect each other in offices, in works, in Government departments. The social and economic centrifugal pressure is enormous. Also they care very little for European discussions of the sixteenth century. Their demand for unity is hampered by scarcely any theological or ecclesiastical difficulties. "The Indian sheep," said one of them, "would be in one fold, but for the very vigilant European and American shepherds." One returns to England and finds nervousness even about interdenominationalism. But we in India shall have to see a realisation of closer unity: shall we try to give direction to the movement which is bringing it?

Bhagavad-Gita and Kant.

In the July number of the *International Journal of Ethics* Mr. S. Radakrishnan has an article on "the Ethics of the Bhagavad-Gita and Kant." According to the writer both systems preach against the rule of the senses and both demand of man duty for duty's sake. In elucidating the fundamental truths underlying the Bhagavad-Gita the writer has spared no pains to repudiate the shallow charges brought against it by superficial thinkers. The real meaning of Karma does not exclude free-will. The law of Karma or necessity is and must be true, but man must not be subject to it. He has to rise to *rational* freedom. Freedom and necessity must be reconciled. Though actions are pre-ordained, the belief in Karma must not affect the rational powers of the soul. Man, in fact, only differs from the brute, in that while he can go lower, he can also rise; and the instincts and passions which are common to both can be subdued and over-come by man. This subjugation of impulse and instinct and action, according as duty demands, is what the Bhagavad-Gita says, and same is identical with Kant's solution. With Kant, freedom is a matter of inference. He holds that man is determined and free. The question of determination and freedom is common to both. But on ultimate analysis, the writer observes, Kant is found to offer only the semblance of freedom and not the reality of it; it is empty and unreal. The writer observes that the solution offered by the Vedanta gives real freedom, freedom even in the phenomenal realm, where we are powerful to check our impulses, to resist our passions and lead a life regulated by reason. The origin and law of morality have been very efficiently dealt with by the writer. The story of the battle-field of Kurukshetra is a conflict between duty and inclination, a struggle between reason and sense and impresses the great Truth that morality lies in doing one's duty. Kant is at one with this teaching of the Bhagavad-Gita. But Kant excludes from moral actions, actions which are consistent with duty, but yet are done from inclination. Acts done from inclination according to Kant, are not moral. The Gita does not ask us to destroy the impulses, but asks only to control them, to keep them in their proper order, to see that they are always subordinated to and regulated by reason.

India's Education and her Future Position in the Empire.

In the current number of the *National Review* there is an article on the above subject from the pen of H. H. the Aga Khan. He says that in India there is a spirit of restlessness accompanied by great social and political changes of recent years and adds that until the Indian educational system becomes more universal in its application there can be little apprehension that the average Indian will gain the knowledge requisite to form opinions of any weight upon public questions. Necessarily enough ignorant prejudices inevitably abound :—

As regards the necessity of diffusion of elementary education the Aga Khan says :—

If by the diffusion of elementary education, the standard of ideas of the average ryot is raised, and he is brought to understand the rudiments of business, he will be placed on a higher platform than he has ever before occupied. The truism that the luxuries of one generation are the necessities of the next simply means that the standard of life and its requirements are continually rising. The rise is most rapid where education is good and thorough. We may expect, therefore, that there will flow from the education of the Indian the same class of benefits as flow from that of the European. There may be considerable difference in the intensity of the two streams; but the main result of educating the Indian will be the increasing demand he will make upon Indian commerce, and the stimulation of industry such as increased demand will bring.

The Aga Khan puts in a plea for laying out a sufficient sum to meet the requirements towards educational diffusion :—

Of course we shall be told once again that India is poor and that her resources are not equal to an ambitious programme of educational diffusion. This, no doubt, is true; but does any one believe that India must ever remain in this state? And considering the great ends in view, is she not equal to carrying on her shoulders for this purpose the burden common to all civilised nations namely, the burden of a National Debt? Each day the scope of India's advancement is increasing. By scientific treatment land that has been lying fallow for generations is being brought under cultivation. Progress is discernible at every turn. The great need for their acceleration is a diffusion of education whereby India's peoples will be enabled to develop and improve economic potentialities. A system of education working up from the bottom and down from the top concurrently must surely find the centre of its gravity and enormously promote the interests of India. Remunerative occupation goes to make a happy people; when they are actively engaged in developing and improving their economic condition they will find no time for devoting thought and energy to movements of doubtful profit to themselves and the country. In short, the salvation of India under British rule rests upon the enlightenment of the masses.

As India is part of an Imperial whole, says the Aga Khan, we must look for the means of strengthening her and the Empire at one and the same time :—

It is to this, and from this, development of India as part of an Imperial whole that we must look for the means of strengthening her and the Empire at one and the same time. For India must remain one of the pillars of the British Empire—and a most important pillar, because she is to-day the Empire's largest potential market and the greatest reservoir of man-power within the limits of British heritage. That is why the education of her people is so vital: vital because of the future increase of her commerce, vital because of the almost unlimited areas of cultivation within her boundaries, vital because of her defensive strength and as a half-way house to the great self-governing States of South Africa, Australia, and, New Zealand. By education there can be trained a people whose past history has proved that they can be fighters and can show a loyalty to their leaders unparalleled in history. Therefore the motto to-day for British and Indian statesman must be "educate, educate, educate."

The Art of Setting up.

The art of setting one community against another and the English against the Indian has been recently carried by a class of Anglo-Indians with, it is feared, a considerable amount of success. As an example of this art, the following passage, taken from an article in the July issue of the *United Service Magazine*, by "Porus" on 'India and the Empire,' may be quoted :—

Our statesmen—if we have any left to us—should remember, or should learn, that India does not represent a nation, but rather a congeries of races of varying creeds, of different aspirations, and, it may with a large amount of truth be said, speaking diverse and strange tongues; that in so mixed and opposing a community there must inevitably be some party which nurses a perpetual grievance, real or imaginary; and that such a faction will eagerly seize upon any opportunity which may offer for enlisting, in the cause of unrest or disorder, other parties usually opposed to it, but whose interests and sympathies it may be able to show to be in danger of menace. At the present moment there is probably in the whole Peninsula no more contented and law-abiding class than the men of the Mahomedan persuasion. Within recent years Mahomedans have had a good deal to put up with; a virile community and professing the creed of the old-time rulers of India, they saw themselves for no inconsiderable period over-shadowed by the frothy demagogues whom they looked upon as idolators, and the recent timely righting of the wrong—or perhaps it would be more correct to say, removal of the slight—under which they were suffering, has done much still further to cement the loyalty which Mahomedans have so long given in full measure to the British Raj.

UTTERANCES OF THE DAY.

Mr. Gokhale on Public Life.

The following is the full text of the speech delivered by the Hon. Mr. G. K. Gokhale outside the Victoria Public Hall, Madras on 23rd July :—

Mr. Chairman, ladies and gentlemen,—I assure you that I do not use the language of mere convention when I say that I find it difficult to convey to you an adequate expression of the profound gratitude which I feel to you for this overwhelming reception and for the warm words of appreciation with which our friend Mr. Chairman has welcomed me this afternoon on your behalf. Gentlemen, this is not by any means my first visit to Madras, and this is not certainly the first time that I have been the recipient of your kindness and favour. Demonstrations such as this serve to bring only too vividly to one's mind the utter disproportion between what little one may have done, what one may have endeavoured to do and the amplitude of generosity and recognition which an indulgent public almost always bestows upon workers in the country's cause. While, therefore, this demonstration, this reception on the one hand almost humbles me, on the other, I admit it is to me a great encouragement in that it means not indeed that every one, every detail, of my labours during all these years has been acceptable to you, but that you are not unwilling to put the stamp of your approval on the spirit of those labours. If I am not putting an unduly high interpretation on this reception in saying this, I can assure you that I desire nothing higher or better, and assure you further that your goodwill binds me further as by bonds of steel to the service of our common motherland (cheers).

WHAT IS PUBLIC LIFE.

Gentlemen, I have undertaken to speak to you on the needs and responsibilities of public life. I do not wish to begin my discourse by any attempt to present to you a scientific idea as to what is meant by public life, and at the same time, it is desirable to have a fairly general and clear idea as to what is meant by the expression 'public life.' We all know that a certain part of our life may be regarded as purely personal life, and beyond that there is another part which may be called the family life; and beyond these two, there is a third part which we may well describe as our public life. Now, our personal life and family life are easily understood by every one of us; but public life is not so easily understood, and therefore, I will say a few words more on this public life before I take up the rest of my argument. It requires two conditions to be fulfilled before any life can be described as public life. In the first place, it must be for the benefit of the public. That is comparatively simple. But there is another condition that must also be fulfilled, and that is, it must be a life shared and participated in, if not by the entire public, at any rate by a very large number of people. For instance, a man who builds a tank or endows a city with a hospital or confers some other favour upon his fellow-beings is a public benefactor, he does good to the people. What he does is for the public benefit, but that is not a question of public life. What he does is no personal profit, but is intended for the good of the community. His action does not, however, form a part of the public life of that community. These two conditions, therefore, have to be fulfilled before any sphere of life can be described as public life, namely, that the object of public life must be public benefit, and that life must be shared in by a large number of people, if not by the entire public. Now, gentlemen, there is one thing about this public life that I would like to say before I proceed to a comparison of this public life of ours with what it is elsewhere. As we advance from a personal form of government to a more democratic form of government the public life of India assumes more and more importance. At the present moment, I think it is safe to say that the strength and character of India is largely determined by the strength and character of the public life of India. We may well accept this as a test, and if you want to find out where we stand as regards our character and capacity as a community, I think we should be justified in finding out where we stand in regard to public life. In regard to personal and family life, there is not that disproportion between us and the Western people. If we want to make a fair comparison between the two in personal life, while there are certain advantages which Western people may claim, there are certain other advantages which our people may claim. On the whole, it would be difficult to say on whose side the balance of advantage lies. Even as regards family life, while there are great blots in our social system which every true well-wisher of the county must deplore, still there are things in our social system and family life to justify us in saying that a comparison between our life and that of the other people will not be wholly unfavourable to us.

PUBLIC LIFE IN THE WEST.

But when you come to the question of public life, we have to admit and admit at once that we are very far behind the people of the West in that respect, that we have been in the past almost altogether deficient in public life, and that a beginning has now been made and we are fairly progressing, but still as life stands to-day, we are behind the people of the West in that particular respect. If you turn to the achievements of the people of the West in public life, you will have to roughly consider them in three spheres. There is first of all what may be called the sphere of national public life, secondly the sphere of what may be called political public life, and thirdly and lastly, there is the sphere of what may be called social and humanitarian public life. Now as regards the first, the national public life, the question implies your relations with other countries, whether you have to act as a nation in conjunction with, or in competition with, or in conflict with, other countries. Now the achievements of Western people in this connection are well known, and so far as we are concerned we were not able to show much in this respect in the past. We are certainly not able to show anything at the present moment. We have hardly anything like national public life in this country, but it will come, and I fondly and most earnestly look forward for the time when the day will come, when we shall play a worthy part in the national public life, the same as other people do (cheers). But, for the present we must all admit that there is no scope for us in this direction, that there is no national public life for us as such. I will, therefore, put aside that sphere as such and turn to the remaining two *viz.*, political public life and social and humanitarian public life. The political life of the people concerns itself

mainly with the relations between the Government and the people, the relations between those who exercise authority, and those who have to submit to that authority.

Analysing further you find that in most of the Western countries this public life has taken the form first, of securing liberties, political liberties that they are bound to enjoy at any particular moment; secondly, of widening the bonds of freedom, of acquiring more political liberties; and thirdly, of discharging efficiently those responsibilites which always come with political liberties. You will find that the achievements of the Western nations in this sphere have been very high, and it is desirable that our people should study what the Western people have done in this sphere before they can hope to emulate or excel them in that sphere. In regard to the third sphere, the social and humanitarian sphere, we have first of all to consider what are the standards of social justice accepted by the people whose case we are considering, and when we come to consider the humanitarian sphere we have got to analyse what the relations of the different classes of the community are to one another and how far those who are better placed understand to try to perform their duty to those who are less favourably circumstanced than themselves. These are the different spheres, and of these, as I have already mentioned to you, I propose to deal with the second and the third spheres so far as India is concerned. The achievements of the people of the west both in the second and the third spheres have been altogether remarkable. The humanitarian movement of the eighteenth century in the west has done more for the people of the west in some respects than even their struggle for political freedom. If we understand correctly the value of the dignity of man as man, if we understand the value of the social freedom, if we understand the injustices and the disabilities placed upon any section on the score of birth or sex, if we understand all these things correctly, if we are fired by that enthusiasm which always comes from a keen sense of injustice, if we put our shoulders to the wheel and try to set these matters right, then I say we shall have done something in the social and humanitarian sphere. A beginning has been made and there is an awakening in this land such as there never was. We are, at any rate, ashamed of many of the social injustices which we deplore on all sides of us; only we do not take up with energy, necessary energy, the work to remove those injustices.

PUBLIC LIFE IN INDIA.

But my object to-day is not so much to speak even of this third sphere namely, social and humanitarian public life, as to speak of the second sphere namely, the political public life of our people. I use the expression 'political public life' in its largest and widest sense. Gentlemen, this political public life of ours must be understood both in connection with our past and also with the work that lies before us in the future. No hasty judgment on the condition of our public life would be of much value. I know there are people who are inclined to throw up things in despair and say there is no hope for the people who are behind, as our people sometimes are behind. There are other people who seem to imagine that because a new awakening has shown itself, the whole problem that we have to deal with will be solved almost in no time, and that as they have awakened themselves to a new responsibility, everything would be all right. I want you to realise that our public life, its responsibilities and disabilities, and the work that lies before it, and all that is connected with our public life, must be understood only in relation to our past and in relation to our future. I mention this point, I insist upon it and emphasise that point, because this public life is, comparatively speaking, a plant of new growth in this land and you must not, therefore, expect a very tender plant to have that strength which you find in more sturdy growths. To those that are inclined to be impatient, I would say: 'Have a little more patience, because while a beginning has been made that does not mean that the end has been reached, and the end may be a long way off. There is a good deal of time to be spent, though in the end we may come up to the standard which we all appreciate so much in other lands.' To those, at the same time, who are inclined to be easily self-satisfied, who think that they have occasionally to deliver a speech on public questions or occasionally to take a little interest in public matters and that the whole of their responsibility is then ended, I would say: 'Think of the future that lies before you; think of the work that lies before you; think of the vast space that has to be covered before you can hold your heads up among the civilised people of the world; think of the vast amount of work that lies before you before you can really claim to be human beings possessed of any self-respect. Do this and then you will see there is not that room for easy self-congratulation which some of us see in the existing state of things.' Having made these two preliminary observations, I will now deal with our public life as it is. While I deprecate undue pessimism, at the same time, you must understand where we actually stand, understand our defects and deficiencies and also understand what our defects really are, because unless we understand these things, these things will not be set right. This public life, as I have already pointed out, is a tender plant of new growth; but that does not mean that it does not receive at our hands that sustenance which it requires or that sustenance which it is our duty to give to it. You may consider our public life in various fields, from councils of the country down to the village unions, in the municipal councils and local bodies, in the press and the platform, and in the various movements which we have inaugurated for the education of public opinion. In all these fields, we may examine what exactly we are doing in public life, what is the strength and what is the weakness of that public life.

PUBLIC LIFE AND PUBLIC SPIRIT.

When you come to consider these matters, the first thing that strikes you is that our public life is weak because our public spirit is weak. The two things are closely bound up together. Our public life is, on the whole, not strong because our public spirit is not what it is in other countries. What is meant by public spirit? There are certain root ideas that underlie the expression 'public spirit.' The first idea is that that man alone can claim to be animated by public spirit who is prepared to sacrifice personal gain, personal comfort, and personal convenience for the common good (cheers). This, I think, is a most elementary proposition to lay down. Public spirit, as I repeat, requires that you should subordinate considerations of personal gain, personal convenience, and personal comfort to the good of the community which you want to serve. But this is not sufficient by itself, though that is all important. There

is another consideration which has come to be indispensable there. That is we should be prepared to subordinate our own personal judgment in the consideration of public matters to what is necessary for the common good. I have found in my twenty-five years' experience of public life that while men are willing to sacrifice money and thus forego personal gain and while they are willing to take trouble and give up personal comfort and personal convenience, they find that the sacrifice of personal judgment is a much more difficult thing to do (cheers). Our main difficulty in public life springs as much from reluctance or, I would put it in stronger terms, from a constitutional incapacity of our people to subordinate personal judgment to the common good. Our main difficulties spring as much from this as from our indolence, sloth, selfishness, or unwillingness to part with money and so forth. Gentlemen, these two considerations are involved in the true conception of public spirit. You must be prepared—I may repeat it for the third time—to sacrifice personal comfort, personal convenience and personal gain for the common good. More than that, we must be prepared to set aside our own judgment as to what should be done if it is necessary in the public interests that it should be done. We must distinguish between matters of conscience and matters of judgment. In matters of conscience, a man is justified, not only justified, but is bound to stand up, as one against the whole world if necessary. But in matters of judgment there is no such responsibility. In matters of judgment it is often based upon experience, and the views of the leaders should, as a rule, prevail. Unless we are prepared to subordinate our judgment, common action becomes impossible, and unless there is common action, effective action is impossible. In public life there can be no public spirit unless we learn to subordinate our judgment to the judgment of those above us, of leaders of public movements, who are entrusted with the responsibility of leading us. These two considerations involved in genuine public spirit are not having a sufficiently strong hold upon us. Remember that the question of co-operation and discipline which is bound up with the success of every public movement is bound up also with this question of public spirit. Unless there is due submission on the part of the followers to the views of those, who for the moment happen to be leaders, unless we are willing to make the self-sacrifice necessary for the success of a movement, we cannot expect any great results to accrue from any movement. Moreover, remember that the instinct of our people for co-operating with one another and for discipline has not always shown itself in the past. If we want to render a better account of our public life, this weakness of ours will have to be overcome. We shall have to co-operate with one another better, we have to recognise the value of discipline better, than we have been in the habit of doing in the past. That is not my own experience, but it is the experience of all. It is the case of everybody trying to pull on each side. When you are trying to roll a huge stone uphill, you will find some men pushing it side-ways and another man kicking it down, so that you find that there are different people giving it a different impetus. It is the same with public life. Taking the municipalities and the councils where there is some show of co-operation, if you look a little beneath the surface, you will find that different men are pulling in different ways. That is because the conception of public good is not the dominating idea of their work (cheers). Gentlemen, I am pointing out these difficulties to you not because I undervalue the work that is being done amidst great difficulties, but I am anxious that better work than what is now being done should be done, and it is in the hands of the younger men to show that better work than what is being done at present will be done. In our public life there are not only these inherent difficulties which may roughly be summed up in the expression, 'defect of character and capacity,' but there are certain outside difficulties which are truly of a formidable character; and it is in connection with these difficulties our public workers have specially to realize their responsibility so that they may be able to give the best that is in them, in these difficult circumstances, to their country.

THE RULERS AND THE RULED.

Gentlemen, it is not necessary for me to dwell on the exceptional situation of this country. In the inscrutable dispensation of Providence two races with divergent and different civilizations, with different traditions and with different temperaments and attitudes of mind have come together, and howsoever they may have come together, we have to recognize the fact that they have to get on together. All this imposes a great and special responsibility on either side. I would, therefore, point out to you that our difficulties do not end there. Even taking our own people themselves into consideration, the diverse creeds and races, of which our population is composed, these diverse creeds and races, constitute no small difficulty in our way. We have to take note of the fact that those who are entrusted with authority in this country are of foreign origin. Their main interests are in their country, but we have at the same time to remember that the population of this country is not homogeneous, that it is torn by divisions and dissensions which are all the more acute because they sometimes arise from considerations of race and creed, and no public worker and no man who is anxious to take a part in public life in this country will be justified in putting out of mind either the one or the other of these two considerations. I lay this proposition down as a safe proposition to make in the present state of things. What may happen in the future of course is not given to man to prophesy. But in the present state of this country no true progress can be achieved unless these three sides that I have spoken join together. Our population may be divided into Hindus and Mahomedans, and for the moment the other communities may be left out of account. Unless these three sides join hands, no real advance can be made. Our progress, therefore, in this country depends upon the harmonious co-operation, first, between the rulers and the ruled, secondly, between the two communities of which the ruled are composed. I do not think that any one of us will stand up and contest the correctness of this proposition. Now, it is easy to lay down a proposition like this. It is easy to say that all sides should co-operate, and that they should be in harmony, and there would be no progress unless there is harmony. But the question is how to secure this co-operation and harmony. As long as self-interest is the dominating factor in the affairs of men, and as long as people will be guided not only by what is just and fair but by

passions and prejudices, so long the difficulties will arise in securing the co-operation which is very necessary for the progress of this country. There are certain broad considerations which may be suggested to you all, so that each one of us in his own sphere may try to facilitate this work of co-operation and may try to work in practice for a common purpose, and when we work for the common purpose that we have in view, then we shall have the strength which is necessary to overcome these expanding difficulties that lie in our path.

DUTY OF RULERS.

As regards our rulers I would like to say one word to them from this platform. I would like to say to them that if, on any account, or, for any reason or by any means, they allow a suspicion to be created in the public mind of this country, as regards the character and intentions of their rule, then no amount of loyalty, no amount of spirit of co-operation on the part of the people will help them long. If the rulers will not see to it; if the members of the ruling race, non-official as well as official, will not clearly realize that; it will not do for this vast population to entertain a distrust as to the real character and the ultimate purpose of the British rule in this land; if they do not clearly realize that, then I say to them that they have failed signally in a most responsible situation. But as long as they do that, as long as they do not lower the flag which has been raised in the past by some of their most eminent men, that this rule exists for the welfare of the people of India, that the object of this rule is gradually to raise the people to a position of equality with those who are now in a position of authority, so long as this purpose is kept steadily in view, so long as this flag is not allowed to be lowered by selfish considerations, so long will the ruling race be performing its part on the whole fairly and well.

DUTIES OF THE RULED.

On the other hand, speaking to our own countrymen I say this. We are bound by obligation; one obligation involves another. It is a reciprocal obligation. The rulers must accept the obligation of which I have spoken. On the other hand, our own people, especially the educated classes, must accept a corresponding obligation; that is to give no room by word or deed for any questioning of our loyal acceptance of this rule (cheers). If we allow any ground for any distrust or any suspicion in the minds of our rulers like that, then the whole plant, the whole tree of confidence, is torn up by the roots at once. They are a very few men in this country and their minds can easi y grow anxious, and if their minds should grow anxious, they are armed with such powers that they can use them not only to prevent what is wrong but also to prevent sometimes what is not wrong (laughter). That is only natural. In the same place we should make worse mistakes. I am only stating the situation as it is and we have to realize it. Therefore, it is a great, solemn and supreme responsibility that rests on our leaders, leaders of public opinion in this land, not to give the slightest or the smallest room for suspicion to be engendered in the mind of the ruling race about our loyal acceptance of this rule. Having done that, the whole requirement of the situation is roughly satisfied on our part. We owe a duty not only to the rulers who have established order and unfurled this high flag, but also to our own country. In a sense the rulers will have no cause to complain, if there is perfect tranquility and perfect quiet in the land, and if there is no stir or any breath on the sea of public life; if we accepted our lot as it is, said not a word, but went on paying our taxes and doing our ordinary work and said nothing about our rights, I do not think that the ruling authorities will complain (laughter). But that does not mean that we shall be doing our duty to our country. We must not allow any suspicion to cross their mind as to our loyal acceptance of this rule. This rule which we have accepted is indispensable for our own progress and any disturbance of it means really throwing everything into the melting pot. Having taken care not to give room for that kind of suspicion, we have to see to it that we do our duty by our own country. That is to say that we have to build up the strength of our people so that they may be able to discharge all the responsibility which may ultimately devolve upon them. In our own public life, roughly speaking, we have to do three things. We have to build up the strength of our own people in public life, teach them the habits of co-operation and habits of discipline and spread among them the ideas of our rights: and then we have to bring this strength to bear upon the Government so that the bonds of freedom in this country may be widened, so that concessions might be followed by other concessions till at last we are able to hold our heads high like other people in other lands. We have to bring to bear strength upon the Government so that they may move with the time. We have to see that such responsibility as has been given to us or as may be given to us is properly and efficiently discharged by us. Take the case of local bodies which are the real nurseries of local self-government. If we do our work properly and well in municipalities and local boards, it will not be possible for those who are for progress to say, 'we have given you the chance, but what are you doing with it?' We resent this argument when it is used, but we have to admit that there is a great deal of force in the argument. We are not by any means satisfied with all the requirements of public life in the local bodies, and what is happening there may also happen in other fields and in other directions, if further responsibilities are conferred upon us. We have, therefore, got to see to it that such responsibilities as are conferred upon us are properly and efficiently discharged by us. This is the three-fold work, that lies before us in our public life. To sum up again, we have to build up the strength of our own people. How is it to be built up? You cannot build up the strength of our people in a short time. It is bound to be a slow work. But it should be a steady and strenuous work. Every one of us must now devote ourselves to this work altogether. I will deal with this part of the subject towards the close of my address. We must go about among the people, point out to them how other people are governed, point out also the advantages of their having a larger voice in the administration of their own affairs, impress upon them the responsibility which such self-government involves, and try to prepare them by the spread of education in the true sense among the people. Try to prepare them for this responsibility that we may expect good of them in the future. So far as the Government is concerned, you must remember that it is a British Home Government and it is accountable to the British

democracy. That fact should inspire us with hope and also give us clearly the idea that many of us have not of the slow manner in which this Government is bound to move. In England, every reform has been very slowly achieved. The Government does not care to move on until it realises that movement is absolutely necessary. The Englishman is here six thousand miles away from his land, but he has brought with him his instincts and traditions. Unless the Government sees clearly there is, beyond the shadow of doubt, evidence absolutely, that a further step in progress is necessary, you cannot expect the Government to move of its own accord. The mistake that many of our people make is this; that by newspaper articles or speeches on platforms, Government would be brought to their view. Government is not moved by this. They are ready, they are anxious, to understand the value of the suggestions. Unless you fully satisfy them, you cannot reasonably expect Government to move. The Government is to work under the British democracy and anybody who knows anything about British democracy will understand that it is largely swayed by the considerations of humanity and justice. Anybody who understands that will see that if we are only patient and persistent, this Government will ultimately be bound to accept the justice of the claims, provided they are just. We have therefore first of all to build up the strength of the people in public life and bring that strength to bear upon the Government. The people of this country must govern for themselves one day, that is the law under Providence. I may say a few words on this towards the close of my address. I am not speaking of the near future—gradual progress will lead to that goal, no matter how distant it be. We are not intended by Providence to always remain as a subject race—that is by no means possible. If we believe in Divine justice such an arrangement can never be attributed to the creator. We may assume that our destiny will be the same in spirit as it has fallen to the lot of other countries, a position of self-respect and dignity and that a position of honor among the nations of the world is also in store for the people of India (cheers). What then is this position? The movement of the world in the East and West is towards representative Government on a democratic basis. I hope you will realise clearly the meaning of that. The days of personal rule even in the East are over; the days of personal rule in the West have long been over. The East and the West have come to stand so far as that matter is concerned on the same platform. We have to take advantage of this lesson, and we have to shape our course accordingly. The goal that we should keep in view therefore is representative Government on a democratic basis. No longer Government for a class whether it is for a class of Europeans and Indians, no longer Government for a class or section of a community such as Mahomedans as against Hindus or Hindus as against Mahomedans is possible. Government by representatives of all, and Government in the interests of the whole community, that is the goal that has to be kept in view. Progress towards this goal has got to be made under British Rule. That is the other consideration that must constantly be kept in view. How is this to be achieved? It is to be achieved in this way. The rulers have promised us of their own accord absolute equality with all the races in this land. We must put forth our best efforts zealously to secure that equality, equality not only among Indians but equality as between Indians and Englishmen in this country. That equality is not to be confined to cases that come before law courts, but equality in regard to everything including the form of Government which the English have got for themselves elsewhere (cheers). That then is the goal. Approach towards that goal is to be long. The realisation in practice of equality which has been promised to us in theory by our rulers, (laughter) this realisation will only come slowly. You must remember that a great deal depends on yourselves. If we are not their equals to-day, it is because our average is much lower than their averages and there cannot be any equality so long as the averages differ. We should never lose sight of that fact. I want you to try and build up a higher average in this country and build up that strengh which is necessary before we can claim our equality with the rest of human beings, which shall be ours if we are only true to ourselves. There is nothing impossible under British rule. If we only constantly keep in view these considerations in practical affairs we shall endeavour to secure equality not only with the Englishmen in this country but also in regard to the form of Government which they have established for themselves everywhere else. This then is the direction in which we have to move. Our whole public work must be directed towards this end, towards the building up of our strength which can only come from a steady and persistent discharge of our public duties. Every man who has to work in the Municipality as it is and every man who does his work unselfishly contributes to the strength of the people: every man who tries to impress our rulers with a sense of fairness and justice of our claims and of the sense of our capacity to manage our affairs, contributes to the strength of the people. We have to build up this strength in a variety of ways and we have to bring this strength to bear upon the rulers and then further progress is a comparatively simple affair.

THE HINDU MAHOMEDAN PROBLEM.

There is one other consideration which the situation suggests and which I must mention to you and that is in this respect. Our attitude towards the rulers is fairly clear because even if we were not so minded our rulers are armed with authority which can compel our attention to duties in regard to them (laughter). The position is not quite so clear as regards the divisions among ourselves and the temptation when you are hit back, the temptation to magnify small differences, the temptation to indulge in quarrels and conflicts which are at best be avoided. That temptation is almost inevitable with the bulk of our people. It is no use mincing matters. This Hindu Mahomedan question at the present moment is a most anxious one not so much on this side because the Mahomedan community is a small one but in certain provinces where they are in a numercial majority. This problem is one of acute gravity and it is the merest commonplace to say that unless we go on well with one another Hindus and Mohomedans, there is really no progress possible for either of us. I do not want to apportion the blame, I have never done it and I will not do it on this occasion. It always takes two to make a quarrel. This is a safe proposition (Laughter). I say this further that those who put forward exaggerated claims for themselves as also those who resist just claims coming from the other side equally make matters difficult for both sides. There is

a great deal of this at the present moment and what we require now is that a few men on either side who are willing to undertake the work should see that the small differences that separate us are kept merely small and that a constant endeavour is made to compose them and to see that the common points which bind us together are constantly and steadily kept in a view. There is a matter of very great importance at the present moment. There are sectional organisations being formed everywhere. The temptation to form a sectional organisation is very strong. I went a few days ago to Allahabad and I found the whole air there astir with this race-feeling. What rights and what political concessions that we should get from the people and how we were governed, all these were minor matters to be brushed aside. The thing that embittered the people most is the feeling that those people have got more seats than they should get and that these people are asking for more than they should get. On the one side the feeling was that these people resist what we ask; we were at one time rulers of the land and we should get more than these other people. Questions like that embittered the relations social and personal, to such an extent that many thoughtful men are filled with grave apprehension as to the future of the relations between the two communities. As to public worker, he owes a responsibility not only to the present but to the future. These men who take sides in these quarrels contribute their share to embitterment.

The whole question becomes necessarily complicated and failure is certain. But they are urged on by failures till they entirely lose sight of what is due from them to the people of the country. The future of the country depends pre-eminently upon harmonious co-operation between Hindus and Mahomedans. You cannot get rid of either the one or the other. The two have got to settle down and stay together in this land and therefore they must work together. All hopes of a common nationality and all the advantages of self-Government that come in with common nationality are idle dreams to our people and therefore public workers must never lose sight of them that they owe a duty to the future of their country, and that they should do their best not to emphasise these differences but to compose them as far as possible. If at times passions are so roused that you are unable to do anything helpful and if you can do nothing to compose those differences, hold your peace; in any case do not say anything or do not do anything that will embitter the situation any further. A recognition of this essential duty is necessary before our public life really gathers that strength which it is necessary that it should acquire. Torn among ourselves, we cannot build up any strength and we cannot bring any strength to bear upon the Government and we are unable to discharge our duties in the nurseries of self-Government and the whole thing will be in the feeble and chaotic state in which we shall content to be as we are to day. Those are the responsibilities of public workers.

STUDY OF PUBLIC QUESTIONS.

There are one or two other things that I want to mention. That is specially in connection with the reforms that have been recently granted. There is no doubt whatsoever that those who understand public affairs will at once recognise that these reforms have given great opportunities for the creation and for the building up of public opinion in this country, if nothing else. What we say in the Councils may or may not affect the rulers, I know it does affect the rulers and that very considerably. As a matter of fact, I found in days even before the reforms came what we said used to have effect and influence upon the rulers, and what we say now naturally carries much more weight, not only because our numbers are larger but because there are wider powers conferred upon these Councils than they possessed before. You must deal with the ruling race as it is; it is a hard headed race; no mere appeal to sentiment will go a long way with that race. What is necessary is a careful and deep study of public questions. Our public men have begun to acquire such a study. But you cannot take up that study when for the first time you go into the Council. Many of our men who are following their ordinary professional work in their life come forward and get themselves elected to the Council, and then they take up that study of public questions. Mind you I find no fault with them, because in the past there has been no public life. But this must now cease. Only those who are acquainted with public questions and deal with them with that weight and dignity which is necessary in the Councils should be sent to the Councils hereafter. If they know their subjects well, what they say will go much further with the ruling race than what they may say on mere sentiment. If public men are to study public questions then the responsibility rests with the senior workers of this country to provide facilities to younger men for studying public questions. There are no such facilities anywhere at the present moment. Unless our younger men take up the study of public questions, by the time they come to play a leading part in public affairs it will not be possible for them to acquire that firm acquaintance with public questions that is desirable.

Therefore it is a new duty which our public men have to recognise if they want to do their work properly, in councils, in local bodies, even in the press. Public questions must be studied much more carefully and deeply than they have been in the past. Facilities must be provided for younger men in order that they may take up the study of public questions as soon as they can. Gentlemen, I have really spoken more than I intended and I think it is time that I should bring my remarks to a close.

I have dealt with the difficulties of our public life as we see them, and I have also mentioned briefly the extraordinary difficulties that lie in our path. In fact, those difficulties are greater than confront any other people on the face of the earth. I have pointed out to you also the special responsibilities that rest upon our workers, firstly, as the result of the abnormal situation of the country, as a result of temporary and existing causes. Now I will say one word in conclusion and then I will bring my remarks to a close. I have just now pointed out that our difficulties are much more formidable than those of any other people. Our path is not on level ground, it is uphill and there is every discouragement in our path. We have got to face this, we should not be cast down and depressed by constant failures in our attempts. I have more than once said in other places and I think I may repeat it here that we have to realise that in our present state we can do work to our country as much by failures as by successes (cheers). We cannot do more than what is possible in the existing circumstances, and we are answerable to God and Man if we do not do all that is possible.

WANTED YOUNG MEN.

But one requirement of the situation above all others is this: That a sufficient number among us should come forward and take up the work of public life for its own sake exclusively. You remember that the expression public service has been used in the past to represent the Government service (Laughter). A man in public service means usually a man who is an official. All that has to alter for our people now. The meaning of public service now for our people should be voluntary service in the interest of our fellowbeings. Government service should be dethroned from the place which it has held in our hearts all these years and the real service should be installed in its place and this is possible only if a sufficient number of educated young men come forward to take up the work of the country in the spirit in which it ought to be taken up. Nowhere else are public affairs left exclusively to men whose whole time nearly is taken up with professional avocation. What will you think of a Proprietor who employs a Manager who spends the whole of his time in gardening and goes only in the evening to the Factory and gives a few orders or again what will you think of the Manager of a Press who does other work during the day and turns off to the Press only in the evenings. There is no business in that kind of thing. We have now got to make a business of our public life, we have now got to make a business of our public service. Young men must come forward to take up a public service for its own sake expecting nothing beyond one's own satisfaction and nothing less than a proper and efficient discharge of the service. This is the supreme requirement of the situation. I do not want to be unjust to those who are doing their best amidst difficulties. The earlier generation has done valuable work by clearing the ground. They have laid the foundation on which we should build the superstructure. The work of the coming generation is this work of superstructure and this work is really not possible unless sufficient number among us come forward to take up public life for its own sake. Look at the Members of the House of Commons. Many of them are men of means, but some of them are not men of means and yet they exist solely and simply for public work. Surely there are enough number among our educated men who possess means of their own. There are many among us who are well provided for by industrious parents who have laid by a store for them (Laughter): many of the parents have spent the whole of their lifetime either in Government service or in professional work and they have well provided for their sons. There is no reason why these young men should allow their sense of filial duty so far as to make them walk exactly in the footsteps of their parents (Laughter). They may now claim to judge for themselves as to how best they will utilise education they receive and how best they will serve the country which requires their service.

ADVICE TO YOUNG MEN.

To the young men of means I say this and I shall continue to say it while there is breath in me. Go and take up the work of the country; take up public service in the sense in which I have described for its own sake; think of the vast country that we have; think of the care that have been bestowed upon it; think of the position which the human beings of this country are capable of; and think of the works that have been done to the country. This is a vast work, this a vast mountain which requires vast force to move it and this cannot be supplied by a few men working here and there or a large number working in spare odd hours. Therefore a great special responsibility rests on young men of means to come forward and take up the work of the country in that spirit of devotion which the country has a right to demand at their hands. If they do all that, I have no misgivings about the future. I have enough faith in our own race, in the intelligence, in the capacity of our race. I have enough faith in its intelligence and capacity to feel that a great destiny is in store for us. Everything that I see around me is working towards it, so that this destiny of ours may be fulfilled and the only way to secure it is that the young men of this country have got to be true to themselves. If they do this all else will come in its own time and so we shall discharge that duty which we owe to ourselves out of our very self-respect and so shall we discharge that duty which we owe to those who have to come afterwards and so we shall have done that duty which we owe to our ancient land which has given us birth and which all of us love so well. (Cheers).

QUESTIONS OF IMPORTANCE.

The Moslem University.

LETTER FROM EDUCATION MEMBER.

The following letter, dated Simla, 31st July 1911 has been addressed by the Hon. Mr. S. H. Butler, C. S. I., Member of the Department of Education, to the Hon. Raja Sir Mahomed Ali, Mahomed Khan, Khan Bahadur, K. C. I. E., of Mahmudbad:—

My dear Raja Saheb,—At the end of May last you came to see me informally accompanied by Nawab Mustaq Husain, Honorary Secretary of the Mahomedan Anglo-Oriental College, Mr. Aftab Ahmad Khan and Dr. Zai-ud-din in connection with a proposal to establish a Moslem University at Aligarh. You represented in eloquent language the past history and the present position of the Anglo-Oriental College and you claimed that the results had amply justified the foresight of Sir Ayed Ahmed Khan, and had proved beneficial in the highest degree, not only to your community but also to the State. You pointed out that the College had increased largely since the death of its distinguished founder without departing from the principles which had been laid down. When Sir Syed Ahmad Khan died in 1898, there were 149 college students; there are now nearly 500. There were then three Europeans on the staff; there are now seven. The income then was Rs.70,000; it is now some Rs. 2,12,000. In 1898 the College was occupied almost entirely by residents of the United Provinces and the Punjab; it now has amongst its members representatives of every portion of the Indian Empire, of every portion of Persia and of other countries. The number of lecture rooms and boarding houses has more than trebled since 1898, and in that time no less than 26 lakhs of rupees have been collected to carry on the work of Sir Syed Ahmad Khan. It had been

a dream of Sir Syed, which occupied his thoughts in his declining years, to found a University for Mahomedans at Aligarh. You enlarged on the advantages which a University of your own would confer on your community, on the inadequate representation which your community had in the existing Universities, the enthusiasm which your own University would create amongst Mahommedans, for education at every stage, the advantages of a teaching over an examining University, the need for religious teaching and the protection of Oriental learning. The Mahomedan Anglo-Oriental College, you stated, had done much to fulfil the objections of its founder, but the time had come to enlarge the scope and usefulness of the institution and to develop it to the fulness of the scheme which he had in view. As regards the constitution of the proposed University, you desired that it should conform to the basic principles of the College out of which it would grow, *viz.*, that it should have, on the one hand, the complete confidence of the British Government and on the other hand, the complete confidence of the Mahomedan community in India.

We discussed the matter informally, and I undertook to lay your wishes before the Government of India. It was decided, before going further, to ascertain whether His Majesty's Secretary of State would approve in principle of the establishment of a University at Aligarh. I am glad to be able to inform you and your committee that the Government of India and His Majesty's Secretary of State will sanction the establishment of a University, provided, first, that your committee can show that you have adequate funds in hand for the purpose and, secondly, that the constitution of the proposed University is acceptable in all details to the Government of India and to His Majesty's Secretary of State.

I suggest that the most convenient course now will be that your committee should draw up a financial statement showing the funds that you have collected and the estimates which you have framed of the cost of your scheme, both capital and recurring expenditure with your proposals as to the constitution of the University. I shall then be glad to discuss them with you and a deputation of your committee and to convey to you in due course the decision of the Secretary of State and the Government of India. Should it be finally decided to establish the University, it will be necessary to introduce a Bill in the Imperial Legislative Council. The Government of India will be glad to draft the Bill in communication with the deputation of your committee. It is not possible to foresee at present how long a period will elapse before the scheme arrives at accomplishment. That will depend on the progress that you make with the collection of funds sufficient for the purposes in view, and on the nature of the proposals which you make for the constitution. I can assure you that there will be no delay in the Education Department and that any assistance or advice that your committee may require will be gladly given ; but the matter, of course, will eventually have to be referred to His Majesty's Secretary of State, who has reserved full discretion in regard to every detail of any scheme which may eventually be laid before him.

(Sd.) HARCOURT BUTLER.

INDIANS OUTSIDE INDIA.

Indians in Mauritius.

The following wail comes from Mauritius :—

We had agreed to work for one year with Mr. Curreemjee Jeevanjee in April last. In July, Mr. Curreemjee sold his land to Messrs. Leclezio, Koenie and another. There had been an express agreement [verbal though it was] between us and Mr. Curreemjee's representative, that in case of the land being sold, our indenture should come to an end. Mr. Curreemjee wanted to fulfil his promise, so he asked us to refund the advances and presents (bakshis) made to us on our engagement; we have paid back the money. The contract of service between us and Mr. Curreemjee is thus at an end to all intents and purposes. But Messrs. Leclezio and Koenie apply pressure to Mr. Curreemjee, and the protector of Immigrants (Mr. Trotter) is too weak to protect us against Mr. Leclezio. So Messrs. Curreemjee and Trotter advise us to work for Messrs. Leclezio and Koenie as if we passed with the land like a herd of cattle. We are threatened with prosecutions and warrants and all sorts of things in case we hold out against this system of slavery. We are even asked to take back the bakshis and advances we have refunded to Mr. Curreemjee in order that the chain of slavery should tighten and that we should have no chance to escape.

With the advice of our legal adviser, Mr. Manilal, we have stood by each other for the last two weeks, But then we cannot remain in suspense like this very long. We must have our certificates of discharge in order to find work as day-labourers elsewhere.

If we were to consent to our sale to Mr. Leclezio with the land, we are afraid we shall be constantly beaten, insulted, ill-treated, given bad rice and *dholl* and persecuted in every way to make us re-engage at the end of the present indenture. We shall be set harder tasks than we can do in a day, and we shall be given credit for the number of tasks that we finish, and not for the number of days that we work, thus making us absent for days on which, we have really worked. This furnishes the estate with an opportunity of prosecuting us for illegal absence or not finishing our tasks, etc., which charges are liable to be withdrawn if we consent to re-engage. This is slavery pure and simple, as the stipendiary Magistrate, as a rule, related to the local planters, protects the planting interest, whilst our fellow labourers betray us or depose against us in order to curry favour with our masters.

Transvaal Indians on Mining Stands.

The *Transvaal Leader* reports that recently Mr. L. A. Horsfall, A.R.M., delivered judgment in a case in which A. Tamblin was charged with contravening section 130 of the Gold Law, by allowing Asiatics (coloured people) to trade on a mining stand, outside a township, registered in his name. The main point was whether section 77 of the Gold Law excluded such stands from the operations of section 130 of the new Gold Law. The Court ruled against the accused, and inflicted a fine of £2 or ten days.

FEUDATORY INDIA.

Administration of the Gondal State for the year 1910-11.

With this report commences a fresh period in the administrative history of Gondal. This is the first year after the Silver Jubilee Celebration by the people in honour of His Highness' rule of 25 years. It is difficult to forecast what the next twenty-five years will bring forth, but it can be safely said in the light of what has been achieved, that progress will continue on the lines already laid down.

Since his accession to the gadi it has been customary with His Highness to make some concessions and remissions to the people on his birthday. On October 24th which was his 46th Birthday he made the following remissions and grants:

A reduction of the rate of interest from 1 to ½ per cent per mensem on debts due by cultivators to the State.

A general remission of contributions to the clothing fund hitherto made by the Foot Police, the Mounted Police and the Body Guard.

A writing off of State debts due by some Rajput families.

A grant of pensions to the widows of some State Officers and compassionate allowance to a few ex-officers.

Promotions to 18 officials.

These grants have come to Rs. 45,000 per year.

MANUFACTURE.

The chief articles of manufacture in the State are cotton and woollen fabrics, gold embroidery, brass and copperware, wooden toys, wood work turned on the lathe and ivory and wooden bangles.

There were, during the year under report, 1001 cotton hand-looms against 1055 the year before, whilst the number of woollen and silk-weaving hand-looms were 5 and 69 against 5 and 64 last year. The diminution in the number of cotton hand-looms is due to the failure of the cotton crops.

The number of ginning factories and cotton presses was 6 and 3 respectively. There was also a ginning factory at Kolithad worked by a small oil engine. The iron foundry at Gondal is turning out good work.

MEDICAL RELIEF.

The State maintains 3 Hospitals, one in Gondal, one in Dhoraji and the third at Upleta, and 2 Dispensaries, one each at Bhayawadar and Sarsai.

His Highness the Thakur Saheb takes a personal interest in this department. The Hospital at Gondal is a model of neatness. Visitors are struck with admiration at the excellent order in which it is maintained.

There was this year a decrease of 5 in-door, and 2,958 out-door patients as contrasted with the previous year. The daily average attendence of in-door and out-door patients was 48.47 and 395.1 respectively against 49.60 and 366.19 last year. The beds available were 107.

Of the aggregate number of in-door and out-door patients treated, 26, 153 were males and 14,852 females. Distributed according to races, 27,538 were Hindus, 13,369 Mahomedans, 30 Parsis, 66 Native Christian and 2 other castes.

EDUCATION.

His Highness is a firm believer in the teaching of English not only as a language but as a useful training in ideas and principles. The language is taught earlier in Gondal schools than is usually the case. In the Grasia College a boy commences his English at the same time as Gujarati from the lowest standard. In the Monghiba High School for Girls the pupils start English from the Infant Gujarati Standard. The same procedure will be adopted in the Boys' Primary Schools at no distant date.

The Yuvaraj in the Military Department.

It has been finally settled by the Government of Mysore that the Yuvaraj (the Maharaja's brother) will succeed Lt.-Col. Godfrey Jones as Secretary to the Government in the Military Department. The Yuvaraj will attend office to co-operate with Col. Jones in the official routine so that he may gain a working knowledge of the Department before he takes charge from Col. Jones who retires in January.

The Maharaja of Scindhia's Gift.

A letter from the Keeper of His Majesty's Privy Purse announces a gift from the Maharaja of Scindhia of £8,000 for charities in commemoration of the Coronation. His Majesty's apportionments of the gift include £2,000 for King Edward's Hospital Fund in London and £1,000 respectively, for Naval, Military and Civil Service charitable funds. The letter says King George knows well that so noble an act will arouse respect and gratitude for the Maharaja in all hearts.

The Maharaja of Bobbili's Gift.

At the Municipal Council Meeting held at Ootacamund on the 16th August a letter from the Private Secretary to the Governor was read stating that the Maharaja of Bobbili intends to devote a sum of money representing the salary he received as member of the Council since the late King Emperor's death towards the establishment of an institute at Ootacamund to be called Lawley Institute. The Council was asked to nominate one Trustee. The Government have made a free grant of land for the Institute near Secretariat Hill and His Excellency will formally lay the foundation-stone before he relinquishes office. The Council nominated Mr. Gonsalves as Trustee to represent Municipal Council for three years. The Institute will take the form of a Cosmopolitan Club.

The late Sir Surendra Vikrama Prakash Bahadur.

Sir Surendra Vikrama Prakash Bahadur, K.C.S.I., ruler of the Sirmur State, whose death is announced, was born at Nahan on the 30th of November, 1867. He received home education under learned and competent men. He was initiated into the details of administration at an early period of his life under his father's direction. He held judicial, executive and revenue offices, particularly as Collector and Magistrate of Nahan; and was Sessions and High Court Judge in Sirmur for five years. He acted as regent of his father for two years, was installed as ruler of Sirmur State on the 27th October, 1898. He became K. C. S. I. and member of the Imperial Legislative Council in 1901. After his accession to the Gadi he effected several reforms in his State—specially reforms in the judicial court. He died at Mussoorie on the 5th July, 1911, and was cremated at Haridwar at his own request. He has left two issues by his marriage, Tika Amar Singh, who succeeds him to the Gadi, and an unmarried daughter, Shrimati Champavati Devi.

The Bangalore-Chickballapur Railway.

We are glad to learn that the prospects of the Banglore-Chickballapur Light Railway are satifactory and that His Highness the Maharaja of Mysore has graciously given this excellent project a strong impetus by himself becoming a shareholder. The Directors are arranging to start construction in October next.

INDUSTRIAL AND COMMERCIAL SECTION.

Soap Trade.

A writer in the *Times* draws a fanciful picture of the modern soap-trade, showing how the materials used are the same as those employed in the manufacture of margarine, imitation lard and cattle foods. The resourcefulness of the chemist is given full play, and he varies his operations according to the supply of animal and vegetable fats and oils in the market. The following remarks will show what is to be expected :—"Looking at the present tendencies of the trade, it would seem almost within the bounds of possibility that chemical ingenuity may eventually devise a compound which might form the basis of food and soap alike, a sort of margarine interchangeably useful for cleansing purposes, an edible soap in fact." In the near future we may have the Esquimaux munching cakes of soap when he has finished with the appetizing tallow-candle of the old story.

The Textile Industry.

Prof. V. G. Kale, M. A. in the course of an article on the present economic position in India to *Commerce* has the following on the Textile Industry :—

The textile industry is making commendable progress, but we want cotton of a finer quality to be produced in the country and this also points to improvements in agriculture. Our tobacco industry is also handicapped by the poor quality of the stuff we produce. The same remark applies to other agricultural products and industries depending upon agriculture. Here then is a vast field for work. The greater the value we may coax mother earth into yielding to us, the better will it be for the poor cultivators and the country generally. The spread of primary education, the establishment of co-operative societies and agricultural banks, the diffusion of useful information regarding improved methods among the ignorant peasants, the use of better manures and more extended irrigation works, are the directions in which effort has to be made ; and we must congratulate Government on the particular attention that is being paid to this subject and the special endeavours that are being made by the Agricultural Departments in the various provinces in this behalf. Educated people and Zemindars must co-operate with Government in this matter and not leave the poor and ignorant ryot to his own crude efforts.

Sea-Borne Trade of Madras.

The Government of Madras has just issued the official review of the Sea-Borne Trade of Madras for the year 1910-1911. The following treats of the export trade :—

The total value of exports of fruits and vegetables advanced from Rs. 86,13 to Rs. 92,09 lakhs. Exports of cocoanut kernel or copra, the chief item under this sub-head, which in the previous year had reached the abnormal quantity of 532,176 cwts. receded to 445,892 cwts., but there was a very striking rise in the value from Rs. 74,19 to 78,26 lakhs. Owing to the increasing demand for this article which is largely used in the manufacture of edible fats, artificial butter and similar products its price has been steadily advancing although the high figures of the past year are chiefly due to the dearness of lard and cotton seed oil, which resulted in a general shortage of fats of all kinds. The average value rose from Rs. 13-15-0 to Rs. 17-9-0 per cwt. Exports to Germany amounted to 346,444 cwts. valued at Rs. 5,261 lakhs against 368,714 cwts. valued at Rs. 5,277 lakhs. France, Russia and Belgium absorbed copra to the value of Rs. 9,30, 4,40 and 1,99 lakhs against Rs. 8,59, 3,45 and 7,06 lakhs in the previous year.

The Soap-Nut Tree.

Mr. E. Moulie, Jocksonville, Florida, who has been greatly interested in the cultivation of the soap-nut tree, and has been distributing seeds for its propagation, has written to the *Scientific American* on this subject. The kernel of the nut makes a good substitute for cotton-seed oil for soapmaking, and has other by-products. The Rev. Benjamin Helm, a Chinese missionary, is credited with first bringing seeds of this tree to the United States, from which only one fully developed tree was reared in Florida. It has been the parent of many others, along with seeds from Algiers and those distributed by the Bureau of Industry; the product being some half a million trees. The soap-nut and the kernel of the seed furnish raw materials for a score of toilet articles of commercial value. The kernel furnishes a fixed oil equal to olive-oil for culinary purposes, while it can be used for making a soap equal to the best Castile. The soap-nut has also internal uses in cases of salivation and epilepsy, and as an expectorant; the leaves are fodder, and the cakes from which the oil has been extracted are eaten by poultry and cattle.

Working of the Indian Factories Act.

With reference to the Reports on the working of the Indian Factories Act in the Madras Presidency during the year 1910, a Government Order has just been issued summarising the main facts. It is noted that the number of factories in the Presidency rose during the year from 181 to 201. Five new factories were brought under the Act in the Presidency town and 15 in the moffussil. The daily average number of operatives rose from 50,314 to 54,344. The inspections fell short of the required number in several districts. Inspection in the case of Railway factories in the Presidency were inadequate but this is ascribed by the Government Inspector of Railways to the late receipt of orders for the continuance of Government Inspectors of Railways as Inspectors of Railway factories. Inspections by medical officers were generally satisfactory. The sanitation of the factories and the physical condition of the operatives are reported to be satisfactory on the whole. There was an increase in the number of women employed in factories from 5,259 to 6,302. The number of children employed, however, fell from 4,801 to 4,725. The rules regarding the fencing of machinery were generally observed. In two districts, however, some defects were noticed in this respect and the requisite action is being taken by the District Magistrates concerned. The number of accidents reported fell from 364 to 242. Of these, 2 were fatal, 28 serious and 212 minor against 5 fatal, 29 serious and 330 minor accidents in the previous year. The largest number of accidents occurred in the Cordite factory at Aruvangad (47) and the District Magistrate, the Nilgiris, reports that they were due either to carelessness on the part of the operatives concerned or to circumstances beyond the control of the injured persons. There were only three prosecutions under the Act during the year under review—all of them in Guntur. Two prosecutions were for failure to maintain the necessary registers and one for neglect to fence machinery.

The Burma Solid Fuel Patent Company.

The Burma Solid Fuel Patent Company, Limited, has been registered with a capital of £50,000 for the purpose of manufacturing solid oil fuel in Burma, and with it is incorporated the Indian Oil Syndicate, which holds patents and rights to apply for patents in respect of a process for the solidification of crude oils, benzine, etc., and for the combination of solidified oil with waste products.

Preparation for Mercerisation.

A new process is patented by Mr. S. Shimizo of Tokio, for removing the nap from cotton yarn previous to mercerisation, in order that the finished goods may more closely resemble silk in appearance and handle. After the yarn has been well scoured it is soaked with a solution of konnyaku (a substance extracted from an edible root, Conophallus konnsgak, and composed of 78½ parts mannan—a carbohydrate,—12½ parts proteid, 9 parts water) mixed with glycerine and water, and carefully brushed until all trace of the nap has disappeared. The carbohydrate is the constituent which removes the nap. After the brushing the yarn is immersed for twenty minutes in a strong alkaline solution, passed through an acid bath, and finally rinsed. The treatment is said to strengthen the yarn and to improve its lustre. It is claimed that the nap does not appear again during any subsequent process. The treatment forms the subject of English patent No. 867 of 1910.—*The Indian Textile Journal.*

German Salt.

German imports of salt in Burma rose last year by over 130,000 maunds. The popularity of German salt is attributed to its dryness, and to regularity of supply. The local industry is waning.

The Swadeshi Cult.

The *swadeshi* cult seems to be quite as futile in some parts of China as in India. It is stated that the weaving of satin in Fastshan, Canton, is showing a great decline. Formerly there were quite a large number of satin factories in that town, but the imported article has ousted the native-made material almost out of the market. The same is true regarding native leather. The papers are loudly condemning this state of things, and saying that the people show a lack of patriotism in buying foreign-made goods. The fact is that the bulk of the native-made articles are so inferior, both as regards quality and finish, to the imported goods that the former do not stand a chance. If the Chinese want their people, say they, to buy native-made goods they should point out the obvious defects to the manufacturers and get them remedied. In this province, with work, with manufactures, with household service, the motto appears to be "anything will do," and until this is altered for the better, imported goods will continue to be first favourites with the public. —*Indian Textile Journal.*

The Punjab Weaving School.

The Sir Louis Dane Weaving School for the Punjab, under the management of the Salvation Army, after being in existence for two and a half years, is reported to be doing very valuable work. More than 800 improved handlooms have been manufactured and sent out by the Army during the last five years, and they are now distributed all over India, in East Africa, Ceylon, and the Straits Settlements. At the Ludhiana School 97 students received instruction in the past year, most of them being practical weavers. The Army has moreover in hand the making of improved warping machines and the construction of an agency which will put the weaver in touch with the markets of the world. Co-operative credit societies and similar agencies will also help the weavers in other ways. It is a slow process, remarks the *Times of India*—this revolutionising of an industry in which eleven million weavers are engaged; the credit for making a start in it—which is half the battle—is largely due to the Salvation Army, and that organisation is determined not to turn back from its excellent undertaking.

Bleaching Powder.

This, says *Dyer and Calico Printer*, is commonly known by the erroneous term chloride of lime. It is purchased according to the percentage of available chlorine it contains, the strongest commercial brand carrying about 38 per cent. Bleaching powder is not a pure definite salt but a compound of the hypochlorites, chlorides and hydrates of lime. The methods of production are many, and as the value of the commercial article depends entirely upon the percentage of hypochlorous acid available, and since the circumstances of heat, moisture, air and light exercise such a powerful influence upon the proper production and stability of the powder, it will be plain that the commercial brand must vary considerably. As the powder constantly gives off chlorine on exposure to the air, it soon weakens and loses its bleaching qualities, and, naturally, freshly made lime is superior to that which has been kept in storage. A good make should possess 35 per cent. of chlorine, and any sample which falls below 32 per cent. should be either rejected or the price lowered in proportion. Calcium chlorate has no bleaching power and is often found in bleaching powder which has been carelessly made.

Labour in India.

The Calcutta commercial correspondent of the *Pioneer* writes:—

It does not appear that there has been any improvement shown in the continuous supply of labour, since the Commission toured the country some years back, with a view of learning something about the subject, for like so much else in India a remedy for labour-troubles is not very easily found, even when one appears to have got to the bottom of the evil. It is quite easy to see and say what the labourer should do in his own interests from your point of view, but it is quite another matter to induce him to see it in the same light, and so labour goes on as it has ever done, the employment and the interests of the employer being of quite secondary consideration and, indeed, being of no account whatever when the labourer feels moved to take a holiday. Higher wages and improved and cheaper methods of communication doubtless provide greater facilities for the satisfying of this holiday spirit, so that until the whole genius of labour changes, very little satisfaction to the employer can be looked for. It is, however, not strictly holiday in the European sense of the word, for the move is always made to the country village, where likely there is much business to be attended to and the holiday maker finds no lack of occupation in his retirement.

The scarcity of labour is chronic all over India, and under present social conditions it is not easy to see how it can be removed, so it is likely to remain as a permanent difficulty in the industrial development of the country. Doubtless the trouble will be felt more keenly in large cities whither labour has to be imported and where it never takes a permanent foothold, and higher and higher wages will be the order of the day, but the almost universal combination of the agriculturists, and the mill operative, or other industrial worker, renders continuity of labour impossible. This year there has not been so much trouble in Calcutta, the result doubtless of the entire closing down of several mills, which has provided a certain amount of extra labour, but in Bombay the position seems to be acute, and that in spite of very many of the cotton mills being silent. The latest employers of labour on a large scale, the Tata Iron works, will want between 2,000 and 3,000 hands when the works are in full swing, but as they have had in position, in connection with the construction of the works, very many more than that number, they hope to find no difficulty in fully manning their works and keeping the labour at full strength. It is to be noted in connection with these works, that as far as possible labour-saving contrivances have been introduced, and an impetus in this same direction should be given in all undertakings of the sort.

If and when we get more general education in this country, it may be that the worker will cease to be so much of a machine and will more closely identify himself with his work, but just now the troubles which beset employers or providers of labour would be a revelation to the good folk at Home, who still hold on to their belief in the teeming millions, and a cheap and plentiful labour supply.

A New Use for Separated Milk.

It should be a matter of some hygienic importance and for congratulation that a new use for separated milk has been found in England. A patent process is now being employed commercially to make use of this product and to convert it into a hard tough substance like ivory in texture and colour. The new material is said to be readily worked on the lathe and capable of being planned, embossed, or moulded. Fortunately it possesses the great advantage over celluloid and other compositions in being non-inflammable. Some years ago the new composition was in demand for the manufacture of Murphy buttons, since when specially prepared it is digestible. At Prague and at Leipzig such buttons are still used, but they seem to be unknown in this country. The substance seems capable of an extended application, and its use might certainly be encouraged if only for the reason that this development may lead to a decrease in the use of separated milk for the production of certain brands of tinned milk, the pernicious effect of which, when used as food for infants, are only too well-known to the profession.

The Proposed Largest Hotel in the world.

New York will shortly possess the largest hotel in the world, built at an outlay of nearly £3,000,000, the site alone costing £1,500,000. It is planned to have 1,600 rooms and 1,000 baths, and the structure, which will be erected in the central district, is to be 25 storeys high. The hotel will be a "commercial house," and have entrances on four leading thoroughfares. In the basement there will be a huge "rathskeller," and on the roof a garden and Turkish bath.

Water Power in the Central Provinces.

Mr. E. Batchelor, I.C.S., officiating Deputy Commissioner, Bilaspur, C.P., has collected the following particulars regarding an undeveloped source of water in the Central Provinces. The source is situated on the Chorni river, two miles below Lemru, a village in the Uprora zemindari in the Janjgir tahsil, Bilaspur district, and at a distance of 45 miles from the Champa railway station on the Bengal Nagpur Railway. At the point referred to, the Chornai has a catchment area of 150 square miles. The flow of the river is said to be quite exceptional in the Central Provinces, for, unlike other rivers, it had on 13th April a good flow estimated at 50 cubic feet per second. The exceptional nature of the flow is emphasised by the fact that the Hasdow river just above its junction with the Chornai had on 17th April a flow of only 4 c. ft. per second, although its catchment basin is as much as 2000 square miles. In addition to the excellent flow on the Chornai, there is a fall estimated at 100 feet, in a quarter of a mile. The large volume of the stream is apparently due to the circumstance that the hills to the east, south and west are of soft absorbent sandstone and rise in many places to a height above Lemru exceeding 2,000 feet. It seems probable that the water absorbed by the porous rocks during the rains is thus stored and flows out gradually afterwards. A rough theoretic calculation shows that it would be reasonable to expect an average flow of 170 cusecs after the end of October, which would give at an average 1,700 h.-p. while during the four monsoon months the average flow would be 833 cusecs giving 8,330 h.-p. Irregularity of rainfall should, however, be taken into account in these calculations.

At present the only industry in the hills about Lemru is the preparation of sal (*Shorea robusta*) sleepers, and it seems possible that the power derived from the Chornai river might be used not only for sawing but for extracting the timber by means of a wire-way and electric haulage if the turn-over were sufficient. A great deal of salai (*Boswellia thurifera*) suitable for match-making is also available in the surrounding jungle. The principal crops grown in the Bilaspur district are rice, wheat, maize and gram and the different kinds of oilseeds. Sugarcane is also grown though on a reduced scale, and cotton is cultivated to a small extent. Black cotton soil or Kanhar covers two-thirds of the area of the Mungeli tahsil, nearly a quarter of that of Bilaspur (excluding the Zemindaris) and is found in patches elsewhere. A great deal of til and linseed is exported from Chhattisgarh, and most of this passes through Champa to come to Calcutta. Thus, it will be seen that possibilities may exist for the opening of oil mills and flour mills to which the hydro-electric power might be applied. No mines are at present worked in the Bilaspur district, but prospecting licenses for coal over the area of Korba and Chhuri zemindaris have been granted. Iron ores exist in Korba and Lapha. Papers and a map relating to the subject may be seen in the office of the Director-General of Commercial Intelligence by firms interested in the development of water-power.—*The Indian Textile Journal.*

Mining in India.

The report for 1910 of the Chief Inspector of Mines in India, Mr. G. F. Adams, contains a quantity of useful information as to the progress of the mining industry.

The coal output was slightly more than in 1909 and only some 700,000 tons less than in 1908, the record year, but the industry generally is still in the doldrums. A comparatively small change in the demand, however, would no doubt again force up the price of coal.

The demand for Indian mica continued to fall off during the year, and the output was 30 per cent. less than in 1908, which year also showed a considerable falling-off.

Despite an improvement in the output of manganese ore, the market was depressed and only the larger companies continued operations.

The gems, with the exception of a small packet of diamonds from Kurnool, Madras, represent the output of the Mogok Ruby Mines, Burma.

The gold figures do not include Kolar, and the report records the abandonment of the Dharwar workings, after some half million pounds has been spent thereon. In Anantapur, however, better hopes are entertained. Hope is a very necessary stimulant to the gold-mining investor and miner, and it may be recalled that the rich Kolar field was all but abandoned from the absence of paying results.

The report deals at length with the accidents which occurred during the year, noteworthy among them being the explosion of gas at Dishergarh, Bengal collieries having been hitherto popularly regarded as free from fire-damp.

Uses of Castor Oil.

The Bulletin of the Imperial Institute has an article on this subject in the course of which it is stated:—The pure "cold drawn" oil is largely employed in medicine as a purgative, its action being due to the ricinoleic acid. Numerous dry preparations are now made in which the taste of the oil is masked by various means. In one method (German Patent 150,554) the oil is mixed with milk and evaporated until a dry powder is obtained. In another (German Patent 152,596) it is mixed with casein salts and milk sugar; whilst another preparation is manufactured by emulsifying the oil with gum arabic and treating with magnesia and lecithin.

Castor oil is largely employed as a lubricant in India, but is rather too viscous to be used in this way in cold climates, although it is used for marine engines and for internal combustion for (petrol) engines. It is employed for dressing leather belting and for "fat liquoring" in the leather industry.

An important application is in the manufacture of "turkey red" oil, largely used in alizarin dyeing. This is prepared by treating the oil with concentrated sulphuric acid at a temperature below 35 deg. C. This "sulphonated" oil is washed, and ammonia or soda added until a sample of the liquid gives a clear solution in water. The use of turkey red oil improves the lustre of the dye, but the reason for this action is not clearly understood.

As stated above, castor oil is insoluble in light petroleum or hydrocarbon (mineral) oils, but by heating about 300 deg. C. for several hours, either at atmospheric pressure or under increased pressure, the oil polymerises and becomes soluble in hydrocarbon oils, and can then be used for making compound lubricating oils.

Castor oil is also employed in the manufacture of so-called "rubber substitutes." These are prepared by treating the oil with sulphur at an elevated temperature, or by treating a solution of the oil with sulphur chloride at ordinary temperatures. The "soda soap" of castor oil requires large quantities of brine for salting out, and consequently the oil is not employed alone for soapmaking to any extent; it has, however the property of imparting transparency to soaps, and is consequently employed in the manufacture of transparent soaps.

A less important use of castor oil is the production of "cognac" oil. For this purpose castor oil is submitted to dry distillation, when a mixture of oenanthaldehyde and undecylenic acid, constituting the "cognac oil" pass over, a bulky rubber-like mass remaining in the retort.

Castor seed contains a remarkable ferment or enzyme, which has the property of splitting oils into glycerine and free fatty acid. The decomposition of oils into these two substances is strictly parallel with what occurs in the first stage of soap manufacture, and consequently the industrial application of the enzyme in soap manufacture has been tried. The first method of working experimented with, was to allow ground up castor seed to act on the oil or fat, previously emulsified with water, containing a small amount of acetic acid or a neutral or acid salt. This method has, however, been abandoned, because of the difficulty of separating the fatty acids and glycerol, owing to the presence of vegetable tissue, etc.

In India the residue from the native method of preparing the oil, castor "punac" contains a higher percentage of oil than that produced by expression in hydraulic machinery or by extraction with solvents, and is employed largely in India for manuring, and to a smaller extent for stuffing the soles of native made shoes, for caulking timber, as fuel and for making illuminating gas.

INDUSTRIAL INDIA

BY MR. 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.

SECOND EDITION

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G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

AGRICULTURAL SECTION.

Kapok Cultivation.

According to the *Philippine Agricultural Review* the best land for the cultivation of kapok, (*Eriodendron anfractuosum*) is porous, sandy clay soil near the sealevel or a little above it. As there seems some demand for the cotton it may be worth while planting waste land on the sea-boards with these trees as wind breaks, with the idea of realizing some returns from their their crops. In Java the trees are often planted along the roads on the coffee and cocoa plantations, generally 12 to 15 ft. apart. Where kapok is planted as the main crop, 250 trees per bouw ($1\frac{3}{4}$ acres), or 144 trees per acre, or 17 by 17 ft., is the maximum number that should be planted; the richer the soil the fewer must be the trees. During the first years one can plant catch crops between the trees; but if not, it will be very useful to plant leguminous crops of some description. Cases have been known of a single tree giving 1 picul ($133\frac{1}{3}$ lb.) of clean kapok, but such a yield is exceptional. At five years 5 piculs, or 667 lb. per 250 trees should be obtainable.

Leaflet for Small Ginning Factories.

The following has been issued by the Department of Agriculture, Madras:—Owing to the rise in the wages of coolies it is now more profitable to gin cotton by machinery, with gins driven by steam or oil-engines, than to gin it by the hand-gin or churka.

Many small ginning factories are therefore being erected in the cotton-growing districts for ginning cotton. Complaints are being received from the Firms who buy cotton that the cotton they are buying from these small factories is inferior to the hand-ginned cotton which they were buying before, because the owners of the factories do not understand how to keep the gins in proper order. If the gins are not kept properly adjusted, or if they are driven at too high a speed the cotton is much damaged by the staple being cut. The percentage of waste in the process of spinning then becomes larger, and to avoid loss buyers are compelled to pay a lower price for such cotton. The following points should, therefore, be carefully attended to by all owners of gins:—

(1) The gins should not be worked at a higher speed than that specified in the instructions given by the makers of the gins. (2) The leather rollers should be renewed frequently when the leather wears out. Chrome leather is the best for this purpose. (3) The man in charge of the gin should be a man who has had some mechanical training. The Superintendent of Industrial Education, Madras, can arrange to give a training in Elementary mechanics to anyone who applies to him. There are schools for this purpose in Madras and Madura. Apart from the risk of damage to the cotton if the machinery is looked after by an untrained man, there is a risk of serious damage of injuring the machinery itself. (4) Saw gins are more likely to damage the cotton than knife and roller gins, and the use of the latter type of gin is therefore recommended.

The Burma Agricultural Conference.

"The Burma Agricultural and Co-operative Conference, which was held at Mandalay on the 18th July, and which was largely attended by officials, the representatives of the agriculturists, the mercantile community, the rice millers, the bankers, the transport companies and the pioneers of co-operation, to discuss matters appertaining to agriculture and credit, in which their mutual interests are bound up, was the first of its kind in Burma. The prosperity of agriculture is bound up with the prosperity of the cultivator, and the prosperity of the cultivator depends on the organisation of a sound system of credit. The Conference marks an important stage in the development of the Province. We have continually heard of the indebtedness and the decay of the Burmese farming cummunity in many parts of Burma, and the discussion and correspondence engendered in the local press and elsewhere by the proposed legislation on Land Alienation and Tenancy, as well as the fact that such legislation should have been mooted at all, show clearly that in the opinion of many, including the Local Government, all is not well with the agricultural classes. The problem of rural life is, therefore, making its appearance in Burma, and, inasmuch as it has followed upon the introduction of this Province to the ways of Western commercialism, it is desirable that all those who have the welfare of the Province at heart, and particularly the leaders of the Burmese community themselves, should study the policy whereby that problem is being solved in Western lands. Agriculture is by far the most important industry of the Province, for it supports eighty per cent. of the population and forms an equal percentage of our exports."—*The Capital.*

Departmental Reviews and Notes.

LITERARY.

LITERARY ACTIVITY IN INDIA.

The growth of literary activity in this country during the past thirty years is shown by the figures just published in the series of Statistics of British India. The number of presses has increased from 751 in 1879-80 to 2,736 in 1909-10. Thirty years ago, there were 328 newspapers, in 1909-10 in spite of Press Acts there were 726. There were also 829 periodicals as against 322 in 1879-80. The increase in the publication of books is still more remarkable. In 1879-80, the number of English books published was 523; in 1909-10 it was 2,112; books in Indian languages have increased from 4,346 to 9,934. A closer inspection of the figures shows that in the case of newspapers and books the period of greatest activity was between 1879-80 and 1889-90, the increase of newspapers in that decade being 60 per cent., of English books 75 per cent., and of Indian books 95 per cent. On the other hand, periodicals showed the greatest increase in the decade ending 1909-10. The province with the largest number of newspapers is Bombay which has 160. The United Provinces come next and then Madras and the Punjab, Bengal being only fifth on the list. This province, however, is first in the production of books, of which in 1909-10, it published 3,146. Madras which comes next published only 2,085, while Bombay is content with 1,140. Religion is the theme of the greatest number of books, 3,057 volumes being devoted to this subject as against 525 works of fiction.

"THE POSITION OF WOMEN IN INDIAN LIFE."

Among the books which Messrs. Longmans will publish early in the autumn is a work called "The Position of Women in Indian Life." Over the signature of any Hindu lady such a book would have commanded public attention, but as it emanates with all the prestige attached to the name of Her Highness the Maharani of Baroda, the British Press may feel justified in looking forward to this unique publication with special interest. Her husband the Gaikwar is the foremost Indian Prince to try Western institutions in his State. Her Highness, who has paid no less than seven long visits to the West, including two to America, is qualified to give Indian women her impressions of women's organisations in the West. The book contains nineteen chapters including one on Japan, which Her Highness has also visited. In "The Position of Women in Indian Life" the point on which great stress is laid is that it is not antagonism, but co-operation between the sexes that is required, and that man's guidance is necessary to help women to attain the highest of which she is capable. True to this maxim, the Maharani, as appears in the Preface, has enlisted the co-operation of a literary man who for the last seven years has paid particular attention to the subject, a fact which the elaborate Table of Contents clearly shows. The book is dedicated to the women of India.

STALE PHRASES.

People often wonder why it is so difficult for any one, whether in writing or in speaking, to say exactly what he means. The difficulty comes partly from our very practice in the use of words; we have made them too willing servants so that they offer themselves before our minds are ready for them, and not only singly but in phrases. Thus before we can say what we mean, we mut be sure that we are not saying something we do not mean. We can be sure of this when we are only making plain statements of fact, but directly we try to express our emotions there is a danger that some importunate phrase will force us to say more than we feel. That is a danger rather æsthetic than moral.

These phrases do not make our conversation insincere, for every one discounts them; but because every one discounts them they make it tiresome. The man who talks in phrases is not listened to, for every one knows just what he is going to say; and his phrases infect every subject with their staleness. Bores are always fluent. They "talk like a book" and with the dulness of a bock that is too literary. In fact, but for books it is likely that there would be no bores.

We shall get rid of stale phrases only when literature loses this prestige, when we judge it as we judge ordinary speech, expecting it to be more lucid, more concise, better arranged, and for these reasons more interesting. Then instead of allowing it to infect conversation with its own dulness, we shall demand from it the liveliness and simplicity of good talk.

There should be no distinction of manner between literature and speech except when a writer has something to say by reason of its profundity or its passion could not be said in ordinary speech. Then he has a right to express himself with all the arts of literature that are appropriate to his meaning.—*Times.*

EDUCATIONAL.

OBJECTS AND AIMS OF THE HINDU COLLEGE.

The following resolutions were passed at a general meeting of the Board of Trustees of the Central Hindu College, Benares held on the 6th August:—That in view of apprehensions in the public mind that there is some danger of the College being used for the dissemination of doctrines which are not in consonance with its articles of association, the Board draws the attention of the Managing Committee to the objects of the institution, *viz.*, that the moral and religious training imparted in the College shall be in accordance with the Hindu Shastras, and trusts to it to uphold and enforce this principle and to prevent the putting forward within the institution of any propaganda that is not in consonance with it. Further, this meeting cordially approves of the principles stated by the President of the College in her letter published in the *Leader* of 22nd April, *viz.*, that such an order as that of the "Rising Sun of Star in the East" ought not to be joined by those who are in "status pupillari," and reaffirms for general information the sense of its previous resolutions on the subject. It is also stated by Mrs Besant, in the letter above referred to, that religious teaching in this institution is and shall be strictly confined to the Sanatan Dharma text-books, published by this Board, and records that this institution has nothing to do with the above named orders. That in view of legal difficulties involved in the draft resolution the Board is of opinion that the time is not ripe for taking any action in regard to the funds and property of this institution, but the Board desires to place on record its willingness to join hands with Mrs. Besant and the Hon. Pandit Madan Mohan Malaviya and to co-operate with them in all ways in promoting the establishment of a Hindu University at Benares, of which the Central Hindu College shall form an integral portion.

EDUCATION AND DISEASE.

Mr. Walter Runciman, President of the Board of Education, states that a recent medical inspection of 2,000,000 school children showed that they were suffering from various ailments as follows:—10 per cent., defective sight; from 20 to 40 per cent., serious dental trouble; from 3 to 5 per cent., defective hearing; 8 per cent., enlarged tonsils; 1 to 4 per cent., tuberculosis; 1 per cent., heart disease,

THE ELEMENTARY EDUCATION BILL.

The following remarks made by the *Mussalman* on the Rt. Hon'ble Mr. Amir Ali's attitude towards the Bill will be read with interest:—By the expression of his opinion Mr. Amir Ali has gone against the wishes of the overwhelming majority of his fellow-religionists in India. Nobody should, however, be afraid of expressing his honest opinion, wherever necessary, even if that opinion is not shared by a single individual besides himself and Mr. Amir Ali is therefore not to blame for his disapproval of the principle of compulsory education. But it is to be pondered over how an anglicised Indian, at present breathing the atmosphere of a country like England and imbued with western ideas and thoughts, has come to regard compulsory mass education as inadvisable. Mr. Amir Ali's long sojourn in England has deprived him of the opportunity of coming in direct contact with this country. Although he keenly watches the course of events in India and tries to be in touch with everything that concerns the Indian Mussalmans the fact of his living away from the country has made him unable to gauge the tremendous progress in idea and thoughts that the people of this country, both Hindu and Mussalman, have made within these few years.

HANDSOME DONATION.

We wish very much, writes the *Bengalee*, that our wealthy men had even a fraction of the enthusiasm for the cause of education which so many wealthy men in Europe and America are constantly exhibiting. The latest instance of such enthusiasm had been afforded by the Palmers, the great biscuit-markers, who have made a splendid gift of £200,000 for a University at Reading. How rare such instances are in this country! We have, indeed, had our Tata and a few others whose names will occur to everybody, but the number is far too small, not in comparison with other countries, for such a comparison cannot possibly be just, but in view of the actual requirements of the country.

A BOOK ON INDIAN HISTORY.

The Oxford University authorities have requested Mr. K. V. Rungaswamy Iyengar, M. A., Professor of History, in the Maharaja's College, Trivandrum, to write an Indian History for them.

LEGAL.

THE TEXT OF THE INDIAN HIGH COURT BILL.

The following is the text of the Indian High Courts Bill which was introduced by Mr. Montagu into the House of Commons and read a first time on June 29:—

The explanatory memorandum states that the object of the Bill is to adapt the Indian High Courts Act of 1861 to the needs of the increasing volume of judicial business in India by making provision (a) for raising from 15 to 20 the maximum number of judges in a High Court; (b) for establishing, if necessary, a High Court in any part of British India; and (c) for enabling the Government of India to appoint temporary judges from time to time.

It is composed of five clauses:—

Be it enacted by the King's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:—

1. The maximum number of judges of a High Court of Judicature in India, including the Chief Justice, shall be twenty, and section two of the Indian High Courts Act, 1861, shall have effect accordingly.

2. The power of his Majesty under section sixteen of the Indian High Courts Act, 1861, may be exercised from time to time, and a High Court may be established under that section in any portion of the territories within his Majesty's dominions in India, whether or not included within the limits of the local jurisdiction of another High Court; and where such a High Court is established in any part of such territories included within the limits of the local jurisdiction of another High Court, it shall be lawful for his Majesty by letters patent to alter the local jurisdiction of that other High Court and to make such incidental, consequential, and supplemental provisions as may appear to be necessary by reason of the alteration of those limits.

3. Subject to the provisions of section two of the Indian High Courts Act, 1861, as amended by this Act regulating the number and qualifications of judges, it shall be lawful for the Governor-General in Council to appoint from time to time persons to act as additional judges of any High Court for such period not exceeding two years as may be required, and the judges so appointed shall while so acting, have all the powers of a judge of the High Court appointed by his Majesty under section two of the said Act: Provided that such additional judges shall not be taken into account in determining the proportions specified in the proviso to that section.

4. The salaries of any judges or temporary judges appointed under this Act shall be paid out of the revenues of India.

5. This Act may be cited as the Indian High Courts Act, 1911, and shall be construed as one with the Indian High Courts Act, 1861, and that Act and the Indian High Courts Act, 1865, and this Act, may be cited together as the Indian High Courts Acts, 1861 to 1911.

MADRAS AND THE HIGH COURTS BILL.

The Bill recently introduced into Parliament for amending the Indian High Courts Act of 1861 has been considered by the Madras High Court Vakils' Association, the council of which has cabled their representation to the Secretary of State. The Association has urged that the proviso of the Act requiring that not less than one-third of the number of judges should be barristers and not less than one-third should be civilians should be either deleted or should be so altered as to declare that where a third of the number of judges in any High Court results in a fraction the integer alone shall be deemed to be one-third. This representation is to obviate the inconvenience caused by a strict interpretation of this one-third proportion from time to time in the appointment of the judges to the High Court. The Association has also urged that in connection with the High Courts which may be created hereafter in India, it should be by His Majesty's Letters Patent as heretofore, and that no powers should be taken from Local Goverments or the Government of India to appoint temporary judges as it is prejudicial to the maintenance of the independence of the Bench. It is further represented that as the Bill is not published in India an adjournment for its consideration is essential. A memorial on the lines is shortly to be sent up. The Madras Mahajana Sabha and the Provincial Congress Committee also support the representation.

NEW MEMBERS OF THE JUDICIAL COMMITTEE OF THE PRIVY COUNCIL.

Sir John Edge and Mr. Ameer Ali have been appointed members of the Judicial Committee of the Privy Council, under the terms of Act 3 and 4 of William IV., cap. 41. The effect of this is to entitle each of them to receive a salary of £4000 a year in addition to their judicial pensions. Both had previously been unsalaried members of the Committee.—*India.*

MEDICAL.

THE MOSQUITO AND THE CASTOR PLANT.

The claims that have recently been made on behalf of the *Tulsi* plant as a protection against malaria, or rather against the mosquito, recall some correspondence that appeared in the local papers regarding the castor oil tree which in Egypt is planted around houses in the belief that the mosquito avoids it. It is mostly to be observed in the interior about the houses of Europeans and also among the dwellings of the officials of the Suez Canal. An engineer when questioned on the subject said that the under side of the leaf contains some juice or poison repugnant to the mosquito, but he could not refer to any special experiment except the freedom from mosquitoes of the houses around which the plants grew. Experiments in India have given varying results, although in places where the plant is cultivated largely it should not be difficult to obtain conclusive information. The castor plant is regarded as a weed by the Indian *Mail* and removed wherever it appears. Some years ago the resident engineer at Cawnpore purchased half a dozen plants of a height of about four feet in the pots and brought them in turns into a sitting room where mosquitoes had been troublesome. The mosquitoes disappeared, and he was able to indulge on a Sunday afternoon *siesta* without going under a curtain. On another occasion when in a hotel where mosquitoes were in great numbers he had a hundred leaves collected and distributed about his room. In the morning there was not a mosquito to be found either alive or dead which seems to indicate that the insects had left the room to avoid the plant. Other persons have experimented with the plant and found no protection, although their report lacked details. The kind so successfully used was of the bright green variety, and it is possible that the smaller leaved reddish variety may have been less effective. In any case the protective value of the castor plant deserves careful examination, for if the leaf does contain any justice that is repugnant to the mosquito, it may furnish a very useful extract.—*Indian Textile Journal.*

TOBACCO.

The Paris Correspondent of the *Lancet* writes:—"Actually the use of tobacco is dangerous * * where there is predisposition. In case of persons who are slightly deaf in one ear, * * habit of smoking causes injury without being easily detected. It is thus in winter chiefly that smoking even in moderation affects the hearing." Dr. Ferrant has observed this result not only in great smokers but also in the case of a woman, the wife of a bar keeper, living in an atmosphere vitiated by the smoke of tobacco. Those who snuff or chew tobacco are exposed to the same risk as smokers." The lines speak for themselves and any comment on them is unnecessary. The protective duty can do much for the development of the industry of tobacco in this country, but its effect will sit heavily on the body and soul of the poor people. The growth of Indian industry is surely desirable, but at the same time, the fact that tobacco injures the health materially, should not be lost sight of.

AYURVEDIC AND UNANI SYSTEMS OF MEDICINE.

The Hon. Lala Sukhbir Sinha has given notice of the following resolution to be moved at the next meeting of the U. P. Legislative Council:—

That having regard to the vast number of patients in India who are benefited by the Ayurvedic and Unani systems of medicine, it is desirable that students of the Lucknow Medical College be given lessons in these two systems also along with that in the English system; that a chair of Ayurvedic and another for Unani medical systems be established in the College which the College students should attend; that chemical laboratories for experiments in indigenous drugs be established in the College and experiments of Indian drugs and prescriptions be made by expert students for which they should be given scholarship; that those students who have proficiency in the Indian system of medicines also be given preference to those who do not, in getting Government service, and that such of the Vaidyas and Hakims as desire to learn surgery should be given facilities in the College to do so.

STUDENTS AND EYE-GLASSES.

A very large number of students is seen now-a-days using glasses and it seems the reason is a sheer neglect of the rules for reading. Mr. P. S. Ramachandra Iyer, invites attention to the following extracted from an American paper:—"Never read in bad light. Always hold your head up when you read. Your eyes are worth more than any book to you. Hold your book about fourteen inches from your face. Let the light come from behind or over your left shoulder. Your safety and success depend on your eyes; take care of them. Rest your eyes by looking away from the book every few moments. Never read with the sun shining directly on the paper. Wash your eyes night and morning with pure water. Be sure that the light is clear and good. Never face the light in reading."

SCIENCE.

THE TRAINOMETER.

SPEED TEST FOR CURIOUS TRAVELLERS.

We take the following from the *Railway Times*:—

A penny in the slot speed indicator, to be fixed in Railway carriages for the benefit of passengers who wish to know how fast—or slow—the train is travelling has now been patented.

The inventor is Mr. H. Waymouth Prance, a London consulting automobile engineer, who gave a press representative some details of the new "trainometer."

"My idea," said Mr. Prance, "is to provide a prompt answer to the question every one travelling by train has heard so often, I wonder what speed we are doing now?"

"So far as I know no Railway company has yet tried to gratify this whim, and my simple appliance which is similar to the speedometers fixed to motor-cars is intended to show the Railway passenger the figure he wants at once."

"My idea is to have a metal case with a knob fitted in each compartment. When a penny is inserted in the slot it releases a catch and enables the knob to be pushed in. This makes an immediate connection between the speed indicator and the carriage axle, and the exact speed is shown on the dial.

The apparatus is easily fitted. It is merely necessary to attach the indicator case to the wall of the carriage, carry the tubes containing the operating wire through the floor, and to fix the clutch mechanism to the carriage axle.

"So long as the knob is kept in by the pressure of the passenger's finger the indicator remains connected with the carriage wheels, but immediately the pressure is released, the two portions of the clutch separate and the knob returns to its normal position, where it is locked by a clutch inside the case.

"When this has happened it cannot be moved again without another penny being placed in the slot, and it is probable that the passenger anxious for information and relief from the tedium of his journey would wish to know the exact speed at various points.

"Sixty, seventy, or more miles an hour could be shown on the dial, and the traveller on the fastest express would be able to ascertain the speed as exactly as the belated passenger in the slowest of suburban trains.

"The speed indicator I propose is of the type commonly used on motor-cars, operating on the principle of indeed 'eddy' currents, thus avoiding the sudden strain which would be the case in an indicator of the centrifugal principle.

"I anticipate that great use would be made of this means of gratifying curiosity of interest.

"Soon I hope to have trial speed indicators fitted in an express train," concluded Mr. Prance, "I am in negotiation now with several railway companies, who will be invited to test this latest addition to the little luxuries of travel."

THE DICTOGRAPH.

There has lately been achieved a remarkable improvement upon the telephone which deserves more than passing notice from all who must perforce study all ways and means of economising time and labour, and this latest invention known as the Dictograph will without doubt prove to be the most important addition to the up-to-date equipment of the office within the past few years. In fact the Dictograph makes as important an advance on the telephone as did the telephone upon the speaking type in facilitating conversational communication. The telephone—notwithstanding the high standard of perfection to which it has reached—lacks secrecy since the line can be tapped at different points during conversation without either of the persons at the opposite ends of the wire being aware of the fact. Moreover, frequently atmospheric and other disturbances render it exceedingly difficult to carry on a conversation in comfort.

To overcome these difficulties the Dictograph has been invented by Mr. K. M. Turner of New York, and it is interesting to note that both of the drawbacks mentioned above have been overcome to a remarkable degree. By its aid, inviolable secrecy is assured, it being absolutely impossible to tap the line during conversation, as the wire extends only between the two persons conversing, and does not pass through an exchange. The value of such a system may well be imagined if used in large businesses, such as banks, hotels and similar enterprises, as to entrust the transmission of confidential messages to the telephone has been many times acknowledged, owing to the possibilities of leakage to be a highly dangerous proceeding.

PERSONAL.

A PRINCELY DONATION.

A Press note issued recently by the Bombay Government states:—Rao Saheb Vasanji Trikamji has generously placed at the disposal of His Excellency the Governor the sum of two and a quarter lakhs of rupees for the foundation of a scientific library in connection with the Institute of Science now being erected in Bombay.

The conditions that are attached to this donation are:—

"The Science Institute Library shall be called 'Vasanji Trikamji Mulji Library,' and shall be so referred to in official correspondence. A marble bust of Vasanji Trikamji Mulji and two marble tablets mentioning the amount of the donation and other particulars to be placed in suitable positions by the Architect to Government in consultation with Mr. Vasanji Trikamji."

His Excellency in Council desires publicly to thank Rao Saheb Vasanji Trikamji for his generous benefaction, which will enable provision to be made for the formation of an adequate scientific library in Bombay in connection with the Institute of Science.

We are indeed glad that a Hindu philanthropist has thus come forward to help a cause which will mean so much for the development of commerce and industry and for the general progress. We hope Rao Saheb Vasanji will respond with equal zeal to the call of the Hon'ble Pundit Madan Mohan Malavya regarding the Hindu University.

ROMANCE OF A PREMIER.

Forty-five years ago a boy was born on a steamer *en route* for Sydney Harbour, New South Wales. It was a British steamer and the baby was registered as an inhabitant of Stepney. His mother had been a Manchester mill girl, and his father a young Liverpool workman earning 32s. a week. Recently the baby of forty-five years ago saw England for the first time. Whilst he was on the seas the census was taken and once more he was officially declared an inhabitant of Sydney. To the world, however, he is the Hon. J. S. T. McGowen, the Labour Premier of New South Wales, and when a newspaper representative met him this week he spoke enthusiastically of the way in which the State is forging ahead. Mr. McGowen said he was delighted with what he had seen of this country. "It staggered me," he added, "to see your green lanes so close to the city, with its dense population. London is marvellous!"

A NEW APPOINTMENT.

A recent issue of the *Gazette of India* notifies the appointment of Mr. D. R. Bhandarkar as Superintendent of the Archæological Survey, western circle, in succession to Mr. A. H. Longhurst who has been placed on special duty at Madras. The Department of Archæological Survey consisting of a Director, six Superintendents and an Epigraphist, long remained inaccessible to Indians. A beginning was made to admit Indians of proved merit when Rao Bahadur V. Vinkayya, M. A., was appointed Government Epigraphist. Mr. Bhandarkar has long been an Assistant Superintendent in Bombay. He has shown both aptitude for this kind of work and ability in the discharge of his duties His present appointment is on probation, but there can be no doubt that he will soon earn his confirmation. If the deliberations of the Simla conference results in removing the existing bar for the admission of Indians to this department a real effort will have been made to encourage men of talent and industry to devote themselves to the study and research of Archæology and other subjects of antiquarian interest.

A GOVERNMENT OF INDIA SCHOLARSHIP.

News has been received that the Government of India Scholarship of £150 a year for Oriental Study, has been awarded to Mr. I. J. S, Taraporewalla, B.A., Barrister-at-Law and Professor of English, Central Hindu College, Benares. Mr. Taraporewalla, who is a distinguished scholar in Sanscrit, French and German, will join some German University to take his Ph. D. Degree.

THE LATE RAO BAHADUR V. J. KIRTIKAR.

We are sorry to learn of the death of Rao Bahadur Vasudev J. Kirtikar, the late Government Pleader, which took place recently at his residence in Bombay. For many years he was a leading member of the Bombay Bar and for some time acted as a Judge of the Bombay High Court. Studious in his habits, he devoted his leisure to the study of philosophy and especially Vedantism. He was a valued contributor to the *Indian Review*.

LIEUTENANT-GOVERNOR OF EASTERN BENGAL.

The Hon'ble Sir Charles Stuart Bayley is Gazetted as Lieutenant-Governor of Eastern Bengal and Assam in succession to the Hon'ble Sir Lancelot Hare, to whom all honours and distinctions of a Lieutenant-Governor will be shown till the date of his embarkation for Europe.

POLITICAL.

MADRAS TALUK BOARDS.

ENHANCEMENT OF THE PROPORTION OF ELECTIVE SEATS.

The following G. O. has been issued in the proceedings first read above G. O., No. 303 L., dated 16th March 1909:—The Government authorised the introduction of the elective system with regard to taluk boards and fixed the proportion of elective seats at one-third of the existing strength, electoral circles being constituted for the purpose in accordance with a schedule appended to the order. This experiment has now been in force for a period of two years, and with reference to the experience gained and to a further examination of the question in connection with the proposals of the Royal Commission on Decentralization His Excellency the Governor in Council has come to the conclusion that an enhancement in the proportion of elected members may now safely be permitted. It is proposed to raise the proportion from one-third to one-half and to give effect to the change from the 1st January 1912, since the electoral registers prepared under the notification now in force are under clause (7) of rule 9 in operation for the year ending on the 31st December.

2. As, however, this extension of the elective system may necessitate some revision of the boundaries of the electoral circles as now constituted and will entail a redistribution of the seats allotted to each circle, the presidents of all district boards except Koraput and the Nilgiris will be requested to submit proposals for such changes as may seem requisite in order that a revised schedule may be drawn up and published for criticism under section 145 of the Madras Local Boards Act, 1884. In replying to this reference they should specifically examine the treatment of taluk boards the sanctioned strength of which is an uneven number. In regard to this point two alternatives suggest themselves:—

(*a*) The addition or deduction of one seat for the purpose of making the sanctioned strength an even number, and (*b*) the fixation of the elective proportion at the nearest integer to the fractional number representing one-half of the sanctioned strength, as for instance by allotting seven or eight elective seats to a taluk board consisting of 15 members.

GOVERNMENT OF INDIA ACT.

The following is the text of the Government of India Act (1858) Amendment (No. 2) Bill:—

MEMORANDUM.—By Section 18 of the Government of India Act, 1858, power is given for the grant to any secretary, officer, or servant appointed on the establishment of the Secretary of State in Council of India, of such compensation, superannuation, or retiring allowance as may be granted to members of the Civil Service under the Superannuation Acts. The Superannuation Act, 1909, made provision enabling the Treasury in case a male civil servant, under certain circumstances, should die while in the service to grant to his legal personal representative a gratuity equal to a year's salary and emoluments. No power being given by the Government of India Act, 1858 to grant such a gratuity to the legal personal representative of any of the India Office staff, it is desirable that statutory authority should be obtained for the purpose. One instance has occurred where such a grant has been made by the Secretary of State in Council out of the revenues of India of a year's salary to the legal personal representatives of one of the India Office staff it is desirable that the grant should be leg

A BILL TO AMEND THE GOVERNMENT OF I ACT, 1858.

Be it enacted by the King's most Ex Majesty, by and with the advice and con the Lords Spiritual and Temporal, and C in this Present Parliament assembled, an authority of the same, as follows:—

1. In section eighteen of the Goveri India Act, 1858, the words "or to his personal representative such gratuity" be inserted after the words "such comp tion, superannuation, or retiring allow where they secondly occur, and the words to personal representatives of such person be inserted after the words "public serv also at the end of the section.

2. Any grant to the legal personal r tive of a deceased officer or serv establishment of the Secretary of State made out of the revenues of India *befo ing of this Act* shall be deemed to lawfully made.

3. This Act may be cited as the Gu of India Act Amendment Act, 1911.

GENERAL.

A "STRANGE" EXPERIENCE.

The *Anglo-Indian Empire*, which is now published from Bangalore—it was being published from Bombay—has had a strange experience. "We waited long for our Registered Number from the Madras Post Master-General. It was over ten days ago that we applied, and we were compelled to furnish a complete list of our subscribers and fill in a form, before we got the Number assigned to us. To register is only a formality, as we all know, even for a new paper, but for a paper that has been received by His Excellency the Madras Governor for over two years, the want of attention to such is a serious case; as stopping a Community's paper, has never come under our notice before. We find that the term "Benighted Presidency" is not so strange as it appeared in that go-ahead city Bombay."

THE PUBLIC AND A SUBSIDISED PAPER.

The Hon. Mr. Lalubhai asked recently at the Bombay Legislative Council Meeting—(a) Has the attention of Government been drawn to ticles in the *Jagad Vritta* which appear to n an attack on the Brahmins generally and Chitpavan Brahmins in particular; (b) In the fact that the *Jagad Vritta* receives a from Government, will Government be to say if those articles represent their views hey do not, do Government intend to conue conductors of the newspaper the disap- the tone and contents of those articles arn them against indulging in similar on any community in future. The Bomovernment replied:—(a) Yes; (b) Governentirely disapprove of the publication of articles. Action in the sense indicated by 'ble member has already been taken.

YOUTHFUL OFFENDERS.

st International Congress for considering ion of the treatment of youthful offenders d in Paris on the 29th June, under the ye of M. Paul Deschanel, who delivered he l address. In general it is desired to mo n the case of youthful criminals, a Sy ducative influence for the degradation J. ent. A meeting was held under the So of M. Ferdinand Dreyfus, one of the t overs in this cause, with the object of upon the Chamber the importance of ill which has already passed the Senate he reation of Special Courts for youthful offenders of 13 years and under. The Bill also provides that the preliminary inquiry which in France preceeds the trial proper may be conducted by women.

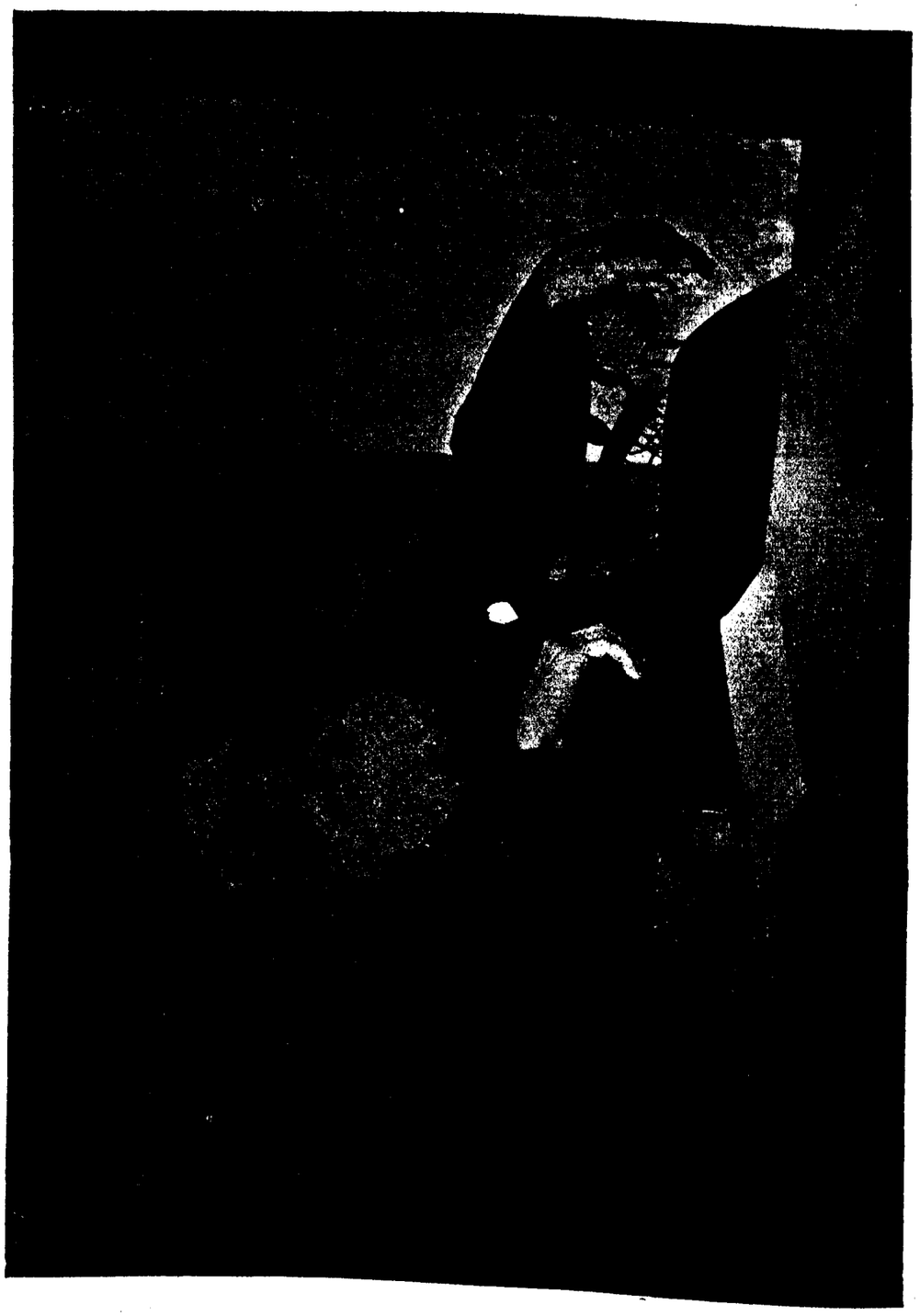
DRESS AT THE DURBAR CEREMONIALS.

In connection with ceremonies and dress at the Durbar, the *Pioneer* says:—The programme cannot as yet be published as the sanction of the King-Emperor is necessary and the whole of the details have not yet been settled. But in the matter of ladies' dress no difficulties need be conjured up. There is to be neither a State Ball nor a Drawing Room at Delhi just as there is to be no Levee and so the question of plumes and trains does not arise. On the great day when the King and Queen will proceed in full state to the Stadium, morning dress is to be worn. At the garden party, the evening party and the Chapters of Indian Orders ladies will be expected to dress just as they would at State functions at the Viceregal Court in Calcutta or Simla. Similarly with respect to dinner parties dresses need only be such as are originally worn on such occasions in India. We have no doubt there will be rich and striking costumes seen during the Durbar ceremonials, but there is no occasion for Anglo-Indian society to be anxious as to details, yet one word of warning may be given—the exaggerated hobble skirt does not find favour in court circles.

THE CONFERENCE OF ORIENTALISTS.

The Conference of Orientalists which sat for eight days from the 12th to the 19th July at the Imperial Secretariat buildings in Simla proved to be a great success, the attendance being a representative one. Orientalists were invited from all parts of India, as also Archæological and Museum men. Singular unanimity prevailed on the majority of subjects discussed. The Conference finally broke up into four subcommittees as follows:—Museum, Archæology, Language tests and Oriental Institute. Of these the first three were presided over by Mr. Sharp, and the last named by Dr. Thibaut, Registrar of the Calcutta University. Dr. Bhandarkar, who is now 74 years of age and has lost the use of his eyes, attended the Conference and took a leading part in the discussion on all subjects. An account of the proceedings of the Conference will be issued shortly, when a report will be submitted to the Imperial Government. The members of the Conference were unanimous as regards the desirability of establishing a Central Institute in Calcutta for the purpose of encouraging Oriental studies.

To Face Page 665.



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The Bird of Time.

BY

SAROJINI NAIDU.

O Bird of Time on your fruitful bough
What are the songs you sing?
Songs of the glory and gladness of Life,
Of poignant sorrow and passionate strife
And the lilting joy of the spring;
Of Hope that sows for the years unborn,
And Faith that dreams of a tarrying morn,
The fragrant peace of the twilight's breath
And the mystic silence that men call Death.

O Bird of Time; say when did you hear
The changing measures you sing?
In blowing forests and breaking tides,
In the happy laughter of new-made brides,
And the nests of the new born Spring,
In the dawn that thrills to a mother's prayer
And the night that shelters a heart's despair,
In the sigh of Pity, the sob of Hate,
And the pride of a soul that has conquered Fate.

THE VOICE OF THE VENERABLE VETERAN

ONCE more the country has been privileged to hear the voice of the Venerable Veteran. The message, which Dadabhai Naoroji has issued from his quiet retreat at Versova to all his "friends in England, India and South Africa," in reply to congratulations and good wishes on his 87th birthday is quite characteristic of the man and the mission of his life. Its cheery optimism and the vein of sweetness and serenity which pervades it is worthy of the venerated Patriarch who has been labouring three quarters of a century for the land of his birth with a devotion to duty and love of country almost unique. Defeats, disappointments, angry recriminations, and unjust denunciations, none of these has in the least soured his temper nor shaken his intense conviction in the justice of his cause and the righteousness of the methods he has been from time to time adopting. We have no doubt that this message of his, will be read with delight by millions of his loving countrymen.

Dadabhai's Birthday Message.

I offer my most heartfelt thanks to all friends in India, England and South Africa who have sent me their kind congratulations and good wishes on my 87th brithday.

I am sorry that two assassinations have taken place this year when everyday is bringing us accumulating evidence of better days coming.

Whether these assassinations are political or not Lord Minto had already said in his Simla speech of 14th October, last year:—

I absolutely deny that should further outrages occur they can be taken as symbolical of the general political state of India. They cannot justly be assumed to cast a slur upon the loyalty of the people.

In December next there will happen the greatest as well as the most propitious event in the history of this great country.

His Majesty the King-Emperor, in his speech from the throne on February 6th of this year, himself graciously gave us the glad news:—

It is my intention, when the solemnity of my Coronation has been celebrated, to revisit my Indian Dominion and there to hold an assemblage in order to make known in person to my subjects my succession to the Imperial Crown of India.

What can be more gratifying, encouraging and full of promise to the people of India than that His Majesty the King-Emperor in company with Her Majesty the Queen-Empress should pay his first visit to India after his Coronation and establish India's important position in the British Empire. And what hopeful prospects this visit opens out for the future good of India.

Among their precious and gracious words and acts we have first the speech at Bombay on 9th November, 1905, when His Majesty, as Prince of Wales, declared "Love" and "Affection" for the Indian people and "an increased and abiding interest in India's wants and problems." and next, the speech at Guildhall on 25th May, 1906 when he expressed "wide sympathy" and "an earnest desire and efforts to promote the well-being and to further the best interests of every class."

During the past sixteen months of the present reign we have had Their Majesties' gracious words and acts full of vast importance and significance. But all these gracious words and acts, it is impossible for me to embody in this statement. I shall state a few only.

I may, however, point out here that Their Majesties have already symbolized and established the equality and importance of India in the Empire by introducing at the Coronation in several ways the position of India as among the Banners, on the King's Stole, in the Queen's Robe and on the floor of the Abbey; and also on the new Indian Coin.

First His Majesty's message of 8th May, 1910 to Lord Minto in which His Majesty says:—

The prosperity and happiness of my Indian Empire will always be to me of the highest interest and concern as they were to the late King-Emperor and the Queen-Empress before me.

Soon afterwards, in the Message of 23rd May, 1910 to the Indian peoples, His Majesty the King-Emperor gave his most gracious assurance:

Queen Victoria of revered memory addressed Her Indian subjects and the heads of Feudatory States when she assumed the direct Government in 1858, and Her august son, my father of honoured and beloved name, commemorated the same most notable event in his address to you fifty years later. These are the charters of the noble and benignant spirit of Imperial rule and by that spirit in all my time to come I will faithfully abide.

These glorious declarations and pledges fortify our faith and expectation in the British word of honour, and I look forward with complete confidence to the pledges of Parliament and the Proclamations of our two last great and beloved Sovereigns. Our great charters will now be fully fulfilled by His Majesty the present King-Emperor as he has graciously said that "in all my time to come I will faithfully abide." In the full fulfilment of these charters will be the accomplishment of His Majesty's "highest interest and concern in the prosperity and happiness of his Indian Empire."

May I be permitted to indicate what I consider the most important and immediately urgent steps to secure the prosperity and happiness of the

Indian people and fulfil faithfully in their broad scope and spirit the pledges of Parliament and of the gracious Royal Proclamations?

After the reform of the Councils, for which our most grateful acknowledgments are due to Lord Morley and Lord Minto, I would place first simultaneous examinations in England and India for all the Indian services with the ultimate object of Indians being trained for self-Government under British supremacy like all the Colonies with the same rights and responsibilities.

Then, and then only the great problem of sufficient revenue for all wants, of sufficient means for the great masses and of the ultimate high mission of England, will ever be solved.

Second:—If there is one thing more than another which entitles Britain to the glory of the everlasting gratitude of the Indian people it is giving them education in general and English education and knowledge of British Institutions, British character, civilization and efforts for liberty, in particular. To complete this great boon it is very needful for the masses to have free compulsory elementary education, supplemented by a system of advancing higher very promising youths. It is impossible to gauge the extent and variety of benefits that may accrue from this. In this connection, I may mention a personal incident of gratification and gratitude. I bless the Government and people of Bombay of my early days, that, as far as I remember, I have received free my school education and my college education with the additional benefit of a scholarship.

The King-Emperor in his letter of 29th June, 1911 to his people says:—

Believing that this generous outspoken sympathy with the Queen and myself is under God our surest source of strength, I am encouraged to go forward with renewed hope. Whatever perplexities or difficulties may be before me and my people, we shall all unite in facing them resolutely, calmly and with public spirit confident that under Divine guidance the ultimate income will be to the common good.

It is our great good fortune that His Excellency Lord Hardinge, who is now at the beginning of his Viceroyalty has the same earnest sympathy and goodwill towards us as Their Majesties. Just to quote one sentence from His speech at Simla on 3rd May, 1911.

I trust that India may be happy and my administration successful, but this time alone can show and my brief experience has been enough to satisfy me that the next few years will be very strenuous and the shade of my grand-father would rise to reproach me if I do not use every power that in me lies in an earnest endeavour to set forward my great charge in the path of progress, prosperity, peace and happiness.

Under such fortunate and hopeful circumstances, I feel confident that we can well look forward to the emancipation and elevation of India during the reign of the King-Emperor who is coming amongst us with such great good will and lofty purpose.

DADABHAI NAOROJI'S
SPEECHES AND WRITINGS.

This is the first attempt to bring under one cover an exhaustive and comprehensive collection of the speeches and writings of the venerable Indian patriot, Dadabhai Naoroji. The first part is a collection of his speeches and includes the addresses that he delivered before the Indian National Congress on the three occasions that he presided over that assembly; all the speeches that he delivered in the House of Commons and a selection of the speeches that he delivered from time to time in England and India. The second part includes all his statements to the Welby Commission, a number of papers relating to the admission of Indians to the Services and many other vital questions of Indian administration. The appendix contains, among others, the full text of his evidence before the Welby Commission, his statement to the Indian Currency Committee of 1898, his replies to the questions put to him by the Public Service Committee on East Indian Finance. Dadabhai has been in the active service of his motherland for over sixty years and during this long period he has been steadily and strenuously working for the good of his countrymen; it is hoped that his writings and speeches which are now presented in a handy volume will be welcomed by thousands of his admiring countrymen.

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Japan's Message to India.

BY

MR. G. SHERWOOD EDDY.

RETURNING to Japan after an absence of four years one is impressed by recent development, and signs of growth in every direction. In the efficiency of the administration, especially in the development of local self-government, in the continued spread of her modern educational system, in commerce and manufactures, Japan's progress has been steady and unbroken. Just at present there is a marked reaction, particularly against liberal thought, in growing concern over the effects of purely secular and often materialistic education. The sensuous naturalism of Nietzsche, and the wide-spread unchastity of many of the students has had a demoralizing effect upon the youth of the country. There is a marked lessening of respect for authority, and an increase of strikes on the part of the students and the labouring classes. All this, however, has only convinced Japan of the futility of materialism, and the absolute necessity for some religious basis for morality in the State. Japan has probably made more brilliant progress in the last forty years than any nation in history in an equal time. Her commercial companies have multiplied ten-fold, her foreign trade twelve-fold, her capital invested in manufactures thirty-fold, in recent years. In industry, in commerce, in education and in military strength, Japan has leaped to the forefront among the nations. What has been the secret of her dazzling success and of her brilliant progress? A brief examination of the country, the people and their characteristics may lead us to ascertain some of the secrets of her success, and to note the lessons which India may learn from Japan at this time. India which gave to Japan Buddhism, which was her teacher for over a thousand years—India with her deep religious consciousness, will yet have a message for Japan in the future, but at present we are concerned with lessons which India may learn from Japan.

Insular, unconquered, and with a longer unbroken line of rulers than any other nation in the world, Japan is unique in Asia. Her remarkable progress in the last forty years, greater perhaps than any nation has ever made in so short a space of time, has attracted the attention of all the world. Japan is part of the ancient continent of Asia, which contains more than half the population of the world, and from which have sprung most of the world's great religious and ancient civilizations. But Japan has now become a point of contact and a clearing house between the East and the West, adopting what is best in the civilization of both. Several national characteristics may account for Japan's success. Of these we would mention first

Open-mindedness.—This is, perhaps, their most striking characteristic and, more than anything else, has been the secret of their progress. They have imported an army of foreign teachers into Japan, and have sent their students throughout the West in search of knowledge. They wisely welcomed Buddhism when they saw that it was superior to their own Shinto faith. When they saw the lofty moral teaching of Confucianism, they received it. Christianity, in turn, has been welcomed with open mind. All new theories of science and knowledge have been eagerly received. The Chinese have hitherto lacked flexibility. The success of the Japanese, on the other hand, has been due to the flexibility of their mental constitution.

Intelligence.—The Japanese are remarkably precocious, quick in perception and strong in memory. It is true that heretofore they have been lacking in power of analysis and in philosophical ability, but these defects have been due, not to deficient mental faculties but largely to their environment and to their former mechanical system of education. The ability of Japanese students to master modern thought has shown that they possess high mental faculties. They are not so profound as the people of China, nor so subtle and speculative in intellect as the people of India. They are, on the other hand, remarkably precocious and of a practical turn of mind.

Patriotism.—Their love for their Emperor and their pride in their own land amounts almost to devotion, and is sometimes carried to excess. Formerly it was loyalty to their own clan and province, but Japan has dropped its provincialism and caught the national spirit. Perhaps no people in the world are so devoted to their country and so ready to act in unity for the welfare of their land. One man gave his life to save the people of his province from oppression and ruin. He was nailed to a cross and tortured, yet in dying said, "Had I five thousand lives I would give them all for my people." Loyalty is their highest virtue; every Japanese is born, lives and dies of his country. In the recent war with Russia, some

committed suicide because they were not permitted to go to the front and fight for their country. When men were called upon for an expedition of unusual danger at Port Arthur, numbers eagerly requested the privilege of going to almost certain death.

Imitation.—In general the people are imitative rather than initiative or inventive. They do not however, blindly adopt, but skilfully adapt everything to their own needs. They seek the best throughout the world and appropriate it for themselves, but they seldom take anything without improving it. They seek neither to ape foreign manners nor to reject anything good because it is foreign, but holding fast the best in their own traditions, they ever seek to learn from other nations. Professor Chamberlain says,

> "The current impression of the Japanese as a nation of imitators is in the main correct. If they copy us to-day, so did they copy the Chinese and the Koreans a millennium and a half ago. Religion, philosophy, laws, administration, written characters, all arts but the very simplest, all science, or at least what then went by that name, everything was imported from the neighbouring continent; so much so that of all that we are accustomed to term 'old Japan' scarce one trait in a hundred is really and properly Japanese. Not only are their silk and lacquer not theirs by right of invention, or their painting (albeit so often praised by European critics for its originality,) nor their porcelain, nor their music, but even the larger part of their language consists of mispronounced Chinese; and from the Chinese they have drawn new names for already existing places, and new titles for their ancient Gods."

Dr. Gulick says,

> "The race or people who can best synthesize the thoughts and experiences of other races is the one to have a rich life. Japan bids fair to excel here. She combines, as no other nation does to-day, the two great and hitherto divergent streams of occidental and oriental civilizations and languages. She has the power of holding, appreciating and enjoying a larger variety of different modes of life than any other nation. She is also situated in the midst of the convergent streams of Eastern and Western civilizations with their immense variety of language, customs, ideas and religion, that she bids fair, in due time, to develop a life of marvellous wealth."

Let us now gather up a few of the salient lessons which India may learn from Japan at this time. We are the more ready to hear Japan's message, when we remember her willingness to learn from others, the great debt which she owes to India in the past, and the fact that we belong to the same great continent. We do not for a moment suggest that Japan has nothing to learn, or India nothing to teach, but we are concerned just now with India's needs.

Patriotism is the first lesson which India needs to learn from Japan. This has been the cause of Japan's unity, the secret of her political advancement, and of her success, alike in war and peace. Patriotism in Japan means, not a blind praise of what is their own and a hatred of all that is foreign, but a submission of the individual to the welfare of his country. As a prominent Japanese speaking in India, said, "We do not say, 'Whatever is Japanese is good' but 'whatever is good shall be Japanese.' We recognize our faults that we may correct them." There are three elements in true patriotism; the spirit of love, loyalty to truth, and self-sacrifice. The word patriotism means "*love of country.*" It spells love, not hate. It is born only as selfishness dies within us. And it can thrive only in the soil of liberty. The ancient civilizations of Egypt, Assyria and Persia produced no patriots. The old Indian proverb was "Let Rama rule or Ravana, what care we?" With such a motherland, the man should blush who does not love India, work for India, pray for India. Two thousands years ago Japan was barbarous when India was civilized. Forty years of patriotic effort has placed Japan in the lead and left India far behind in many things. They were awake and working while we slept. Day has dawned upon India at last. Let us be up and doing!

But love of country may be blind and misguided unless coupled with loyalty to *truth*. We cannot too often be reminded by India's veteran statesman, Sir T. Madhava Row, that, "What is not true is not partriotic." No untruth can advance a true cause. Every false practice, every bad custom is a bar to progress. Every man who tells a lie, every man who takes a bribe, every man who oppresses the down trodden masses in India, is a traitor to his country. Not hatred of the foreigner, but love of truth will save India. After all, foreigners however good or bad, can do relatively little to help or hinder India. Only Indians can save India; only Indians can ruin it. The worst foes of every land are its own false sons.

The third element in true patriotism is *self-sacrifice*. And how sorely this is needed to-day. Talk is cheap. Not oratory but action is imperative. Reforms never come by waiting till things are easy and everybody moves at once. That time never comes. Some one must suffer first and lead the way. In Japan man after man laid down his life in the early days of the new era. Men need the courage of their convictions if they are to be true patriots, for this is the final test of patriotism.

Reform.—Patriotism must issue in action. There are things to be done, abuses to be set

right, false customs to be removed. Here too India needs to learn from Japan the lesson of preparation and reformation. Her success was not won easily, nor in a moment. Many reforms were needed in Japan before she attained her sudden pre-eminence. There was the introduction of education; the elevation of womanhood; the breaking down of all social barriers, and the uplifting of the lowest outcastes to the full privilege of citizenship; and many other reforms. And this is the crying need of India to day. To obtain political independence before social, industrial and religious reforms have been undertaken, would plunge India into anarchy and bloodshed. Russia has her own ruler and has a National Assembly, but the lack of social and religious reform leaves her still in misery. Canada has not political independence as a separate nation, but she is to-day enjoying greater liberty, with less political corruption, than is perhaps found even in the United States. Her people are contented and happy; loyal to the Empire and enjoying the representative Government which was freely and fully granted to them when they were ready for it.

Let us recall the maxim of Aristotle that, "only a great people can be free." Great alike in her past and in possibilities, India still needs reform. If we take any practical tests of true greatness such as education, enlightenment of the masses, public honesty, the place of woman, social purity, or national unity, we needs must pause and ask ourselves if the leading reform magazines are not right in saying that the deepest need of India to-day is,—*reform from within*. Indians need not waste time complaining against a foreign government, about the things it does not do for them, if they are unwilling to do for themselves the far larger and more important work of putting their own house in order, and removing abuses which admittedly exist, and which only they can remove. It is true also that distance lends enchantment to the view. It is natural that they should see and perhaps even magnify the shortcomings of the Government in India and see only the bright side of things in the far East. All eyes are turned to-day in eager admiration towards Japan, but it is not generally known in India that Japan, who is honestly trying to govern Korea in such a way that she will be commended by the world, and is striving to introduce reforms into the country, is far more bitterly hated by the Koreans than are the English even in Bengal. It is the contention of the best Koreans, that Korea gave to Japan her ancient civilization, her arts, industries and religion and yet to-day many feel that she is being ground down by the iron heel of Japan, her property rights disregarded, her feelings trampled upon, and the morals of her needy people neglected. Japan has given to Korea a good monetary system, railways and the promise of modern civilization and education, but the Koreans, many of whom at first welcomed the Japanese, feel to-day bitter and rebellious. The fact remains, however, that Korea under the Japanese rule is improving, and is being united under the Japanese for a greater future than she could ever have gained by her former corrupt and degenerate government.

In the Philippines also, though America has spared no pains to introduce education and rapidly to advance self-government, it is admitted by the majority now that some of the native local officials are corrupt and oppressing the people by bribery and injustice. The Philippines to-day by virtue of the very rapidity of their advance, for which they were largely unprepared, are turbulent and dissatisfied loving America no better than India loves England. The task of governing another nation is a thankless one at best. Whatever the opinion may be as to the responsibility of Great Britain toward India, there can be no doubt as to the Indian's duty of reform. This is primary and important, this lies within their power, and must precede every advance toward constitutional self-government, as the wise leaders of the National Congress have repeatedly pointed out. There is work here for each and for all. Let none postpone, but begin to-day, in their own homes, in their own city or town or village, for true reform, like charity, begins at home.

Emphasis upon the practical.—India is far more eloquent, but Japan is far more active; India is theoretical, Japan practical; in India there is much talk, the Japanese tell us, while in Japan they bring things to pass. Let India learn from Japan; and yet, not forget her greater heritage. While we strive to introduce industrial reforms, let us not forget that the distinctive feature of India is her religious sense, and that her mission to the world is spiritual. But this should not stand in the way of India's industrial advance. India cannot be reformed by school boys in a debating society, but it can be helped by honest hearts and willing hands. As was the case formerly in Japan, industry is still looked down upon by many in India; but men must work if they would win.

Remember the splendid teachings of Ruskin that no honest labour is degrading. Recall the wholesome custom of the Jews who taught every boy, from the age of twelve or thirteen, to learn some trade and to work with his hands. Jesus was a carpenter, and the Apostle Paul a tent-maker. Remember also that America's great industrial advance and enormous wealth have been achieved by hard work. Rich men's sons often enter the factory and work with blackened faces and grimy hands. No man is ashamed to work. A large proportion of the American Presidents were poor boys, self-taught, working with their own hands. President Lincoln was a rail-splitter; President Grant a farmer; President Garfield, a poor boy. An Indian writer in *East and West* says, "We do not require martyrs but workers, and if a few of our young men of education and energy, instead of appearing to be martyrs at public meetings were to work, some in the cause of education, some in the cause of social reform, some in the service of religion, and some in the improvement of the arts and industries of the country, the cause of Indian progress would receive an impetus which would soon fit us for the work of self-government."

Professor James speaks thus of the value of manual training schools, which are greatly needed in India to-day, not merely "because they will give us a people better skilled in trades, but because they will give us citizens with an entirely different intellectual fibre. Such training engenders a habit of observation, confers precision, gives honesty and begets a habit of self-reliance." As in the case of Japan, more of India's students will have to be sent abroad for practical training. Technical and industrial and agricultural studies must receive a greater emphasis in India. Gymnastics and athletics should be further encouraged. New trades, new lines of manufacture, new ventures in commerce, must be undertaken. Public confidence must be increased; and public confidence can only rest upon public honesty, commercial, official and personal, for every untruth delays the emancipation of India. Capital also must be invested and money placed in circulation. Wealth hoarded or absorbed in jewels is one cause of India's poverty. It is a talent buried in the earth, unused for India's good. Debt again is not only a result but a cause of poverty. Habits of economy must be practised. Indians cannot be the slaves of every wasteful and expensive marriage custom or tradition, if thay are to live within their incomes. In a word, they must develop the practical side of their natures, they must give earnest thought to industrial problems and *they must work*.

Democracy and Social Equality.—Japan to-day would never be in the forefront of civilized nations, could never have defeated Russia, nor have succeeded in peaceful competition with other nations if she had been a divided and caste-ridden nation. Only in unity is their strength. Benjamin Kidd in his "Principles of Western Civilization" says, "The most fundamental political doctrine of modern democracy is that of the native equality of all men. It is, in reality, around this doctrine that every phase of the progressive political movement in our civilization has centred in the last two centuries. It is this that has been behind the long movement in our Western world, which has emancipated the people and slowly equipped them with political power." Many of the leading reformers of the country to-day believe that the present caste system is the chief obstacle to unity and the greatest bar to progress in India. There are social distinctions, of course, in every land, but in the most enlightened countries all men are given the rights of citizenship, equal opportunities of education and advancement, the privilege of choosing their vocation and of ascending in the social scale. Individual worth and personal liberty are recognized, and progress becomes possible. But in India individuality has been crushed by caste. Yes, the same principle of the brotherhood and equality of men upon which we demand rights from the European requires that the same God-given equal rights should be granted to the out-caste in India! While caste remains, the foreigner has nothing to fear from a divided India. But why should not India unite; why should she not heed the voice of the leading social reformers, and, above all practice what she preaches! Let us remember that the caste system is not recognized in the Vedas, and is of relatively recent growth. If the Brahmin clings to his exclusive prerogatives; if the Panchama is begrudged advancement, progress in India is doomed, and she will never be united, either for internal advancement or in the face of an external foe. Caste must go if India is to advance. Let us arise in our love for India, as brothers of one blood.

The Position of Woman.—Under the influence of Buddhism in Japan woman's rightful place was not recognized. They said, "Woman is man's plaything," "Woman's sole duty is the

bearing and rearing of children for her husband." Woman was subject, as in the laws of Manu, to "the three obediences" to father, husband and even to her son; but with the modern spirit of Western civilization, woman has been educated in Japan and uplifted. According to the Japanese Year Book over 96 per cent. of the girls of school-going age are in primary schools, while in India only seven woman out of every thousand can read and write. Here again, what is wanted is not waiting in weak inactivity for others to move, but immediate and prompt action in the education of the women in general, and of each one's daughter in particular. Infant marriages are not permitted in Japan, for it must weaken any nation, physically, mentally and morally to make mere children mothers, and boys fathers, even during their student days. In Japan girls marry at about the age of sixteen, while among the Christians in that land the age is said to be from eighteen to twenty; the men marry from twenty to twenty-five. By law, the minimum age for marriage is fifteen for women and seventeen for men. How long in India shall infant marriages be condemned and yet practised? Again, in Japan widows are not doomed to a life of solitude and forbidden remarriage. Though divorce is too common, and the position of women is still far from ideal in Japan, widows are recognized as having rights as well as widowers. When we remember that in India 40,000,000 women are life-long prisoners in zenana homes, shut out from God's glad world of sunshine out-of-doors, we realize that some reform is needed. When we remember also that the 25,000,000 widows of India would equal half the population of the German Empire; that there are 100,000 widows under ten years of age, and 20,000 under five years of age who will never be permitted to remarry; and that many of them, from a life of drudgery will be tempted to a life of shame, we begin to realize the magnitude of India's need of reform. Such a state of things would not be tolerated for a moment in Japan. In every country of the West widows are permitted the same rights of remarriage as the men. God help the men of India to give to their mothers, wives, sisters, and daughters, to the women of all India, the rights which God has given them, and which have been denied to them.

Religious Liberty.—With an enlightened Sovereign and educated people, Japan has proclaimed liberty of conscience and religious toleration. Every man is permitted to worship God according to the dictates of his own conscience. If any man wishes to change his religion, he is not persecuted or put out of caste (for there is no caste in Japan to put him out of), but as an intelligent man he is allowed to choose for himself as among the nations of the West. It is not uncommon in Japan to see members of the same family belonging to different religions living in perfect harmony in the home. We cannot coerce the conscience without crushing the individual. We admit the principle that it would be well for the Hottentot, the savage or the cannibal to give up his fetish, to accept the teaching of the one true God, and to change his religion, if he can find a better one. We agree also that the aborigines of India have done well to change their religion and to accept the superior teaching of Hinduism. Japan has had the intelligence to recognize that the same principle applies to all, and that man must be free if he must be great. To chain a man to the past; to place iron bars to prevent progress, and to deny a man the right of advance in the world's stream of progress, or his right to accept the new discoveries of science and religion is to stultify the individual and the nation and to prevent all further progress. Japan never advanced till she gave religious liberty. Even China to-day is turning from the worship of the past to the life of the future. India, like China, has long been chained to the past. India boasts of toleration but if a Brahman or Mahomedan wishes to change his faith and to become a Christian, or to adopt any other religion, what happens to him? Is this toleration? Is this in keeping with modern civilization? Let us have done with persecution and with blind prejudice, and leave every man free to choose his own religion and follow the highest that he knows. Mr. Kidd has shown conclusively in his "Social Evolution" that human evolution is not primarily intellectual but religious. "The winning races" he says, "are those which are most religious and which have the highest ethical systems." Mr. Lecky also shows that the prosperity of nations depends upon the purity of domestic life, commercial integrity, their morality and public spirit, their courage and self-control. We believe that moral integrity and religious liberty must be the corner stones of India's future progress.

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Christ for India.

A REVIEW

BY THE LATE VASUDEV J. KIRTIKKAR.



THE LATE MR. KIRTIKKAR.

WE have had enough number of books from the pen of the Christian Missionaries, advocating the acceptance of Jesus or Jesus Christ by the Hindus of India.

Their anxiety to evangelise India has been so remarkable, that they never care to give a thought to the undisputed fact, that the type of Christianity which they offer for our acceptance, is rapidly waning in their own mother country; that the Christian faith, as *they* understand it, is rapidly disappearing in Europe; but their zeal in "enlightening the benighted Hindu" and giving him spiritual solace on the cross of Jesus has not in the least abated.

They take no note of the fact that in India we have a philosophy never surpassed by any nation in its profundity and a system of Ethics which is held in great esteem both in Europe and America, and that the work of evangelisation among the educated classes of people must always prove a failure.

We do not know for certain if Mr. Bernard Lucas,* the author of the book under review, is also a Christian missionary. The *Times of India* says that he either is or was an Indian Reverend. If so, we must say that he is an exception to most of the other Anglo-Indian missionaries working in India. These last have for the most part assumed a militant or patronising attitude, assailed our gods and everything that we have held sacred; while the present writer approaches us in a sympathetic spirit and expresses a hope that we should give him a patient hearing.

He expresses his admiration for our Vedanta, although he does so to eventually demolish it, as unsuited to modern thought.

"We cannot but have (he says) a profound admiration for its absolute fidelity to the path it has chosen and we must acknowledge that it has rendered the greatest service by demonstrating with strict accuracy the logical goal of Hindu religious thought. It is because of this logical accuracy that we are enabled to estimate its merits as a solution of the religious problem, by concentrating our attention on the two or three fundamental postulates, with which it starts and from which it deduces with wonderful accuracy its explanation of the riddle of the Universe. No thoughtful Hindu can fail to be profoundly interested in the basis upon which has been constructed a system of religious thought, of which India may justly feel proud (66-67.)

We are not sure, if the learned author of the book under review understands exactly what we understand by the word Philosophy. If Philosophy deals with *necessary* truths, it deals with truths which are eternal and changeless. If so, how does the author expect any changes in them with the progress of time? Practical life and considerations dependent upon time and place and other circumstances may often vary; but the eternal ideals which our sages have placed before us of *Advait* and *Abheda* Oneness without a Second and Non-difference between Me and Thou, or Mine and Thine must ever continue to be true of all time and place, and what our sages have persistently insisted on is that it should always be our endeavour to so shape our social and religious conduct as to keep it on the lines of those ideals; so that while with our sublime * Ethics, on the one hand, we should have a sufficiently correct guide in the practical concerns of our life, we should also have, on the other hand, an infallible guide in the spiritual sphere to lead us to our goal, that is, to self-realisation of our identity with the Supreme Self or Brahma.

* *Christ for India*, by Rev. Bernard Lucas, Macmillan and Co., Bombay.

* We have advisedly used the word *sublime*, as conveying the idea of the superlative of eminence whatever the learned author may say to the contrary.

This should at least have satisfied our learned author, for according to him, "the problem which confronts the modern religious Hindu, is to formulate such a conception of God as shall satisfy his philosophic thought, on the one hand, and his religious aspiration, on the other, the intellectual conception of the One Sole Reality, with the ethical conception of the One Supreme Will' (96).

Such a formulation has been made since the time of the Upanishads, but it is not the fault of the Hindu, if European thinkers neglect to notice this fact.

It would have been much better, if our learned author had throughout borne in mind the distinction between a philosophic standpoint and the lower standpoint of practical life and much of the apparently antithetical views with which he has assailed our Vedanta would have been avoided and the entire system of the Vedanta would have appeard to the writer as a harmonious whole.

He should have remembered that " Philosophy and popular thinking move on different platforms, and most of the greatest errors in speculation arise from the transference of considerations, which are in due place in one of them, into the other, where they are absolute absurdities." (Adamson' Fichte, 145—6).

The disregard of this most wholesome warning is observable on almost every page of the book under review and the deductions which the author has drawn obviously appear to be unscientific and untenable and in some places ridiculously absurd. Our learned author thinks

1. That the Universe is real and that the Vedanta Brahma is unreal.

2. That the Vedanta is an empty, characterless Abstraction, void of all content, existing in an eternal state of dreamless sleep.

3. That the Vedanta Avidya, or Nescience or Maya, though illusory, is the originator of the phenomenal Universe which is real.

4. That the Vedanta cannot explain the problem of the many by means of the One (83-87).

5. That the Vedanta doctrine of Union with God cannot mean Man's identity with Him (91-97).

6. That it has sapped the foundation of all religious aspiration, by making God, as he is manifested to us in the Universe, a delusion.

7. That if Brahma is the Sole Reality, and the Ego, the real Self is identical with that Brahma, then all religion becomes a mere phantom-show, in which it is impossible for us to take the slightest interest. (84-85).

This is the way in which our learned author lays a foundation for the virtual demolition of our Philosophy and Religion and for the introduction in their place of the teachings of Jesus, as contained in the three Synoptic Gospels of the New Testament.

If this exposition of the Vedanta be correct, then the learned author must verily consider it to be a huge miracle wrought by the Indian thinkers of old that they founded upon magnificent nothingness systems of Philosophy and Religion, which have evoked the admiration of continental thinkers and which have held their own for the last three thousand years in the midst of the onslaughts on them by foreign invasions and persecutions!

If our learned author had paid the slightest attention to this fact alone, he should have, at least, *tried* to find out what egregious errors he has committed in his book under review and how those errors have crept in. He should have, at least in that case, consulted the works of men like Schopenhauer, Max Muller, Deussen, and others, who are admittedly great authorities on matters connected with the Vedanta. Perhaps he has considered them to be unworthy of notice.

Our learned author belongs to that class of European thinkers who are never happy without having, as both *equally* real, Spirit and Nature, Mind and Matter with a sharp line of demarkation between the two.

The Vedanta has provided such thinkers with what they need, and they may rest contented with it, if they do not wish to proceed any further. It is their fault, if they cannot realise the highest philosophic and spiritual truths at this lower stage of development. Spiritual truths could only be spiritually discerned.

The Vedanta fully recognises that the Eternal Absolute, in its unrelated condition, cannot be comprehended by man with the mental equipment he is ordinarily endowed with. In practical life, man cannot apprehend the Absolute except in its synthesis with what is only contingent. Every creature in the Universe is *prima facie* evidence of such a synthesis between the Eternal Absolute and the perishable contingent.

This, of course, is not a philosophic truth—true for all possible intelligences—but only true for us and for intelligences like ours. (Ferrier).

The Universe is, therefore, relatively true to us—relatively according to our mental representation of it.

This distinction is entirely ignored by thinkers of the type of our present author, and the arguments now urged by him are no new arguments at all. We have, again and again, heard them repeated, *ad nauseum*, and they have been repeatedly answered, too. So that a suspicion sometimes naturally arises in the Indian mind, whether to answer these arguments any further would not be tantamount to a decidedly fruitless attempt to 'wake the waking.'

To begin with. Why should our author find fault with our idea of Absolute Reality? Is it not true that is the true Reality, which is eternal and never changing and which is immanent in all that is transient and ephemeral? Is it not true that the world and everything contained in it is perishable?

Does not our author know that according to Heraclitus our senses are "liars." Mr. Flammarion, a scientist himself, says as follows:—

> We see the sun, the moon and the stars revolving, as it seems to us, round us—that is all false. We feel that the earth is motionless—that is false, too. We see the sun rises *above* horizon,—it is beneath us. We touch what we think is a solid body—there is no such thing (as a solid body). We hear harmonious sounds—but the air has only brought us, silently, undulations that are silent themselves. We admire the effects of light and of the colours, that bring vividly before our eyes the splendid scenes of Nature—but, in fact, there is no light, there are no colours, it is the movement of opaque ether striking on our optic nerve which gives us the impression of light and colour. . . . . We speak of heat and cold—there is neither heat not cold in the universe, only motion. Thus our senses mislead us as to the reality of objects round us." (The Unknown, p. 11.)

Even Mr. Herbert Spencer, improperly charged as a materialist says, that though the absolute is unknown and unknowable, it is

> "*The fundamental reality which underlies all that appears.** [It is] the Omnipresent causal energy or power of which all phenomena—physical or mental—are the manifestations "See Flint's Agnost, 572—3.

Prof. Drummond says that the preponderating view of science at the present day is that the world we see is not after all a physical world. It is impossible, says Prof. Fitzerald, to resist the conclusion that *All Nature is a Living Thought.*† The presence of a spacial world outside us—the material atoms and forces—these are all ideas, says Lotiza.

The world is an air image over the Eternal Absolute, says Carlyle; *strictly speaking, it is not there at all.* Matter exists only *spiritually*. It is spirit, say some European thinkers, in its lowest form of manifestation. Nature is *petrified spirit*, says Hyal. It is spirit visible, says Schilling. Prof. Gates of Washington says that consciousness (sentiency) is " essentially a condition or property of what fills space and must consequently be universal in space."

Obviously, therefore, if the world is perishable, it is unreal for the philosopher. We say for the philosopher; but for the multitude of people the world must exist as *relatively* or practically real on the lower plane of thought. (Gough's Phil. Up. 50.)

> "To him that sees the truth, all these bodies and their environments will disappear, merging themselves into that fontal essence, and *the self will alone remain*—a fulness of unbroken and unmingled bliss"—Gough, 57.

In other words, our Vedanta has nowhere said that the universe is unreal absolutely. To our limited understanding, under the influence of sense experience it is as real as anything real can be.

The learned author finds fault with our Brahma as an empty characterless abstraction, arrived at by the religious process *neti neti*, void of all content, existing in an eternal state of dreamless sleep, unmoved and unaffected by all the vast cosmic process, while what the modern thought needs is "a *living* God expressing Himself in the Universe and bringing to full function his vast and glorious purposes." The author thinks it to be ridiculous to consider such a Brahma as the sole and highest Reality and ignore as unreal that which we actually see before us and in which we actually live, move and have our being.

If the Vedantin recognises in his Brahma Absolute Existence and Absolute Intelligence, *Sat-chit*, the Absolute *Sat*, to which all existence are referrible, the Absolute knowledge, *chit*, which considers things in their eternal and infinite connection with itself and never apart from it, the true principles of all Being and all knowledge here flow into one and there can be no empty abstraction in such a case.

Our author admits that the process of *neti neti* is a religious process. The result of this process, then, cannot be the abstraction of all content from the idea of Brahma but the *enriching* of that idea, by quest after a higher principle.

> "Each quest, says Max Muller, after this higher principle was answered by *neti neti* (not so, not so). The old gods were abandoned, not because the ancient Aryans believed or desired less, but because he believed and desired more. At last he found what he wanted and

* The italics in this para are ours.
† The italics in the above are ours.

expressed the same by a neuter name. He wanted a sexless but *by no means a lifeless God.*" * (Orig. Rel. 145. 310--11. 319.)

This Brahma, says Anandagiri, is a vastness unlimited in space, in time, *and in content*, for there in nothing known as a limit to it and the term applies to *a thing of transcendent greatness.*" † Tait, Up.

Above all, the Hindu might well say with Descartes, "I ought not to think that I perceive the infinite only by the negation of the finite, as I perceive rest and darkness by negative of motion and light; on the contrary, *I clearly perceive that there is more of reality in Infinite Substance than the finite.*"‡

3. If our learned author has no correct idea about the Vedanta Reality or of Brahma, we can scarcely expect him to have a correct notion of the Vedanta Avidya or maya.

Avidya, stated broadly, technically means lower or empirical knowledge, with the limitation of the Human Understanding. Philosophically, mind (**नन**) itself is **अविद्य** Avidya. See *Indian Review* for June, 1908.

The doctrine of maya it may be somewhat difficult to understand. A few words about it are, therefore, necessary to make it intelligible.

What is said below about the maya doctrine may appear as savouring of sophistical reasoning, but it is not so in reality. It is impossible to find a *nexus* between the Supreme Self of the Vedantin or the God of the Theist and the Universe. The Supreme Self cannot be said to be the *cause* of the Universe, for causation cannot, philosophically speaking, be predicated as the category of the Supreme Self. The true philosophical view is that there is no causation, no production, no destruction, no birth, no death, no liberation, no bondage. All is One Pure Thought and Being; One Universal Sentiency **ओतप्रोतचैतन्य** (Mandukya, II 32. IV. 89.

Bhag. Gita, XIII 30, Panchadushi, VIII. 71.)

Brahma being everywhere, and all this **इदम्**, Universe, being one with Brahma and not apart from or independent of it, all we can assert is that all the manifestations we see are manifestations *of* Brahma *on* Brahma itself—See also Lotze's Phil. Rel. p. 40.

In our sense experience, however, these manifestations appear to us as differentiated and independent of each other and by the laws of *human* thought, we are disposed to attribute them to a cause and to conceive of them as taking place in time and space.

Such a cause we are disposed to conceive as resting in Brahma; for there is nothing but Brahma everywhere, and nothing beside it is. This cause we call maya and it resides in Brahma and is inseparable from it.

Shankar describes Maya as "power of the Lord from which the world springs—the Divine Power in which Names and Forms (**नामरूप**) that is, all finite existences, lie unevolved and which we assume as the antecedent condition of that state of the world, in which names and forms are evolved." I Thib, 255.

It is immaterial whether we consider this Power to be of Ishwar or of Brahma, since *Brahma itself is Ishwar, when viewed in its relation to the Universe.**

Shankar himself describes Brahma by the names of Parameshwar and Ishwar. One quotation will suffice. "There is only one highest Lord, Parameshwar, ever unchanging, who, in essence is cognition and who by means of Nescience manifests Himself in various ways, just as a juggler appears in different shapes by means of his magical powers **मायया मायावित् अनेकधा विभाव्यते**—Besides this there is no other **विज्ञानधातुः.**—" 1 Thib 190.

In other places Shankar endows Brahma itself with extraordinary powers, **ब्रह्मणो विचित्रशक्तिः** (Ved. Sutr. II. 1. 24, 25, 30;) **परिपूर्णा शक्तिकंतु ब्रह्म** (II. 1. 24); **सर्वेषां जगतः कारणं ना चेतनं प्रधानं अन्यत् वा इति सिद्धं**. (Shankar, 1 Thib 61, I. 1, 11).

Whether this power is conceived to be the power of Ishwar, Parameshwar or Brahma, the result is

* The italics in the above para are ours.
† The italics in the above para are ours.
‡ The italics in the above para are ours.

* It is Brahma itself, that is, God by reason of its *atma sakti*; **तच्छक्तयुपाधिसंयोगात् ब्रह्मैवश्चरतां व्रजेत्** (**पंचदशी**, III. 40). See also Shankar in Ved. Sutra 1 Thib 329 and 243. How absurd then is it to call such an Ishwar to be a delusion! It must always be borne in mind that according to the Vedanta, *nothing is illusory to one who has not yet been able to reach the highest goal and realise by self experience the highest ideal that all is Brahma and nothing beside it is.* Till then, we are in this world of Sense Perception, and all —our individual souls (*jivas*), our God (Ishwar), and the Universe (*jagat*) are as real as any thing real can be. Misconceptions on these points are due to neglect of the warning we have referred to at the beginning of our article.

the same from a practical point of view. If Brahma itself is Eternal and as such not liable to any medification or change, if we cannot account for the Universe beyond saying that it is a manifestation *of* Brahma and *on* Brahma itself (for there is no place where Brahma is not, nor any entity independent of or apart from Brahma), if we observe Intelligence in the moral order of the Universe, we are compelled to ascribe all this to an agency—the illuminated *atma-sakti* **आत्मशक्तिः** of Brahma —ever inseparable from it and ever under its intelligent guidance.

The Unity of Brahma is thus retained by the Advaita and the Becoming (**संसृति**) of the Universe is rendered intelligible to the human understanding.

While Aristotle, for instance, describes the Eternal Absolute as the "unmoved yet moving," the moving in this conception is conceived by the Advaita to be that of the *inseparable* power of Brahma.

In our sense, Maya may be viewed like the infinite moods in the system of Spinoza and like those moods, it is neither *sat* nor *asat*—not *sat*, because it is not eternal but ever changing, and disappearing at the dawn of true knowledge, nor *asat* in the sense of an absolute blank, like the horns of a hare or the son of a barren woman; for to our limited knowledge, it is the cause of the world which we see, and in which we as human beings in our mundane existence, experience pleasure, pain etc.

If it is neither *sat* nor *asat*, what then is it? The answer is that it is *anirvachaniya* (**अनिर्वचनीय**) a technical expression, meaning a something, which appears in consciousness as something and, therefore, more than nothing but which yet is proved by experience to be less than real, because transient or ephemeral (*Sidhanta muktavali*, 13 *n.*)

It is not an illusory nothing. It is a phenomenal something, having for its substrate the immanent All-Pervading Eternal Absolute. It is the cause of the phenomenal world and not of a fictitious world. The world has a *relative* reality, dependent and resting on Brahma and never apart from or independent of it, **सर्वं खल्विदं ब्रह्म.**

It is thus clear that whatever the explanation of the Universe given from the empiric point of view—whether it be the World, Emanation or Vivarta—in effect all the Vedantins are agreed that the Universe has its origin in Brahma—the Highest reality, and, though by the limitations on our understanding, we cannot find a *nexus* between Brahma and the apparently physical world, we are bound in practical life and for all practical purposes to assume a kind of activity (**सत्ता स्फूर्ति**) in the All-Pervading Brahma or in God, who is no other than Brahma in its relation to the Universe.

All objects in the creation live and move by reason of the Brahma vitality inherent in them. It is a vitality which manifests itself in its own way in accordance with its own laws, in such degrees of activity apparently that one might with truth join with Schilling in saying, that "the feeling of life *wakes* in man, *dreams* in animals, *slumbers* in plants, and *sleeps* in stones."

Shankar expresses this very idea thus :—

"Although one and the same Self is hidden in all beings--movable as well as immovable yet owing to the gradual rise of excellence of the minds which form the limiting conditions of the Self, Scripture declares that the Self, although eternally unchanging and uniform, reveals itself in a graduated series of beings, and so appears in forms of various dignity and power." (1 Thib, 63.)

4. If our Brahma, is, in the language of Anandgiri, a vastness, unlimited in space, in time and *in content*, if it is a thing of *transcendent greatness*, and if the many are manifestations of that one and *one* itself, is it no explanation of "the problem of the many by means of that one"?

True it is that we cannot explain, from our standpoint, *how* the many are caused, but this inability on our part is due to our ignorance, *avidya*, by which our true or highest knowledge is veiled; when this veil is removed by the highest knowledge, the truth becomes revealed. In other words, though the question of the HOW is unanswerable from *our* point of view in this world of sense experience, from the standpoint of the Absolute, it is irrelevant, because from that standpoint, the truth becomes obvious to one who has reached that exalted condition.

To our learned author this unity of the One and many must remain an inexplicable mystery, unless he has qualified himself by study and reached the condition of being able to realise Brahma by Self experience.

Besides, the Vedantin has discovered *atman* (Intelligence) in Nature just as he has discovered *atman* in himself, in other words, Atman on the subjective side and Atma on the objective side of the world. He has thus discovered the *nexus* between himself and the world. *The unity of Brahma is thus vindicated.*

But among Christians of the type of our present author, such a synthesis of the Subjective

and Objective Self, as stated by Prof. Max Muller, "would even now rouse the strongest theological, if not philosophical protests, whereas the theologians of India discuss it with perfect equanimity and *see in it the truest solution of the riddle of the world.** (Six Systems, p. 161.)

5. Prof. Deussen bears the following testimony to the Indian ideal, *tat tvam—asi*) (तत्त्वमसि):—

> If we fix our attention upon it solely in its philosophic simplicity as the identity of God and the Soul, the Brahma and the Atman, it will be found to possess a siginficance reaching far beyond the Upanishads, their time and country; nay, we claim for it *an inestimable value for the whole race of mankind.* * * * Whatever new and unwonted paths the philosophy of the future may strike out, *this principle* [*of identity of God and the soul*] *will remain permanently unshaken*, and from it no deviation can take place * * * It was here that, for the first time, the original thinkers of the Upanishads, *to their immortal honour*, found it, [the key to the solution of the problem], when they recognised our *Atman*, our innermost individual being, as the Brahman ब्रह्मन्, the inmost being of universal Nature and of all her phenomena" [Phil. Up. 39-40.]

This is simply a re-echo of the sentiments of Shankar himself in his commentaries on Chand. VI. 8, 7 and Brih. Up. I. 4-10 and II. 5-10. सर्वं खल्विदं ब्रह्म.

We say that every man is *potentially* identical with the Supreme Reality, call it by any name you like; that every man has a twofold nature—the lower and the higher; that while he is on the lower plane, he looks *outward* and acquires empirical knowledge by sense-experience; while so engaged, if he makes progress in mental and moral development, he perceives that there is *Atman* (Intelligence) in Nature as there is Atman in himself; that the whole world is pervaded by the same Supreme Spirit. To the extent that he knows the things in Nature, he enters into the spirit of these things, he is at home with them, and he *becomes* them; he here enters *inward*, and as he rises higher and higher, he dies to his lower ego-hood and is born into the higher ego-hood, his cognition of Nature becomes higher and higher and more complete and he begins to recognise his kinship with the world soul; he begins to know more and more of Brahma, and eventually *becomes* Brahma, for *to know is to become.* One may well give the analogy of a sextant, in which the two reflected discs of the sun gradually coalesce and become one when the meridian sun is at its zenith.

* The italics in this para are ours.

The possibility of man realising his unity and identity with the Supreme Reality thus becomes intelligible enough. But until any individual has realised this stage after severe moral and spiritual discipline, he has no right to say, 'I am Brahma' 'Thou art That,' etc.

6. Our learned author thinks that the Vedanta has "sapped the foundation of all religious aspiration by making God, as he is manifested to us in the Universe, a delusion."

If we have made God a delusion by saying that Brahma in the sole Reality, we have made our individual soul (जीव) also a delusion by the same process.

We have again and again maintained that Brahma itself is called Ishwar in its relation to the Universe. From a practical point of view, it is no more a fiction than our individual soul is. Given the Universe as relatively true, *relatively to our mental conception of it*, both the individual soul and the Ishwar have the same relative reality. We must remember that *nothing is unreal or illusory to one who has not yet been able to reach the highest goal and realise by self experience the highest ideal.* See also p. 35 *Supra*, note.

7. The last observation of our learned author is, "Let us once become convinced that Brahma is the Sole Reality and that the Ego, the real Self, is identical with Brahma, and all religion becomes a phantom-show, in which it is impossible for us to take the slightest interest. [The whole system of the Vedanta is built on] this fundamental nothingness and unreality of Brahma. * * * In spite of this fundamental nothingness and unreality, however, Vedantism makes it the ground of the phenomenal Universe." (84. 85).

Here is a remarkable illustration of how our learned author has fallen into error, by his neglect of the wholesome warning we have given at the beginning of our article. He forgets that our Vedanta is both Philosophy and Religion. They have not parted company in India, as they have in the West. We have not damnified Religion by separating it from Philosophy, nor have we ruined Philosophy by divorcing it from Religion. Here and here alone they worked together and harmoniously, Religion deriving its freedom from Philosophy and Philosophy gaining its spirituality from Religion.

One instance will suffice. We are asked to realise as spiritual or philosophic truth, तत्त्वमसि, अहंब्रह्मास्मि but so long as we are wanderers in this

world of sense experience and have not realised by self-experience our identity with the Supreme Self, we say distinctly that we have no right to say "I am Brahma" etc. To us both our individual ego and our God are realities, and our religious duties go on unimpeded, care being taken that in the performance of those duties, we do not for one moment keep our spiritual goal out of sight, since our culminating point is that goal.

A notable instance of this truth may be found in our doctrine of Devotional Love. It is well known, for instance, that though Religion must start as a dualistic system, as there are God and His devotee necessarily presupposed in the idea of *Bhakti*, it must culminate in unity, which is the highest philosophical or spiritual ideal.

This is what we wrote in our article on the Ethics of the Vedanta which appeared in this *Review* for February 1906 :—

> "If Love means the feeling and consciousness of identity, 'I in Thee and Thou in me' (2 Hald 241); if Love is implied in our desire to realise unity (D'Alviella), is not that love the greatest and truest, where the lover entirely forgets himself to *become* the beloved?"

How this saps "the foundation of all religious aspiration," and how religion becomes a phantom-show we can scarcely conceive.

At least, we here think it to be contrary to our religious experience and life.

If our learned author wishes to know how the Vedanta ideals which he condemns have been working in India for ages past, he has simply to go into the country, and see for himself the large number of Indian Saints who have lived a spiritual life or who have realised their oneness with the Supreme Self by such पैगम्बर भक्ति. A large number of people may also be found leading a noble life under the holy influence of such saintly characters as India has produced.

We think we have said enough to show our readers that the learned author of the book under review is no authority on the Vedanta at all. Disregarding the distinction which a philosopher ought always to bear in mind, he has drawn conclusions which, if true on one plane of thought, say the empirical, are complete absurdities on the higher (spiritual plane).

Nor is he a proper judge of the religious sentiments of the Hindus generally, and the *life* they are living. Relying probably on what he may have observed among some educated people in the town, as distinguished from the masses, both in town and country, he seems to be of opinion that the educated people of India are prepared at the present day to receive Jesus as their mediator and saviour.

It may be that the educated Hindu has given up polytheism, idolatory and the elaborate sacrificial worship prescribed in Vedic and other writings; but this has not made him a Christian at heart any more than that he has become a Zoroastrian or a Mahomedan thereby.

And what is the ideal which our learned author proposes for our acceptance in place of our own? It is the historical Jesus as portrayed in the three Synoptic Gospels of the New Testament and his life and his teachings as contained in them, which he considers to be authentic.

Before we discuss this question we should like to ask the writer how he justifies the introduction of Jesus and his Synoptic Gospels. Can he explain how they are helpful to the regeneration of India, if our Vedanta is now discovered to be founded upon a magnificent Nothingness?

Our author remembers that our Vedanta is both Philosophy and Religion. Do the synoptic Gospels profess to give us both these or only one of them, Religion? Does our learned author propose to correct our knowledge of Philosophy by means of the Synoptics?

In other words, do the Synoptic Gospels contain any philosophic teachings?

Prof. Noire tells us that the first attempts at a Christian philosophy were made by the gnostics and there was nothing like a Christian philosophy till then. (Noire's Kant, 79).

So we may at once dismiss the idea that the Synoptics are intended to give us philosophical or spiritual truths, true of all time and place.

There now remain our Ethical and Religious ideals. Does our learned author mean that they do not satisfy the needs of modern thought? Do the Synoptics contain any higher ideals than our own? Are they in any degree superior to the teachings contained in the Bhagavat Gita, for instance, or in the Buddhist writings? Have not Christian thinkers themselves to admit that there are striking coincidences between these ancient writings and the Bible which came into being by order of the Roman Pontiff in about the third century after Christ? These coincidences, moreover, are such that they could not be the result of mere accident. (Paul Carus, 214; Max Muller's Last Essays, 251 *ff*).

There is, therefore, no justification for asking us to accept Jesus and his Synoptics as our spiritual guide in place of our own, which has withstood the test of ages.

Our learned author seems to be of opinion that Christianity is the only true religion; but his contemporaries in England (some of them Church dignitaries themselves) tell us "with bated breath" what they think of such an extraordinary claim.

Our author is also of opinion that the account contained in the Synoptics of the Virgin birth of Jesus, his trial, death, burial and Resurrection, his ascension to Heaven in his *natural physical body of flesh, blood and bones*, and his enthronement by the side of his God is all literally true.

The writer bases this opinion on the following "historical" facts:—

1. The unique personality of Jesus.
2. His perfect humanity.
3. His miraculous powers.
4. His early development of that quick spiritual insight, which so distinguishes his ministry.
5. He was a Non-Jew, though in fact, he was a born Jew.
6. His moral grandeur.
7. His moral greatness through suffering.
8. If Jesus is the revelation of Divinity, he is equally the revelation of Humanity.
9. He is, therefore, truly the mediator between Man and God.

We need not discuss the Bible narrative upon which the foregoing *placita* are formulated. Those who are of Christian Faith may well accept them and no outsider has a right to question or ridicule their faith.

To us such a presentment of Christianity will never be acceptable. The educated Hindu understands that spiritual truths are eternal truths, not involving considerations of Time, Place, Causality or Number. Those truths are always taking place in an Eternal Now.—See Bhag, Gita, XI. 15—35.

The Bible narrative strikes us more as an allegory than as a historical narrative of any particular individual, and so understood, it represents, as we have often said, the grand conception of Man's sojourn on this earth, his life of probation and difficulties, his struggle with the lower ego-hood and endeavour to realise the higher Ego-hood and realise his oneness and identity with it by an everlasting process of "dying to live," till perfection is attained and oneness is realised.

As such, the narrative is not the history of any one man of the flesh. It holds forth an ideal man and teaches mankind to advance in moral and spiritual development in the direction of that ideal, to reach it, if possible. The way is "short and narrow," no doubt, as the Bible tells us, or as a Vedantin might put it "it is sharp as a razor," but it ought to be each one's endeavour to prepare for the path and travel by it, notwithstanding the pitfalls which like spectres in the way tempt the traveller.

Such a presentment of Christianity would not be acceptable to the orthodox Christian, though in such presentment Christianity is elevated to the rank of a religion universal like the Vedanta. He forgets that the Christian Faith, according to Schopenhaur, sprang from the wisdom of India; that the whole movement of thought from a tribal or sectarian religion to a Religion Universal was due to the influence of Indian thought on Neo-Platonism, Essenism and other gnostic systems of Philosophy. (Paul Carus' Buddhism, 209, 219, 220).

These subjects have been largely discussed in Christendom and sometimes also in the columns of this *Review*. Suffice it to say that the orthodox view of these questions finds no sympathetic support in Christendom at the present day; the Reverend Mr. Campbell's New Theology is a sufficient indication of the trend of European thought on the vital questions connected with the Christian religion.

It would be interesting to refer here to an account of what took place when Reverend Campbell announced his New Theology, denying the Virgin, birth of Jesus, denying the Divinity, of the Jesus, denying the Fall of Man, denying the existence of Hell and denying the doctrine of the Atonement. The newspaper report of this meeting says that

"A large number of distinguished clergymen of the Church of England, Bishops, Canons and Deans and ministers of other Churches were invited to say what they thought of Mr. Campbell's theology. Among those appealed to were the Archbishop of Canterbury, the Bishops of London, Wakefield, and Gloucester, the Reverend Principal of Aberdeen University, Dr. Sanday of Oxford, Canon Newbolt, Canon Scott Holland and many others. The great majority of them courteously regretted that they were unable to give their opinions on such a subject *for publication but that many of them entertained the strongest convictions, some of which could not be distinguished from those of Mr. Campbell, there is not the slightest reason to doubt*; though the prudence and expediency of keeping their own opinions to themselves can be both understood and commended. "Advoc. India," Feb. 9th, 1907.

It was St. Paul, the Neo-Platonic mystic philosopher, who to use Dr. Edward Caird's language, first,

"Went beyond the special words and actions of the Master, and grasped that lesson in all the extent of its application. *St. Paul thus emancipated Christianity from the limitations of Judaism* and from all the conditions of its first expression. * * * [It was he who] from the very moment of his conversion *conceived of Christianity as a religion for the world.*" Evolution of Rel. 196, 197.*

Prof. Pfliderer is still more explicit. He says it was St. Paul who rested his theology on *a personified ideal of man as the Son of God and thus introduced into Christianity the element of universality* (2 Pfl. 154).*

Similar excellent service was done to Christianity also by the unknown author of the Fourth Gospel. The ideal man of St. Paul's theology would no doubt be a person in whom the Divine thought of manhood could be realised in all its fulness. This ideal of the Perfect Man is the thought of God, His Logos, Word or offspring, and it was the Alexandrian (Neo-platonic) Fathers of the Christian Church who gave Christ the name of the Son of God, as the highest they could predicate of the Ideal Man. (Max Muller's Theos., prof. p. XI. also pp. 519 to 524).

If this is the Christ that is offered to us for our acceptance, our learned author may be assured that we have, *from the most ancient times*, such a Christ already in each one's heart, the most ancient Man पुराण पुरुष by whatever name Man might call Him. ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति, B. Gita, XVIII, 61. हृदयस्थो जनार्दनः is an idea familiar to every Hindu—lettered and unlettered. Herein we have already the idea (known to the Christian) 'The Kingdom of God is within you.'

Similarly, as regards life—social and religious—we have the ethical ideal, 'the world is an organism, in which we are members as of one family (वसुधैव कुटुंबकम्) founded on the altruistic principle of *abheda* (अभेद) an ideal which teaches us to be always of service for the good of all, to do duty for duty's sake without hope of gain or reward, to love friend and foe alike, to return love for hatred &c., &c., &c. (See our articles on the ethics of the Vedanta, in this *Review* for February and April, 1906).

Can Christianity give us anything better or higher?

Let our learned author read our Bhagavat Gita, the two Epics and the large mass of sacred literature recited in every temple in India. Let him realise for himself the fact that all this has become a potent factor in the formation of Hindu thought and character; let him realise all this for himself, and then say what *new* lessons from the Bible there are which the Hindu needs in modern times.

Perhaps our author does not know what unprejudiced Christian writers have said on the question of Christianity for India.

"The Vedanta seems to us a practical creed, which, if taken in earnest, cannot but enrich and ennoble life, in the most exalted station, as well as in the most humble position. [We cannot be blind] to *the moral excellence and religious truth of Vedanta*,* and we sympathise with the Hindu people who look upon all missionary efforts to make them converts to Christianity as a national insult. * * * *The Hindus require no foreign preaching* *; they have religion to the fullest in their own Upanishads and the Bhagavat Gita." *E. & W.* for August 1906 pp. 774 ff.

Again, in an article in the *Hibbert Journal* for October, 1907, the writer says:—

"*The ideal which Jesus Christ held up to his followers is essentially the same as that which Krishna proposed to Arjuna* [*in the Bhagavat Gita*]. *The Gospel of Krishna and the Gospel of Christ have, in fact, the same aim which underlies all the highest forms of religion in all lands and in all ages.*"†

Mr. W. L. Wilmhurst has practically placed the Bhagavat Gita *above* the Gospel of Christ. This is what the learned author says:—

"In the Hindu Scriptures, the Bhagavat Gita holds a place similar to that which the Gospel according to St. John does in ours. * * * Innumerable minds in Europe and America have felt the beauty and been swayed by the power of this same Scripture of the distant East; and not a few men and women in our midst to-day who * * * have lost their Christian faith and become agnostics in the crisis of religious thought through which we have been passing, *have found it again, and found it higher and stronger through coming upon the spirit of truth, that burns within this little priceless book* * * * *this jewel of Indian thought.*‡

Is not Schopenhauer's remark, then, as true to-day as it was when he first made it? That remark is:—

"In India our [Christian] religion will now and never strike root; the primitive wisdom of the human race will never be pushed aside there by the event of Galilee. On the contrary, Indian wisdom will flow back upon Europe and produce a thorough change in our knowing and thinking."

* The italics in the above para are ours.

† The italics in the above para are our own.

‡ The italics in the above quotation are ours.

PROMOTING THE BROTHERHOOD OF MAN.

BY SAINT NIHAL SINGH.

JAPAN, in the middle ages, withdrew into its shell and forbade foreigners to trespass upon its shores; China, early in its history, built its great wall for the sole purpose of keeping out the aliens; India, soon after the Aryan conquest of the Peninsula, set up an inflexible system of caste to rigidly exclude outsiders; all other Oriental countries followed the lead of these lands, and by creating visible and invisible barriers, oft times supplemented by those set up by Dame Nature, hedged themselves in from the Western world. But this exclusiveness only served as a tantalising invitation to the Occident, rising strong and virile from its sleep of the dark ages, and before its aggression all the physical and subtle Asiatic fortifications fell down. During the Nineteenth Century steam navigation, telegraph, post and industrialism, all exerted their combined influence to woo the East to cast aside its veil and boldly stare at the West. The result has been that the Orient has learned to like the Occident. But of late years the fair maid has begun to feel that a hazy mist of self-superiority is commencing to surround the suitor, who, at times of late, has even sought to brusquely dismiss her. Suffragette that she is, the Orient is unwilling to effect a union on terms in the least derogatory to herself, and she is naturally annoyed, petulent.

While the Occident was singing Siren songs to Asia, it was using its gunpowder and shot to master the colored people of Africa, Australia and America. The West wanted the blacks and reds to let it occupy their lands, or to enter its family as serfs. In the guise of settler and ruler, the white man went to these lands and occupied them. As a slaveholder, the Caucasian invaded the dark continent and carried away colored men and women to Europe and America to serve him there as slaves. In either case, the action of the European led to the black and red coming in close proximity to the white, and later to the people with dark skins studying and assimilating the culture and progressiveness of their masters. But having brought them within the zone of his influence, the Occidental wants to keep them at arm's length, and the colored races are therefore distressed, disconsolate, rebellious.

Whither are the insistent demands of the Easterners and the colored races to be treated by the Occidentals on the basis of "do-as-you-wish-to-be-done-by" leading humanity?

To war! That is one conclusion! There are some who think that the issues arising from the propinquity of Easterners and Westerners and from the contact of the coloured races with the whites, can be settled only by the sword. These people take it for granted that the blacks, browns, yellows and reds are inherently inferior to Caucasians, that this inferiority is permanent and ordained, and that it should be preserved in the interest of mankind.

But there are others who are not so uncompromising in their attitude. These people see and realise that the world is not moving towards war and racial discord, but away from it. Believing this, they desire to have all questions of strife harmonised, and to see the Easterners and Westerners, coloured and white, finally embrace one another in a spirit of brotherly love.

A select group of such people, coming from fifty lands, representing twenty-four governments, twenty universities and 160 associations, including the presidents of over thirty parliaments, twelve British pro-consuls and eight British Premiers, the majority of the members of the Permanent Court of Arbitration, most of the delegates of the Second Hague Conference, fifty Colonial Bishops, one hundred and thirty professors of international law, the bulk of the membership of the Inter-Parliamentary Union, a large concourse of the leading anthropologists and sociologists of the world, and many other distinguished personages, altogether comprising a total of 1,100 active members, 1,000 passive members, and 300 delegates, under the name of the Universal Races Congress, held its meetings, lasting four days from July 26th to July 29th inclusive, in the big assembly hall of the University of London. This Congress was not convened for the purpose of discussing problems relating solely to the exigencies of European conditions, or questions touching on the attitude of Europe toward the United States or other American Republics inhabited by people of European descent; nor was it a mere peace conference held with a view to preventing war. It was called forth with the object of discussing

In the light of science and the modern conscience, the general relations subsisting between the peoples of the West and those of the East, between so-called white and so-called coloured peoples, with a view to encouraging between them a fuller understanding the most friendly feelings, and a heartier co-operation."

In order to make its deliberations a success, it was decided that the assemblage should not be purely scientific, in point of merely stating facts without recording judgments. Sympathetic toward all, the Congress was held on a strictly neutral footing, so far as politics were concerned. Yet while it was pledged to avoid all expressions of bitterness toward Governments, peoples or factions, it did not absolutely bar those who took part in its discussions from expressing their reasonable praise or blame of political parties and religious agencies.

The idea of organising such a convention originated in the fertile brain of Dr. Felix Adler, Professor of Social Ethics in Columbia University, New York, and the founder of the Ethical Society. Talking in 1906 at a meeting of the International Union of Ethical Societies assembled at Eisenach, he declared that the modern conscience had not kept pace with the racial problems facing the world to-day and that a Congress should be organised with a view to stimulating the conscience of all peoples of the East and West, and attempting to find a way out of the labyrinth of prejudiced opinion in which all races are lost. Besides supplying the seed-thought, Dr. Adler persuaded the Ethical Society to permit its honorary Secretary, Mr. Gustave Spiller—a Hungarian domiciled in England for well-nigh twenty-five years—to set forth on an active and protracted campaign to organise an inter-racial conference. Almost from that day to the time fixed for the sessions, Mr. Spiller, under the direction and with the aid of a strong Executive Council, actively undertook the task of sending propagandist literature and invitations to the four corners of the globe to persuade men and women of world-wide fame to contribute thoughtful papers on inter-racial problems, and as many of them as possible to support the Congress by personally taking part in its deliberations. In some countries, the United States of America, for one, social committees were formed to carry the scheme into effect. One result of these efforts has been that a large volume of essays written by progressive thinkers of all shades of opinion and colours of countenance has been collected and published—which, being the first compendium of any authority on this subject, is an achievement in itself. Another, and probably a more spectacular outcome, was that black, brown, yellow, red and white people sat in London, day after day, cheek by jowl. Be-turbanned men from Persia and India, sleek, almond-eyed Chinese, one or two of them in their native flowing robes of blue and small circular caps, modernised Japanese in fashionable frock coats, Turks and Egyptians in their red fezes, negroes from South Africa and Southern United States, aborigines from North America and Caucasians from all countries of the Occident, swarmed in and out of the University Hall and met on an equal social footing, seemingly unconscious of any racial differences. You saw a dusky young woman moving about with the grace and dignity of a princess, dressed in a smart Paris frock and speaking French as fluently as if she had been born on the boulevards instead of in the West Indies. You never stopped to think that her complexion was well-nigh as dark as the ace of spades, or that her lips were rather thick and full. You were only conscious that she was a queen amongst women, intelligent, alert, womanly, fascinating. It seemed not the least bit incongruous to see her talking animatedly to the bevy of white men and women that constantly surrounded her, who did not show a whit superior to her merely because of the colour of their skin. You saw Hindu women with gold-bordered *saris* gracefully draped about them, their faces shining with intelligence. As you observed the representatives of the various races rubbing elbows with one another, you really felt that if the organiser of the Congress had done no more than bring these men and women together, he had accomplished a great feat.

Exigencies of space prevent me from reporting the speeches delivered at the various sessions and the discussions that followed them. All the active and passive members of the Congress, who paid a fee of £ 1-1-0 and £ 7-6-0 respectively, had been supplied with a copy of the official volume containing all the contributions: this offered the advantage of saving the assembly's time for the elucidation and discussion of the different views put forth. But since few copies of this book, "Inter-Racial Problems," will be circulated in India, it may be a good idea to set down here the gist of the recommendations made by each writer for the promotion of the brotherhood of man.

Mr. Bajindra Nath Seal, M.A., Ph. D., Principal of the Maharaja of Cooch Behar's College Cooch Behar, recommended:

1. The organisation of a World's Humanity League with branches, committees and bureaus in different countries, to promote mutual understanding and appreciation among members of different races, peoples, and nationalities, and congresses to enable Orientals and Occidentals to disseminate cultural ideas to be held under the auspices of the League in different centres.

2. The endowment of Professors of Oriental Civilisation and Culture in Western universities and academies, to be held by Orientals from the countries concerned; and *mutatis mutandis* in the East.
3. The publication of the *International Journal of Comparative Civilisation* which would have for its object the application of the biological, sociological, and historic sciences to the problems of present-day legislation and administration, to serve as a medium for the exchange of views.
4. An organised effort against colour prejudice; the forcible shutting of the door of the West against the East, with the forcible breaking it open in the East in favour of the West, and national Chauvinism.

Dr. Felix V. Luschan, Professor of Anthropology in the University of Berlin, Germany, advised the Congress to insist on the necessity of studying the problem of racial mixture on a broad basis.

Mr. Gustave Spiller, the Honorary Organiser of the Congress, pointed out that

Anthropologists, sociologists, and scientific thinkers could confer a great blessing on humanity by expounding the fundamental fallacy involved in taking a static instead of a dynamic, a momentary instead of a historic, a local instead of a comparative, view of race characteristics, and that such teaching could be conveniently introduced into the geography and history lessons; and also into institutions for the training of teachers, diplomats, administrators, missionaries, etc.

Professor Guiseppe Sergi, of Rome, pleaded that among savage tribes no violence should be used in order to change their customs: but useful arts and crafts, humane forms of living, and respect for human life by beginning to respect it, could advantageously be introduced.

Dr. Wu Ting Fang, the great Chinese diplomat, who until recently represented his country at Washington, D. C., advocated that

An international congress composed of two or three delegates from each nation in Europe, America, Asia, Africa and Australasia, be held, and that it be authorised to decide by a majority of votes upon one language, whether living or dead, for universal use.

Dr. Ferdinand Tonnies, Professor of Sociology in the University of Kiel, Germany, declared the time was ripe for

1. A universal language—perhaps Latin, the ancient lingua doctorum.
2. The discouraging of fiction and the promotion of translations of the master-pieces of literature.
3. The encouragement of the study of foreign countries and languages by scholarships, travelling fees, and other means, and by an exchange of students.
4. An international academy of social and moral science.
5. A re-organisation of the Press with a view to its promoting kindlier feelings between nations and races through a more conscientious investigation of the true Merits and peculiarities of each and a catholic appreciation of all noble endeavours towards the moral and intellectual improvement of mankind.

Dr. Felix Adler, the Father of the Inter-Recial Congress, proposed that

1. Close attention should be paid to any experiments that have up to now been conducted in the schooling of primitive communities; the conditions of success, where a measure of success has been achieved, should be noted, and new experiments of this kind should be undertaken on a large scale.
2. The greatest stress should be laid, in the case of those who come into direct influential contact with foreign groups, on a detailed study by them of the people to whom they are sent—of their customs, manners, laws, literature, religion and art. And it should be the aim of those who direct such studies to engender in the students a generous appreciation of all that is fine and worthy in the character and culture of the alien people. Only friendliness will secure a hearing, and only those who sincerely appreciate the excellent qualities of foreigners can help them to overcome their deficiencies, and lead them along the path of further progressive development.

Sir Charles Bruce, late Governor of Mauritius, from his eminent position made the authoritative statement that

In the treatment of dependent peoples and communities the modern conscience rejects as a fallacy the claim of Western civilisation to a monopoly of the capacity of self-government based on an indivisible inter-relation between European descent, Christianity, and the so-called white colour. It recognises that while this inter-relation has evolved a capacity for self-government in an appropriate environment, a similar capacity has been evolved by an inter-relation of other races, creeds, and colours, appropriate to other environments. It maintains, therefore, that the conflict between West and East must be adjusted on the same principle that has adjusted the conflicts of race and creed in the West, the principle of freedom interpreted as liberty of person and conscience and equality of opportunity for all, without distinction of race, creed, or colour, under a settled government.

Reverend Alfred Caldecott, Professor of Moral Philosophy at King's College, London, pleaded that

1. No government shall disturb the political situation by including in its programme the propagation of its own religion, as distinguished from its maintenance.
2. No government shall refuse to its subjects freedom to hear religious messages, or prevent them from accepting them if they so desire.

J. Tengo Jabavu, a full-blooded Negro from South Africa, made a practical suggestion that the whites raise the remaining £10,000 needed for the establishment of universities for natives in South Africa, to train the people of the dark continent for the great task of uplifting their countrymen.

Sir John MacDonell, Professor of Comparative Law in the University of London and Master of the Supreme Court, laid down the principles that

1. The more backward races are, the greater are the obligations of their guardians; they must not exploit the labour of their wards, nor dispose of their estates, but act toward them as wise and prudent parents.
2. There ought to be less of the intolerance of modern civilisation, equal to that of religious fanaticism. We ought to understand that there are different types of civilisation, and not affect to believe that what is called the "barbaric" world is made up of races all formed on the same model.
3. The conditions upon which treaties are concluded between civilised and uncivilised nations should be wholly different from those of treaties concluded between equals.
4. Subject peoples should retain their means of existence.
5. They should also be allowed to retain their customs and laws.
6. Sympathy should go hand in hand with science in the relations between races of different intellectual levels.

M. Jarousse de Sillac, Permanent Secretary of the French Preparatory Commission for the Third Hague Conference contended that the effort should be made to

1. Humanise war as far as possible.
2. Make clearer and stronger the position of neutrals.
3. Improve and increase the means of preserving peace.
4. Define the principles, not yet codified, on which the relations of States to each other are based.

J. S. Mackenzie, M.A., Lit. D., Professor of Philosophy in the University College of Cardiff, Wales, thought that moral education should lead to an appreciation of the essential likeness of the various races and classes, in spite of their superficial differences.

Edwin D. Mead, of Boston, Massetchusetts, U.S.A., recommended that every nation represented at the Universal Races Congress should organise a national society this year and hold a national congress next year; and that a second international congress should be planned for three years from now.

The central fact in the discussions of the Congress is that while scientific theories every day more and more converge to the monogenetic origin of mankind and the explanation of the colour of the skin as being not a distinguishing sign of superiority or inferiority, but the result of climatic differences, yet these theories in themselves are not giving the prestige to the black, brown, yellow, and red races which they desire, and which they believe they deserve. Religion, long before science, established the common origin of all human beings, and proclaimed the brotherhood of man. But the scientists' theories and the preachers' dictum alike have failed to lift the coloured people from the mire of inferiority. Few will affirm that neither factor has done anything toward raising the status of the so-called inferior races: but even the most ardent partisan cannot claim that, singly or combined, they have gone very far in removing the stigma that attaches to certain peoples merely because of their colour.

Indeed, in the case of religion at least, for every one who would speak in behalf of its consolidating influence, there would be two who would emphasise its disintegrating character, and they would quote Christ's saying: "I come not to bring peace, but a sword." Professor and Mrs. Rhys Davids, the eminent authorities on Buddhist religion and Indian philosophy, pointed out both these aspects of religion by recapitulating the history of Mahomedanism, at a session of the Races Congress

When a horde of splendid barbarians who had accepted Mohamet's doctrine of death to the infidels, burst upon the civilised States of Asia, they were no doubt inspired, in the fury of their onslaught, by what they would have called their religion. To each State in turn they offered the terrible alternative of conversion, tribute, or the sword. The amazingly swift and successful spread of Mohammedanism, from the time it started on its career as a militant missionary movement, engulfing in three or four centuries the half of three continents, is a matter of modern history. It seems to vindicate religion as, at the same time, a social consolidator and a social disintegrator without parallel. What other motive, unless it were the driving concensus of hunger, could have availed so to stir and urge the different sections of the Semitic race hither and thither under the common banner of one Prophet, athirst to fling the world on its knees before the throne of one God? From this present-time perspective, the movement reads like a frenzy for human consolidation, working by way of an equally frenzied disintegrating machinery. When we contemplate the loyalty, among many millions, of one man to another as servants of the Prophet, in the wake of that mighty wave of war, it is the consolidating power of religion that impresses us. When we consider the outrageous barbarity of the mind that says: 'Because X has told me what to believe, I am going to kill you unless you say X was right,' we are overwhelmed with the baneful cleavage wrecking the progress in human concord and wrought in the name of religion.

It was similarly pointed out that Christianity, in the days of the Crusaders, at least, did not prove a consolidating factor, and that even at present it does not always prove to be a peaceful influence when it is introduced into conservative Mahomedan, Hindu and Confucian countries. Until such time as the whole world professes one universal religion, or the lack of it, there is no doubt that while creed may bind those who are within its pale it will separate them from those

who are without its bounds, and unless the factions are charitably inclined and tolerant in spirit, there is likelihood of strife.

Propinquity, especially such as is established by the immigration of the brown and yellow races into the so-called preserves of the whites or arising from the presence of the African ex-slaves and their descendants, or from the governmental tutelage of aborigines by Caucasians, has not, as is well-known, resulted in harmony, but, on the contrary, in the United States, Canada, South Africa and Australia, has been the fruitful cause of discord. Miscegenation springing from such intimate contact, though now pronounced by many learned sociologists to be not the baneful institution that prejudice would have us believe, but a useful instrument for the development of a hardier and brainier race, has in most cases and most places, only served to fan the flames of animosity. In other circumstances, one would really have expected that such a meeting and mating of people of diverse colours would have led to a better understanding of one another, and would have brought social amity in its train.

If these factors have not worked for goodwill amongst nations, what has? "Commercialism": that, in the light of all that the writer has been able to learn, should be the answer to this question. Or, if that word may grate against the sensibilities of some it may be said that "enlightened selfishness" is drawing and knitting the world together.

In this day and age, when distance has been annihilated, no country, be it even Thibet, can lead a separate existence. No land, no matter how strong a tariff wall it may erect to keep out competition, can preserve a local against a world market. Capital, instead of being parochial, has become international. Captains of industry must at present and in the future plan the production of their wares where Nature provides the best facilities, instead of selecting an area which political conditions, all-important only a few decades back, would prescribe. Science becomes the handmaid of anyone who masters it, and in different hands and various climes, yields practically uniform results. Industries, so long as they are scientifically organised and conducted, are bound to be successful, whether they are under the management of Orientals or Occidentals. These are axiomatic truths of today, and they are exerting a world-wide influence upon the racial question, the potency of which cannot be exaggerated.

To-day, if an Afro-American perfects a useful invention, the white people cannot afford to ignore it as a "nigger" patent; if the Japanese can kill hundreds of thousands of Occidental soldiers with their home-made rifles, guns and powder, and drive to the bottom the best of the Western dreadnaughts and suer-dreadnaughts with ships built in their own dockyards, the West cannot overlook Nippon's progress; if the Celestials can set up modern factories and turn out commercially successful wares, they cannot be condemned because Mongolians manufactured them; if the Hindu shows that he can do better work than his Occidental competitor, his ability cannot be underrated because of the colour of his hide: if the Persian, Egyptian and Turk rise in the commercial firmament, their advance cannot be explained away by the sneering use of such terms as "unspeakable Mahomedan"; and if the native of South Africa can argue and preach better in the Englishman's mother-tongue than the Britisher himself, his accomplishment cannot be laughed out of court. The fact of the matter is that commercialism cannot afford to give undue heed to senseless prejudices. More and more the white people are beginning to realise that yearly the coloured races are forging ahead in every department of life. This, in the last analysis, is giving a new status to the erstwhile inferior peoples as nothing else could do.

Added to this, it is gradually dawning upon the world that, after all, the Persian poet, Sadi, was right when he wrote

> The sons of Adam are members of one body;
> For they are made of one and the same nature;
> When Fortune brings distress upon one member,
> The peace of all the others is destroyed,
> O thou, who art careless of thy fellow's grief,
> It fits not thou shouldst bear the name of man.

Not only do the civilisations of the East and the West, in a large measure, supplement rather than supplant each other, but also, on account of the respective physical advantages, the people inhabiting different climatic zones complement each other in the industrial realm. What one cannot produce, or ill-produces, the other can produce, or better-produce. This is really linking up the various nations in comity.

It is also dawning upon the white races that the so-called inferior peoples want to and are able to engineer popular government. The Japanese for years have been governed under a parliamentary system; China is rapidly taking it up; India has started in that direction; while Turkey and Persia are struggling hard to make the new experiment a success. Moreover, all thinking

Europeans are coming to regard autocratically administered empires as debasing to the characters of Occidentals conducting them. In its own way, this, too, is setting up a new racial equilibrium—giving a better status to the Asiatics.

The utility of the recent Universal Races Congress would seem to lie not only in its insisting upon the recognition of the dictum of science that the various peoples are of monogenetic origin; that their skins are differently coloured on account of climatic differences; and that Orientals, Africanders, and other dark-skinned races are capable of reaching as high a stage of evolution as the whites: but also demonstrating that the East needs the West. The last session admirably accomplished all these aims, and as it was decided to form in London a permanent international committee which will affiliate national committees in all parts of the world to carry on this propaganda, and to convene congresses on different continents every few years, it gives promise of continuing its useful work.

In conclusion the writer feels he cannot do better than to quote a part of probably the most important resolution passed by the Congress, as showing the mature result of its deliberations:

1. To urge that the establishing of harmonious relations between the various divisions of mankind is an essential condition precedent to any serious attempt to diminish warfare and extend the practice of arbitration.
2. To commend to individuals of different races coming into passing or permanent contact with one another conduct which shall be courteous and respectful.
3. To induce each people to study sympathetically the customs and civilisations of other peoples, since even the lowliest civilisations have much to teach, and since every civilisation should be reverenced as having deep historic roots.
4. To emphasise that difference in civilisation does not, as is often supposed, necessarily connote either inferiority or superiority, and that such difference, however wide, is due mainly to social conditions and institutions.
5. To study impartially and on a broad basis the physical and social effects of race-blending and the causes which promote or hinder it, to request Governments to compile statistics on the subject, and to discourage hasty and crude generalisations on the subject.
6. To point out the irreconcilability of the contention prevalent among the various peoples of the world that *their* customs, *their* civilisation, and *their* physique are superior to those of other peoples, and also to deprecate the loose manner in which the term "race" is popularly employed.
7. The urge the paramount importance of providing in all lands a universal and efficient system of education —physical, intellectual and moral –as one of the principal means of promoting cordial relations within, and among, all divisions of mankind.
8. To respect, or to endeavour to assimilate or change, the economic, hygienic, educational, and moral standards of immigrants, rather than to regard them as indefensible or fixed.
9. To collect records of experiments showing the successful uplifting of relatively backward peoples by the application of humane methods, and to urge the application of such methods universally.

The Congress also expressed the hope "that the members (both Active and Passive), the Vice-Presidents, the Honorary Vice-Presidents, the Members of the Honorary General Committee and the Secretaries in all lands, will do their utmost to serve the cause of the Congress by individually discouraging race-prejudice and race-arrogance, and by getting the leading object to promote cordial relations among all divisions of mankind without regard to race, colour and creed, and, in particular, to encourage a good understanding between East and West—adopted and acted upon by kindred organisations."

The delegates of Governments, Universities, and learned and other societies, were especially invited to impress upon the authorities or bodies which they represented the urgent need of co-operating actively, each in their own way, in combating race-prejudice, and promoting friendly relations and a sympathetic understanding between peoples of different races.

Glympses of the Orient To-Day

BY SAINT NIHAL SINGH.

Preface.—The following pages are the record of a recent ramble through Asia, the author having personally visited all the lands about which he writes, with one or two exceptions.

It is a collection of impressions formed as the writer slowly journeyed from one land to another, living amongst the people, as one of them.

The book falling into the hands of the Indian youth—for whom it is especially designed—will be the means of inspiring him to work for the uplift of his land.

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HISTORY OF THE ANDHRAS.

BY

MR. C. S. R. SOMAYAJULU, B. A.

INDIA can broadly be divided into two geographical portions, one lying to the north and the other to the south of the Vindhya mountains, the former called Northern Hindusthan and the latter Southern Hindusthan or Deccan. It is so called (being derived from Sanskrit अन्ध, andha meaning blind) because it was once an uninhabitable wilderness full of blind darkness. It comprises the Northern Circars, Nellore district, a part of the Chingleput and North Arcot districts, a major portion of the Ceded districts and of the Nizam's Dominions, and a small portion of the Central Provinces and of the Bastar State, and is about 1,17,000 square miles in extent. This country—it may be called a country an account of its size, importance and population—has a population of about two crores and ten lakhs, according to the census of 1911. Telugu is spoken here, which ranks third when the number of people using it is taken into consideration. It shares the extent of its civilization with the other parts of India.

This country was formerly a part of the huge Dandaka forest, so well-known to the readers of the Ramayana. From this it should not be inferred that the Andhras and the Andhra country came into existence yesterday or to-day. Evidences there are many to show that the Andhras have been in existence since the time of the Aitareya Brahmana' of the Rig veda, the Ramayana, the Mahabharata, Asoka's inscriptions, the writings of Megasthenes, Varahamihira's 'Brihat samhita' and the writings of certain European Scholors. I would have gladly quoted them here, but time and space prevent me from doing so.

In the 'Aitareya Brahmana' they were classed with wild barbarous tribes like the Sabaras and it is evident therefore that they were then in the most uncivilized state. During this time they lived in the eastern part of the Deccan. While here and in this state they gradually came in contact with the civilized nations like the Aryans and themselves acquired the civilization of the latter races. Consequently they built towns and villages, and having originally begun Government by village unions, they established Kingdoms and ere long conquered the Maharashtra, Gujarat, and Malva and finally acquired vast supremacy over an extensive empire.

Nothing can be said of them with anything like preciseness and accuracy for a long time after their existence, but we can speak with tolerable certainty of their history since the 4th century B.C., when the Andhra Kingdom was established. Though it is known that the Kingdom was founded in that century, it is not known who its originator was. Tradition assigns it to Andhra Vishnu, but it is doubtful. Srikakulam in the Krishna district was its capital during the period.

The first dynasty of which anything is known with definiteness is the Andhrabhrutya or Andhra dynasty, 70 B.C.—234 A. D. The first king of this dynasty was Srimuka Satavahana, 73—50 B. C. He had his capital at Dhanyakataka, the present Dharanikota in Guntur district. He conquered the Magadhas and took hold of their kingdom. In the reign of Gotamiputra Satakarna or Satakarna, son of Gotami, 33—55 A.D., the kingdom further extended from the Ganges to Conjeevaram and from the western sea to eastern sea. About ten persons followed him and the last known king of the dynasty was Pulamai III. 211—218 A.D. With him his family came to an end and several kings belonging to another family of the same dynasty ruled the empire. They were all very insignificant and nothing is known of them.

During this period Buddhism was prevalent and very popular. Brahmanism was also professed by a certain section of men. Sculpture and architecture were highly developed. Corporations and Trade Unions were established.

After the main family of the rulers of the Andhra dynasty ending with Pulamai III. terminated, whose capital was Dhanyakataka, the nothern portion of the Krishna—which divided the country into certain parts—was occupied by the Ekshwakus, the west by the Rashtrakutas, and the south and east by the Pallavas. Gradually the whole of the Andhra country was conquered by the east. Thus came into existence the Pallava dynasty, 235—615 A. D. succeeding the Andhrabhrutyas. This period is clouded with darkness and their whole history is a mass of confusion. So far as our knowledge goes, the first king was Sivaskanda Varma who lived in the second half of the 3rd Century A.D. During the reign of Pulakesa II. in in the 6th Century, the Chalukyas ruling over the North Carnatic and the Southern Maharashtra invaded the Andhra country. The country easily

fell into their hands, as it was divided into various independent states headed by different kings and was lacking in union. Such Pallavas as did not yield to the Chalukyas were driven to Conjeevaram. In the first half of the 7th Century A.D. these Chalukyas occupied the east, west and north portions of the Andhra territory. The southern territory and a part of the western country being possessed by the Andhra Cholas, Conjeevaram became the only place of resort to the Pallavas. After the northern land was lost, the Pallavas took hold of the Chola kingdom and waged a war unequalled in the annals of history with the Pandyas, Cholas and Cheras, in the south, with the Kadambas and others in the west, and with the Rashtrakutas and the Chalukyas in the north. In the 7th Century A. D. the Pallavas of Conjeevaram lost their sway over the Andhra country and hence remained in the Dravidian country. Besides the main family of the Pallava dynasty described above there were others too insignificant to be taken into account.

During this period Jainism was prevalent. In all other respects this was like the previous period.

The next dynasty that came into power was that of the *Andhra Chalukyas*, 7th century to 13th century A. D. They can be divided into *Eastern Chalukyas*, 615 A. D.—1063 A. D. and *Chalukya Cholas*, 1070-1295 A.D. How the Pallavas fell down and the Chalukyas came into ascendancy has already been mentioned. The first king of the Eastern Chalukyas was Vishnu Vardhana I. the dwarf,—so called because of his stature—615—632 A. D. His capital was Rajahmundry. The last of this line was Raja Raja Vishnu Vardhana, 1022—1063 A. D., whose reign was a very eventful and remarkable one, and in whose reign Telugu literature developed to a great extent and in whose time flourished the Telugu poets like Nannaya Bhat, Narayana Bhat.

On account of the marriages contracted between the Chalukyas and the Cholas their offspring inherited the Chola kingdom as well and were called Chalukya Cholas. This is how it took place. It has been stated in the last para that Raja Raja Vishnu Vardhana was the last of the Eastern Chalukyas. He had a brother named Vijayaditya. Their father was Vimaladitya. He married one Kondamamba, the daughter of Raja Raja Chola. He had a brother called Rajendra Chola. Raja Raja Vishnu Vardhana married Ammangadevi, the daughter of Rajendra Chola. Raja Raja Vishnu Vardhana gave birth to a son, Rajendra Chola, by Ammangadevi. This Rajendra Chola inherited his maternal grandfather's kingdom. Thus the Chalukya and the Chola kingdoms were merged into each other. Hence arose the Chalukya Chola dynasty. The following table makes the above relationship quite clear:—

Raja Raja Chola

Rajendra Chola — daughter Kondamamba married to Vimaladitya

daughter Ammangadevi married to Raja Raja Vishnu Vardhana — Vijyaditya

Rajendra Chola

After this Rajendra Chola ascended the throne he was known as Kulottunga Chola. He was the first king of the Chalukya Cholas, 1070—1118 A. D. One of the kings of this family was Kulottunga Chola Deva II., 1143—1158 A. D. Since the time of Kulottunga Chola I, the Velnati Cholas and Telugu Cholas, ruled as vassal kings, but during the reign of Kulottunga Chola Deva II, 1143-1158 A. D. and afterwards, they were so only in name, for they were even more powerful than their lords. The last of the line was Kulottunga Chola Deva III who reigned till 1232. Their (Velnati Cholas) capital was Chandavel in Guntur district. During their reign a number of different dynasties ruled over the kingdom, in name vassals, but in effect lords.

Next came the *Kakatiya dynasty*. 1121-1323 A. D. 'The original dominion of the Kakatiyas has nowhere been properly defined. From published inscriptions we gather that the first historical ancestor, Tribhuvanamalla Beta was a subordinate of the Western Chalukya king Tribhuvanamalla Vikramaditya VI., and was ruling a small district called Sebbi one thousand, somewhere in the Nizam's Dominions; that his son Prola, also a subordinate of the Western Chalukyas gradually rose to distinction as a powerful general, and interfering in the politics of the State, grew more or less independent, as the Western Chalukya power began to decline in the time of Taila III; that his son Rudradeva assuming the title of Maharaja followed in the footsteps of his father and extended his dominions over a vast territory which about the end of his reign "reached in the east to the shore of the salt sea and in the south as far as Srisaila in the Kurnool district" and that the latter's son Ganapati Deva Maharaja, the greatest of his family, established the Kakatiya Empire and made his power felt, even in the interior of the Tamil country. Warrangal was their capital and their last king was Pratapamdra II.

After the downfall of this dynasty the Andhra Kingdom was broken into two pieces, the Northern Empire and the Southern Empire. The Northern Empire was reigned over by the *Reddi dynasties*, 326-1440 A. D. They had three capitals, Addanki, Kardavidu and Rajahmundry. The first king was Vema Reddi and the last Vema Reddi II. and Virabhadra Reddi—who ruled jointly.

Literature highly flourished in the time of the Chalukyas, Kakatiyas and Reddis. This period has produced the best poets in Telugu and the best works of Telugu literature. This has the proud privilege of giving to the world men like Nannaya Bhat, Srinatha, Bommera Potana, Tikkana and Yerrapragada.

The Southern Empire was the more interesting and important. It was in the hands of the *Vijayanagaram dynasty* whose capital was Vijayanagar. This dynasty was divided into three subdynasties:—

(1) *Yadava Dynasty*, 1335-1480 A. D. Hari Hara 1. was the first king and Virupaksharaya the last. Nothing stirring happened in this period. It has produced one Nachana Somanatha, a great Telugu poet. These were Canarese kings who composed this dynasty.

(2) *Salvanarasimha Raya*, the commander-in-chief of the last king of the previous dynasty usurped the throne and ruled for 10 years, 1480—1490. He was a Telugu.

(3) The third, the *Tuluva dynasty*, is by far the most important, 1490-1567. Narasa Raya I., the commander-in-chief of Salvanarasimha Raya usurped the kingdom from his son and ascended the throne. The next king, the most prominent of all, Krishnadeva Raya ruled from 1509-1530 A. D. Himself a great Telugu scholar and poet—he was known as the Telugu Bhoja—he patronised learning. This dynasty has produced eminent poets like Peddana, Timmana, Bhattumurti and Pingala Surana. His successor was Atchyutadeva Raya, 1530-1542 A.D., after whose death a revolution took place. Sadasiva Raya, Krishnadeva Raya's nephew succeeded him, but Rama Raya, Krishnadeva Raya's son-in-law ruled in the name of the former, 1542-1565. In the year 1565 the Mahomedans waged war against the kingdom and the king and in the battle of Tallikota in the same year, Rama Raya died and the Mahomedans were victorious. Hence Vijayanagar, the famous capital of the kings of this dynasty was ruined. After Rama Raya's death, Sadasiva Raya ruled for himself for a short time but was killed by Tirumaladeva Raya, the brother of Rama Raya, who then ascended the throne. The capital was now transferred to Penugonda. His son Venkatapathi Raya ruled for about 30 years, and in his time the capital was changed to Chandragiri in North Arcot district. After him came many kings, all so in name. After 1614, when they had almost lost their power the viceroys, who were appointed to the southern kingdom, the kings themselves having concentrated their attention to the northern part, became independent after the fall of Vijayanagar and were now absolute lords over the territory they had in their possession. They were all Telugu kings, called Nayak Kings and had their capitals at Madura and Tanjore. Some petty kings came to the throne afterwards, who do not deserve mention here. During their time ensued a struggle with the Mahomedans who had already established Kingdoms in India elsewhere and had undisputed supremacy over them. The Andhra kings were now insignificant, weak and powerless, and in course of the struggle with the Mahomedans yielded to them and their country became a prey to the Mussalman kings in the later half of the 17th century. Thus ended the Andhra kingdom.

What happened afterwards under the Mahomedan rule, how this also came to an end and how the British have established their power, are all matters too well-known to all for me to describe.

Such is the history of the Andhras during a period of about 2,500 years.

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A PRIMARY DEMAND OF PATRIOTISM.

BY

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IT does not need very close observation of modern India to discover that much of what passes for and even believes itself to be genuine patriotism is nothing more than an indefinite feeling that India has been wronged by foreigners and has a right to attain to her past greatness. What her wrongs are, wherein her greatness really consisted, what is her claim for redress, are matters about which, while feeling is undoubtedly strong, ideas are anything but distinct and clear. If one went further and asked the questions, what are the real possibilities available in India for advancement and what are the limitations, both internal and external, which seriously hamper such advancement, it were vain to expect intelligent well-informed answers from the average "patriot" in our country.

It is undeniable that the feeling of patriotism as present in a nation as a whole cannot be expected to be more definite than other such feelings. In fact, one is happy to welcome the continual spreading of even an indefinite feeling of patriotism in ever-widening circles, until the entire nation, man, woman and child gets imbued with a passion for the uplift of India. But, the educated members of a nation, on whom devolves, whether acknowledged or not, the onus of forming and guiding public sentiment and opinion, cannot claim any indulgence for indefinite notions. Patriotism itself demands that every educated citizen should devote a part of his time and energy to obtain an intelligent and definite apprehension of the various issues involved in the present and future well-being of his country.

The demand thus urged is based on two reasons. In the first place, the study is essential for the sake of the patriot himself and in the second place it is equally essential for adequate equipment to do effective service to his country.

I. The personal profit to the patriot resulting from a systematic study of his country and its problems.

(*a*) To begin with, it may be safely asserted that *the most unerring recipe for patriotism is a study of India.* One cannot devise a surer agency for producing, sustaining and developing a love for India in the heart of her children. In fact, when you find an honest Indian having no feeling of affection or reverence for his country, you may immediately put it down to gross ignorance.

A study of India acts as a revelation. I can never forget the time when as a young undergraduate I first handled Dutt's "Civilisation of Ancient India" and Prof. Sayce's "Science of Language." It is common to hear the remark made by certain Europeans that our public men flatter us by references to the past. This is one of those things which must be put down charitably to the ignorance of our critics. No Indian who has learned clearly anything of the contribution which his ancestors have made to the best heritage of the race, in the highest grades of Mathematics, Astronomy, Philosophy and Religion, can ever forget it or refrain from feeling proud of his country. The more thoroughly one pursues this enquiry the more soundly are the foundations of the feeling of patriotism laid in the mental being.

But why cite only the case of the Past, which is somehow so annoying to the critic? A study of India as she is to-day is itself an inspiration. When India is spoken of as the brightest jewel in the British diadem, it is not of her past that the historian is thinking, but of her present resources, both human and material. Her population numbers fully one-fifth of the population of the entire world. If the lack of homogeneity is a weakness it is also a strength. Composed of fifty different races, there is talent and attitude for every art, industry and intellectual pursuit known to the human species. One single province meets the jute demand of the whole world. The cotton of Deccan alone competes successfully with the product of the valleys of the great Nile and the greater Missisipi. The harnessing of but three of the tributaries of the Indus, the Punjab has become the wheat emporium for the Empire. When the Indus itself is tapped, there is no knowing but that we can take the foremost place among the suppliers of food to the world. Acknowledgedly the best quality of iron found anywhere is in India. One can scarcely exaggerate the potentiality that will manifest in this direction as means of internal communication are made more and more effective.

In every age men have been found in India itself with capacity to meet the opportunities of the hour. The days of Dacca muslins and Masulipatam prints having set, the new style of cotton fabrics demanded by the twentieth century is produced with equal facility and excellence. It needs to be more widely known that much of

Macmillan's Indian Editions with marvellous coloured illustrations are got up in India. There is talent enough in our country, manifest or latent, suitable for a place at the Imperial helm of the Viceregal Council as well as for chiseling out of a tiny tiger-tooth a perfect Narayana recumbent on the sacred leaf.

Or again, study the indications of the future. Does it portend anything gloomy or unwelcome. From a material point of view, we are steadily advancing, towards prosperity. Socially, with the unification and convergence made possible by Pax Britannica, our resourcefulness in the matter of moral worth and effective leadership is in the line of increase. In politics, with the dawning of a new day, the direction of our evolution if slow and gradual is certainly towards self-government. In point of religion, the perfect tolerance secured by the British Government brings about the possibility of an absolutely free choice from the best in every quarter to make up our national religion. In a word, our almost unlimited resources, both material and human, fostered and guarded by what is probably the best Empire, in the history of the whole world, forecast a golden age in the future. Without any exaggeration, one can say for himself that the more one realises the future possibilities of our country in the light of the past and of the present, the more is he constrained to feel proud that with all her serious faults and limitations he is born to own India and none other as his mother country.

Such in all sobriety is a result of a careful impartial study of India. It inspires a healthy feeling of self-respect, cultivates a courageous faith in our possibilities, developes the spirit of independent self-help and promotes genuine Patriotism by basing it on definite well-ascertained grounds.

(*b*) Another very valuable set of effect by which the patriotic student of India is profited may be grouped under the term of a *widened sympathy*. Of all the defects which have seriously cramped Indian activity, the most serious is the spirit of narrowness. While the caste system has indeed saved us from excesses of individualism, it has brought on us an even more blighting curse. We are imbued deeply with the poison of sectarianism, clannishness, provincialism. It is wonderful to see how even such potent factors as Western culture and change of religion do not affect us in this matter. Western culture might widen the hedge here and there, but it seldom has the power to break it. Clannishness is greatly opposed to the spirit both of Islam and of Christ. And yet, of such tenacity is the hold of this mental habit that while individuals do break through old hedges they quickly enclose around themselves new hedges behind which they love to segregate. I am painfully conscious how Indian Christians though born, bred, educated and employed among Hindus, manage to continue to their dying day as ignorant of their neighbours as any foreigners can be. The same may be said of Mahomedans.

Patriotism demands that all this should cease to be. And Christian patriotism insists as a religious duty that we should cultivate to become all things to all men if we ought to serve them. One great means for effecting this is, that we should devote systematic attention to a wide study of India and its peoples. The effect is almost as great as travel itself. You come to fix properly your own bearings and that of your particular community to the problems of the entire country. You cease gradually to be provincial, clannish, sectarian, denominational, in your view-point as well as in your interests. You recognise how intimately bound up are the interests of every province and every sect in India without difference or partiality, how it is impossible to work out the advancement of anyone without at the same time working for everyone else, how in the face of national problems the over-insistence of provincial, or clannish or sectarian interests are not merely worthless but become a positive treason. Your selfishness and old tendency to be self-centred are knocked off. The sympathy is widened, kinship and identity of interest are recognised as widely as from the Himalayas to the Comorin. And the patriot commences in his own case that mental revolution which must be effected throughout the country if we are to hasten that great time when the differing peoples of India shall have been welded into a single nation.

An Indian who wishes to serve his country cannot over-estimate the value of such a widening of his own sympathy. In fact, it may be put down as an indispensable equipment for leadership. Whatever may be our sphere of service and extent of influence it may be confined to a little school and town or it may extend to a whole province or even the Empire; whatever it may be, let us recognise that sectarianism (or provincialism) and patriotism are contradiction in terms and that the former is the most effective foe for destroying the efforts of the latter.

(*c*) Still another reflex effect benefitting the patriot who applies himself to a study of his country is *the deepening of the sense of responsibility to his motherland*. While this is true of every country, it is specially so in the case of India. Among all the countries of the world which have a rightful claim to be called great, ours is perhaps the one which has had the saddest history and which is in the greatest need of loyal service from her children. There are two attributes often applied to India: 'Great India' and 'Dark India.' Both are perfectly true. One of them indicates her glorious past and the immense possibilities still available in her. The other signifies her ruin and the terrible evils under which she suffers. To study and realise these adequately means necessarily, to feel a tremendous personal responsibility towards our motherland. 'The darkness ought to be dispelled; the greatness must be once more restored. Who could do it but her children? Not one of them can be exempted from the responsibility. I ought to do what I can for all that my life is worth.'

Such is the appeal which comes in clear terms to one as one faithfully studies one's country. In fact a new view-point is created for one's entire life, a new inspiration to guide the tenor of every plan and project henceforward. Life is no more purposeless, lived like the brute beast to earn and spend, to eat and sleep. Whatever the apparent occupation or profession the life becomes really centred round a powerful motive. Latent powers are now called into action and fruition which would not otherwise have been. Thus one's own life becomes richer, and before it is done with this world, it will have secured much blessing to the country and the people.

We have been considering hitherto a few of the reflex effects which benefit the patriot who devotes his attention to a study of India. We shall now attempt to investigate how

II. A systematic study of India is indispensable for the adequate equipment of the patriot to do effective service to his country.

Years ago, when we were little boys, we read of a conversation between Socrates and an Athenian youth named Glaucon who believed himself capable of reforming his country. Socrates was able in a few moments to elicit from Glaucon himself a confession of his ignorance and to send him away with the resolution to study his problem before attempting its solution. The dialogue bears the title "Youthful Presumption."

As one comes in contact with the average patriot in India, one regrets that the dialogue is not prescribed for the study nearer the close of the college career than at the commencement of school days. The utter lack of effort for acquiring definite ideas or even an exact knowledge of facts and figures is lamentable to a degree. Vague ideas are caught from the utterances of the leaders. Indefinite notions or rather impressions are received as to the needs of our country. The mind is therewith contented.

If evidence were needed, two very pertinent ones can be cited. One of them is the ease with which almost every new leader is able to manipulate the minds of his hearers. The other is the disproportionate extent of mere criticism as compared with constructive work. If definite knowledge of facts were more general independent judgment and fixity of conviction will be more common. Every new nostrum will not be so readily acceptable. In fact, a higher standard of leadership will be demanded and produced. So also, much of the criticism which one finds so glibly passing from mouth to mouth is after all, when we stop to examine them, due to sheer ignorance. Whether the criticism be directed against the Government or against our own leaders, it is due to the same cause. Definite knowledge alone can furnish the data for examining impartially the causes of all grievances and for suggesting not only unanswerable criticism but also practicable measures for truly effective remedy. Mere destructive criticism is the easiest of things, as was shown by Socrates to Glaucon and is true to this day.

For all constructive work, therefore, the primary equipment is that the patriot should make a systematic study of his country. Take the case of a merchant. Before launching on a business he takes time to study his resources, his liabilities and all the risks. Or take the case of a landscape gardener. See what amount of time he spends in making a preliminary study of the lie of the land, of the relative perspective effects of existing trees, how he gathers in his mind all the data available about light and shade, colour and foliage, before he makes the first cut with his pruning knife or turns the first sod for planting a new flower. Infinitely more important is it, that one who attempts the uplift of India should first equip himself with a systematic knowledge of the available resources and possibilities as also of the factors which have made and now make for her degradation.

This brings us to the further thought that such an equipment is demanded by the very importance of the task before the patriot. It may be safely asserted that the problem of the uplift of India has not a parallel in the world. To begin with it involves the well-being of a fifth of the entire Human Family. So is it in China. But unlike China the immense ethnic variety of the peoples who inhabit our country makes the problem proportionately difficult to handle. Again, the exceptionally chequered course of our history has brought about conditions which challenge the minds of the best statesmen and economists of England. Further, the marvellous mental vitality of the higher Hindu which has outlasted all the vicissitudes of history and has even wrought for itself an independent history of its own in spite of all the changes affecting externalities, this element is at once our greatest asset and our greatest problem. The more one studies India, the more one is impressed by the immensity and the uniqueness of her problems and by the conviction that it is utterly childish to imagine that one can serve India in the least effective way without being prepared to devote an intelligent attention to them throughout his life.

Scope and Method :—The study of India implies extensive work. It might embrace every science and art. It is far too voluminous for the possibility of college students or busy men. What then is meant when it is said that patriotism demands every educated citizen to make a study of India? What methods should be pursued to make the study possible and to derive its practical benefits?

In attempting to answer these questions it may be at once explained that the study of India demanded by patriotism must in the nature of the case be a lifelong study. Can it be imagined that Mazzini, on a certain day, finished with a study of his country? Did not Ranade find time amid an exceptionally busy career at the bar and on the bench to pursue a systematic study of Indian Economics and History? When setting out on that journey which proved to be his last, Satthianadhan was still at a study, undertaken for coming closer to the spirit of Indian Philosophy. The volume of India was never closed to Romesh Chunder Dutt even to the day of his departure.

None of these could have felt the study anything else than a labour of love or due to natural inclination, the inclination becoming natural by continued application. Patriotism demands such a sustained sacrifice of time and offers in return nothing less than a liberal education.

Apart from this lifelong study which must inevitably be narrowed in scope for specialization, there is the demand for a preliminary study of the entire subject. This demand is made on those who are still on the threshold of public life, when their ideals are in the process of formation and before they have determined how the life should be invested to make it yield the best of its worth. When the young Indian has bidden a sad farewell to his happy college days, he finds himself in ninety-nine cases out of a hundred commencing the routine of a profession which is forced on him by the necessities of his circumstances. The high ideals cherished in the past seem to be tottering before the rude vandalism of grim practicality. It is the crisis in our lives in India when many a pure spirit is ruined by dirty Rupees-annas-pies and many a brilliant talent gets buried under a rubbish heap of red-tape-and-foolscap. At that critical period it is fortunate if the youngman's thoughts are turned towards his country and its needs and problems. Patriotism, the resolution to do his share in the uplift of his country, this is the one leverage which can at that critical stage in life lift one's spirit superior to sordid surroundings. It is the one magic which can hallow even the dullest drudgery into sacred service. And the fulcrum on which this lever operates is the intelligent study of India.

The study demanded at that stage is a preliminary grasp of the whole situation in India. From whatever side it may be approached, whether religion or economics or politics, the requirement is that the purview should as soon as practicable embrace the entirety of the problem in India.

Such a study cannot of course be anything more than a recognition of the more prominent features promoting and vitiating the well-being of India and a grasp of the larger principles which underlie the measures now adopted for securing that well-being. Elementary though this is, it should be pursued carefully so as to furnish oneself with a stock of definite ideas, on which all superstructure may be based.

The method of study adopted may be one of two. From the particular to the general or from the general to the particular. That is to say, one may begin with a study of his own locality and sect and work outwards wider and wider to his province and community until he covers completely the country and the nation. This is the study of the particular extending to the general. The other method commences with a study of the country and the nation as a whole and step by step limits the scope until one's own locality and sect are reached. This is the method which takes one from the general to the particular.

Although there is much to say in favour of either, one feels that the young Indian ought to prefer the latter method. One of the first essentials we require is to knock out our narrowness and to find the place which our clan relatively occupies in the interests of the whole country. Further, we need to obtain, as early as we can, the inspiration that comes from an attention to India as a whole. So also, it is necessary to strengthen our sense of responsibility by an impression of the magnitude and importance of the issues to which we are committed. Further still we ought to know the problem in all its extent and variety before making any final choice as to our place and share in its solution.

Such a choice should be definitely made after such deliberation and communion that one could never after have cause to doubt that he is doing anything but carrying out God's purpose for his life. With increased opportunities and fresh capacities developed, it is quite possible, that changes in one's sphere of action may happen. At the same time it is possible to be firmly assured that at a given period of one's life one is measuring up to the demands of the fullest light available at the time. It is a temptation for young people to make a choice that is nearest akin to the temperament or a sphere of activity that is the nearest available. So also enterprising spirits are attracted merely by distance and difficulty. The right procedure is to study the situation everywhere, both far and near, both difficult and easy, to weigh well relative needs and to make the choice neither influenced by mere zeal, nor conquered by the dread of difficulty, ready to make every sacrifice, determined to invest this, our one precious life, in that particular concern where in one's peculiar conditions it will yield the greatest return.

When such a choice has been made it is time to begin a specialisation of the study of India, confining it to those branches of it which will do most to equip one for effective service in the sphere of activity chosen.

Are the Eurasians a Depressed Class?

BY MR. A. P. SMITH.

THE question at the head of this paper has become necessary to answer because it is now the fashion to pity, in a contemptuous way, the Eurasian, for self-styled leaders of the Community to pray to Government for concessions of sorts to get European gentlemen to preside at Eurasian meetings, to sing absurd songs on Demonstration days, declaring him a *free* man;—as if anybody ever questioned the fact!—to lecture him ceaselessly for faults real and imaginary, and lastly, to roundly abuse and vilify the community as a ne'er-do-weel, thoughtless, idle and lazy set of dogs. The Eurasian, to complete this gamut of misrepresentation, fault-finding and abuse—has been definitely described as a hybrid having all the vices of his forebears and none of their virtues. The worst of it all is, that some Eurasians, many of them professed leaders of the community, in a meek and humble spirit, turn the other cheek to the smiter and, by applauding without comprehending what the faint praise lavished on him really implies, admit the libel. The late Mr. D. S. White, with a Christian and philanthropic spirit, foresaw that hard times would follow on the competition of the native Indian and recognising even at that time—some thirty years ago—that there was a probability of many Eurasians becoming submerged, tried to induce Eurasians to adapt themselves to circumstances, and as a tentative experiment, placed a few families on the land in order that they might take to agriculture. That was the orign of the village of Whitefield. It was a praise-worthy attempt! But, as experience has proved, the experiment did not succeed. The reason is that it is not possible for the Eurasian, brought up in European ways of living, to compete with the native Indian. It will be replied—"Let him learn to plough the land, to milk his own cows, to groom his own horse, to, in other words, live as natives do. Let his daughters become dhobies and kitchen-wenches. To labor is no disgrace; and only then will the Eurasian learn to stand on his own feet and become a huge success." When poor Eurasians, here and there, *do* bravely attempt this adaptation and, in consequence, live and move among native Indians performing such labor, the finger of scorn is pointed at them as Eurasians who have

"gone under"; and it is these people mainly the Anglo-Indian Society wishes to help. The men earning a few annas a day—as a necessity—as artisans are considered to be wastrels and idlers who have sunk on account of their own fault and are looked down as "depressed" Eurasians, who are practically natives. They are cried down and condemned, because once in a way they dress and dance and enjoy themselves according to their lights. Well-to-do Eurasians look down on these poor fellows too; call them Parcherry Jacks, and their women 'Shawl Maams' and from the Association platform utter inanities about social, moral and mental reformation. Among the higher class of Eurasians, many of whom are bravely battling with life in the face of adverse circumstances, their boys are condemned, because they do not go in more largely for higher Education, while a great deal of kudos is given their girls, because they compete more than successfully with their brothers. The reason for this is, that, both in the case of the boys and the girls, it is their response to the demand. If Eurasian boys of respectable parentage and bringing up studied up to the B. A. in any large numbers, like the Hindus or Native Christians they would have to compete with these for 10 or 20 rupee posts, or starve at the Bar and wait for years before they could obtain any income commensurate with their wants; even if those wants were cut down to the lowest limit. Instead of doing this, they consider rightly, that a bird in the hand is worth two in the bush, and they become mechanical laborers in the shape of firemen, drivers, boiler-makers, and artisans of sorts; and if a little more educated, join the Telegraph department as signallers, the Railway as guards, the Medical department as Apothecaries and Assistant Surgeons, the Police as Constables and Sub-Inspectors or the shops as Counter-jumpers. It is competition that has suggested this course. With the girls, up to now, the passing of examinations has supplied the new fields opened to them but there is already a glut in the market. Musicians are becoming as common as *mem-sahibs*; and the shop and the nursing and maternity hospitals absorb the majority who begin to recognise that the higher education is not of much use when they have to compete with Native Christians and Hindu women. It is not for a mere sentiment that the Transvaalers, the Australians, and Americans have closed their doors to Asiatics. They foresee that any large invasion of Asiatics would bring about a state of things in which the native Dutchman, Australian or American would go under, while the Asiatic, living on a pittance, with his temperate habits and simple customs, would soon oust the White from every walk in life. If the keen competition of the Asiatic is feared in a land foreign to him, how much keener must be the competition with the White, or the Eurasian, on Indian soil; and yet men of long Indian experience, who should be better informed, on public platforms have the temerity to upbraid the Eurasians for their faults of temper, their proneness to early marriage and their disinclination to become jutka-wallahs and kitchen-wenches. The jutka-wallah and the kitchen-wench stage will come sooner or later if it has not come yet, not because the Eurasian is a waster and a fool but because it will be the inevitable result of the stress of competition. It was Sir Thomas Munro who—I write from memory—in one of his memorandums, predicted that the time would come when Eurasians would have to perform menial work in India in common with other natives, through stress of competition. This does not mean that *all* Eurasians will sink to this level; but that a large number must do so. Many have done so already and have solved the problem of how best to compete with other Indian communities by adapting themselves to their environment. The poor White of pure European parentage, if permanently domiciled in India, will be driven to the same refuge from absolute starvation, and even now many of them lead miserable existences in the slums of our Indian cities. But because they have done this—they cannot be called depressed. It is the very thing that assertive advisers and self-constituted critics of the domiciled community are urging that they should become. Once in this position, it follows that they must associate in every possible way with the people among whom they live. In the struggle for existence it is not necessarily the highest organism that survives, but the organism that has the qualities for best adapting itself to its surroundings. In the majority of cases the European domiciled and Eurasian community of India must go to form part and parcel of the Indian population. A minority will, as assuredly, rise and amalgamate and be absorbed by the European community of the higher classes. In the meantime there is a large class of sturdy self-confident, self-reliant, honest and hard-working Eurasians who live and move and have their being in Indian surroundings, regardless of what Associations, may, or may not, do, intent only on keeping their heads above water and, with self-respect, are beholden to none. They want no concessions, no eleemosynary aid, no patronage. They merely ask for a fair field and no favors. The appointment of a domiciled Anglo-Indian in the Imperial Legislative Council and the Council of Fort St. George is welcomed by this class of men because they will rely on him for securing to them equality of opportunity and treatment. This is not a depressed class! The man belonging to it would scorn the imputation. These hard-working, toiling men in the Forest and the Salt, in the Medical, and Survey, in the Railway, Police, Telegraph and other departments of the State service are an honour to the domiciled community and would do credit to any nation in the world.

The Eurasian in India, even at his worst, compares more than favourably with Englishmen of the same condition of life in England in education, in wholesome living, in sobriety of conduct and in refinement and it is not fair to place him in juxtaposition to, and compare him with the higher European officials in the Civil and Military services. If the Eurasian is bad-tempered occasionally, a sweeping generalization is made that the Eurasians are bad tempered. As a matter of fact the Eurasian would perhaps be more respected if he stood up more sturdily for his rights than he does. It is a common accusation that the Eurasian marries too early in life. I assert that this is untrue in the vast majority of cases. The Eurasian when compared with the Indian Civil Servant and Military officer, perhaps, do marry early but compared with the classes that would represent them in European countries—the Eurasian, notwithstanding the forcing climate of India, marries comparatively late in life. In Austria the average marriageable age of both sexes is 14 years; in Germany for man and woman respectively, 18 and 14; Belgium, 18 and 15; Spain, 14 and 12; France, 18 and 15; Greece, 14 and 12; Hungary, (Catholics), 14 and 12; (Protestants), 18 and 15; Portugal, 14 and 12; Turkey, puberty. In England the average is given at 27 and 25. The average in England is inclusive of the higher and the middle classes, while the average among mill operatives etc., must be about 18 and 15; and surely Eurasians are more cautious in this respect. Fun is poked at the Eurasian in a malicious condemnatory way in English books and in conversation of the *staccato* Eurasian voice and the *che che* tongue, his complexion and his Indian proclivities. In the surroundings in which Eurasians are, can anything better be expected? Have not Europeans, educated, refined, succumbed to Indian surroundings and even become Hindus in thought and modes of living? Is there no Cockney accent and no village *patois* in England, no burr or brogue in Scotland or Ireland. There are soldiers, all Europeans, who certainly do not speak the King's English and whom it is most difficult to comprehend. I merely mention this to show how unfairly and how ungenerously Eurasian faults and peculiarities—they are very small after all—are magnified and ridiculed. If all the literature about the "half-caste" Eurasian is to be taken seriously the unprejudiced reader, not knowing the truth, or the extenuating circumstances, would place them very low in the scale of Indian communities; and such a conclusion would be an unspeakable libel on the class. There are Eurasians and Eurasians and the fact must not be lost sight of; and members of the community rub shoulders with the highest in the land in intimate social life, inasmuch as many of them bear the King's Commission and serve the state faithfully. That so many Eurasians are manfully holding their own in spite of prejudice, neglect and unfavourable environment is a fact which deserves the highest encomiums of the European sojourners in the land.

The Eurasian is hated, may be because he is a standing reproach to the European community. "By their fruits ye shall know them" and this brings me to the question of association. The South India Anglo-Indian Association is very careful of, now, not admitting to its fold those perilous people termed pseudo-Eurasians and Indian Christians who weigh it down—but the exclusion of Eurasians from the Association with the most undoubted claim to European descent, but who are practically natives is impossible. The differentiation of Eurasians into true Eurasians eligible for membership and Eurasians (not pseudo-Eurasians or pure Indians) ineligible for such membership is impracticable—and that is the reason that the Anglo-Indian Associations are not of one mind and are not united either in numbers or in opinion. Here I must stop. The Editor of the *Indian Review* has warned me that this article must be brief, and I feel that to discuss the question of Eurasian Unity, in Anglo-Indian Associations, and the future of Eurasians, I shall have to return to the subject in another paper. It is one of pressing importance.

The Civil Marriage Bill.

BY

RAO BAHADUR V. K. RAMANUJACHARI.

THE controversy that has been going on over the Civil Marriage Bill renders it necessary that we should consider whether intercaste marriages were recognised by the Hindu religious books and to what extent.

2. In the *Krita* or first *yuga* the Hindu society appears to have been homogeneous. This is proved by the verse quoted from the Vayu Purana by Bhagavan Das on page 243 of his Laws of Manu, which may be rendered as follows:—"There was then (*i. e.*, in the *Krita Yuga*) no division of the society into castes and no recognition of the stages of life. There could therefore be no mixture of castes." In the progress of evolution the four castes were formed by gradual differentiation, each caste being distinguished by its own *guna* and its own *karma* (Bhagavat Gita IV. 13). The *gunas* are three in number, *viz.*, *satva*, *rajas*, and *tamas*, and are unfailing attributes of the human body (*Ibid* XIV. 5). They cannot be perceived by the senses, but must be known by the effects which they produce. *Satva* enables one to perceive a thing as it is and conduces to health. Love, desire and yearning towards relatives spring from *rajas*, as also activity. And *tamas* is the cause of misconception, inattention, dilatoriness and sleep (*Ibid* XIV 6, 7 and 8). The characteristic *guna* of the brahman is *satva* predominating the other two *gunas* and his characteristic *karmas* are the holding of the mind and senses under control, diminishing sensual enjoyment by mortification of the body, fitness for the performance of prescribed duties, patience under provocation, conduct consistent with the state of the mind, discrimination between the Supreme Being and inferior deities, full knowledge of the Supreme Being and unshaken belief in the correctness of everything taught by the Veda (*Ibid* XVIII, 42). The characteristic *guna* of the kshattriya is *rajas* predominating the other two *gunas*, and his characteristic *karmas* are entering the battlefield without fear, warding off opponents' attacks, not running away therefrom even under the certainty of death by remaining, perseverance in spite of difficulties in a thing begun till success is attained, tact, liberality in giving, governing the kingdom by punishing the wicked and rewarding the good (*Ibid* XVIII, 43). The characteristic *guna* of the vaisya is *tamas* slightly predominating the other *gunas*, and his characteristic *karmas* are agriculture, tending of cattle and trade. The proper *guna* of the *sudra* is *tamas* prevailing to a very large extent and his proper *karma* is service of the three higher castes (*Ibid* XVIII. 44).

3. At the time of the promulgation of the Manu Smriti, the caste system had become fairly rigid; but transfers from one caste to another were still possible to a limited extent, and intermarriages were, however, reluctantly allowed. For evidence on the former point reference may be made to Manu (X. 64 & 65) and Yajnavalkya (1.96). The verses may be rendered into English as follows:—"If the offspring of a brahman father and a sudra mother is born with merit, it rises from an inferior to a superior caste in the seventh generation." The merit consists in the offspring being in each generation a woman and in her marrying a brahman. Each couple will thus consist of a brahman father and a sudra mother. The offspring of the sixth couple becomes a brahman. "A sudra thus becomes a brahman and a brahman becomes a sudra. Similarly in regard to those born of the kshattriya and the vaisya." The falling from the brahman's caste happens by the change of his characteristic *vritti*. Suppose a brahman giving up under stress of necessity his proper means of livelihood and living by service like the sudra. Suppose also that when the necessity ceases, he does not revert to his proper *vritti* and that his son, grandson *etc.*, up to the sixth generation are in the same predicament. Then the son of the last, *i. e.*, the seventh generation, becomes a sudra. "The attainment of the higher caste takes place in the fifth, sixth, or seventh generation. Similarly the loss of caste by change of the characteristic *vritti*." The change of caste is effected in the seventh generation when it is from the brahman to the sudra caste and *vice versa*; in the sixth generation when it is from the brahman to the vaisya caste and from the kshattriya to the sudra caste and *vice versa*; and in the fifth generation in other cases.

4. In chapter IX, Manu enumerates several mixed castes formed by the union of the primary castes. Six of them shown below are known as *anulomajas*, the mother of the first *anulomaja* in each being inferior in caste to the father:—

Father.	Mother.	Caste of the issue.
Brahman.	Kshattriya.	(1). Murdhavasikta.
Do.	Vaisya.	(2). Ambashta.
Kshattriya.	Do.	(3). Mahishya.
Vaisya.	Sudra.	(4). Karana.
Kshattriya	Do.	(5). Ugra.
Brahman.	Do.	(6). Nishada, known also as Parasava.

(Manu IX. 6—10. Yajnavalkya I. 91 and 92.)

The first three of these are twice-born, but not the others. The following six mixed castes are known as *pratilomajas*, the mother of the first *pratilomaja* in each being superior in caste to the father:—

Father.	Mother.	Caste of the issue.
Kshattriya.	Brahman.	(1). Suta.
Vaisya	Kshattriya.	(2). Magadha.
Do.	Brahman.	(3). Vaideha.
Sudra.	Vaisya.	(4). Ayogava.
Do.	Kshattriya.	(5). Kshattri.
Do.	Brahman.	(6). Chandala.

(Manu IX. 11 & 12. Yajnavalkya I. 93 & 94.)

Of these the sixth occupied the lowest position and was excluded from every dharma. He was also untouchable (Manu IX. 12.) Manu enumerates fifteen other castes formed by the union of the primary with the mixed castes, and by the union of the latter among themselves. It is doubtful whether the union, by which the *pratilomajas* and the secondary mixed castes were formed, was at any time recognised as valid marriage by the Hindu society. At the time of Manu they were regarded as formed by concubinage. (IX. 24).

5. The only intercaste marriages recognised by Manu and Yajnavalkya were the *anuloma* marriages referred to *supra*; but they were hedged in by several limitations. Manu observes (III, 12), "To the twice-born at their first marriage a *savrna*, —*i. e.*, a wife of equal caste, is preferable." The Sanskrit word, for which the word 'preferable' has been used, is *prasasta*, which implies comparison. Manu's meaning therefore is that one may choose a wife from an equal or unequal caste, but that a wife of equal caste is preferable. Now, the object of a marriage is *dharma* or performance of the householder's duties, the begetting of children and *rati* or sexual enjoyment. Manu condemns the marriage of a sudra woman by the twice-born for the first object. "Neither the *devas* nor the *pitaras* will accept any offering in which a sudra wife takes part, nor will the husband attain heaven by feeding a guest with her help." (III. 18). Marriage for the second object is also prohibited; for says Manu, "A brahman becoming the father of a son by a sudra wife loses his caste. (III. 17.) The Hindu's duty to his ancestors being satisfied by the birth of a son, if he desires to have more children, may he get them by a sudra wife?' Yajnavalkya replies no. "It is said that the twice-born may take a wife from the sudra caste. This is not my view; for, he himself is born to her." (L. 96). This supposed birth from a sudra woman is really his objection, and if sexual enjoyment can be had without risk of issue, the marriage would be permitted. This is also the view of Manu (III. 12). Even here, there are some further limitations. First, the marriage should be on the *anuloma* principle, the bride being taken from a caste inferior to the bridegroom's. (*Ibid*). Thus, the brahman may marry a kshattriya, vaisya or sudra; the kshattriya a vaisya or sudra; and the vaisya a sudra. The sudra can take a wife only from his own caste (Manu III. 13 and Yajnavlkya I. 97). Secondly, the brahman may have sexual intercourse with his sudra wife, but he should not take her into his bed or sleep by her side.

6. There are two verses in Manu (III. 14 and 15), immediately following those, in which intercaste marriages are recognised, and flatly contradicting them. They run as follows:—"A sudra wife is not advised in any religious book to a brahman or kshattriya even in a case of necessity. The twice-born marrying a woman of low caste from ignorance of the Sastras causes the fall of the family with its progeny to the status of sudras." Madhava, the author of the commentary on the Smriti of Parasara (*vide* under Kanyadoshaprakaranam) draws attention to this contradiction and considers that the texts may be reconciled by regarding them as the reflection of the opinion of different authorities, or as laying down rules for different *yugas*. With every respect for Madhva the proposed reconciliation must be rejected as unsatisfactory. For, Manu himself refers to a difference of opinion on the subject in a verse immediately following the two verses quoted—"According to Atri and the son of Utathya one who marries a sudra woman falls, while according to Saunaka and Bhrigu he falls by the birth of a son." (III. 16). The latter view is in accordance with that of Manu as already explained. If in the two verses Manu referred to Atri's view, then there would be unnecessary repetition. The second mode of reconciliation is equally unhappy. If Manu intended by verses 12 & 13 to sanction the marriage for the first three *yugas*, and by verses 14 & 15 to prohibit it in the *Kaliyuga*, then there was an end of the matter, and verses 17 to 19 would have been unnecessary and might have been omitted. In my humble opinion the two verses,

14 and 15, refer to cases in which difficulty is experienced in procuring a wife of equal caste. This is what is referred to by the words "apadi api tishtatoh," and Kulluka, the commentator on Manu Smriti, explains them to mean, "When they cannot by any means procure a bride of equal caste." The question might arise whether in this case of necessity a sudra wife may not be selected for the purpose of performing *dharma* or for procreation of children. Manu's reply is emphatically in the negative. Kulluka himself gives an explanation of his own, which must also be rejected. He considers that as marriage by the *anuloma* process is accepted in the preceding verses, the verses in question prohibit marriage by the *pratiloma* process. But as by this latter process a woman of a higher caste would be united with a man of lower caste, the explanation will not apply to the case under consideration, which relates to the union of a sudra woman with a brahman or kshattriya. We may presume from the reconciliation attempted by Madhava that in his time (He was minister under Bukka, one of the Bijanagar Kings) intercaste marriages had fallen completely into disuse. But instead of stating the fact, he tried to explain away an inconvenient text so as to bring it into conformity with existing usage.

7. Let us next consider what classes of marriages will come within the purview of the Civil Marriage Bill, if passed into Law. I understand that the Honorable Mr. Basu is willing to limit the scope of the Bill to Hindus only:—

(I) *Anuloma marriages.*—These were recognised by the Hindu religious books, though custom is against them. Whether such marriages, when they prevailed, endangered the Hindu religion or broke up Hindu homes is a question, on which the opponents of the Bill will probably throw some light.

(II) *Pratiloma marriages.*—These were condemned by Manu and other smriti-writers. The reason for the condemnation is not clear; but apparently a *pratiloma* marriage was regarded as inconsistent with the ideal of a Hindu home, in which the father occupies a higher status than the mother. The gulf between the brahman and the sudra has been narrowed, the former having fallen and the latter having risen, since the time of the Bhagavat Gita. Until the difference between them is still further reduced, these marriages are not likely to take place to an appreciable extent.

(III) *Marriage within prohibited degrees.*—Marriage between the members of the same *gotra* or *pravara* is prohibited, as also marriage with a *sapinda* of the bridegroom on his father's or mother's side. The status of *sapinda* ceases after the seventh generation from the father and the fifth generation from the mother. (Yajnavalkya I. 92 and 93). It has become the custom in this part of the country for a Hindu to marry the daughter of his maternal uncle. She should be a *sapinda* according to Yajnavalkya, and yet custom has superseded the smriti text, and this is recognised by Madhava. The Civil Marriage Bill does not go so far as the Hindu Sastras go on the subject.

(IV) *Post-puberty marriages.*—Under the Civil Marriage Act the bride must have completed fourteen years of age; and as in many cases girls attain puberty before that age, post-puberty marriages will be within the scope of the Bill.

(V) *Re-marriage of widows.*—This is already recognised by Law.

VI) *Marriage with outcastes.*—This is not a question of practical politics now or for many, many years to come. The outcastes must rise in the social scale by cleanly habits and better modes of living before any one can think of linking his destiny for life with a member of those castes.

Hindu Marriage Reform

Marriage after Puberty.—By V. S. Srinivasa Sastri, B.A., L.T. (Published by the Madras Hindu Association.) It is contended 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. ***Price As. 8.***

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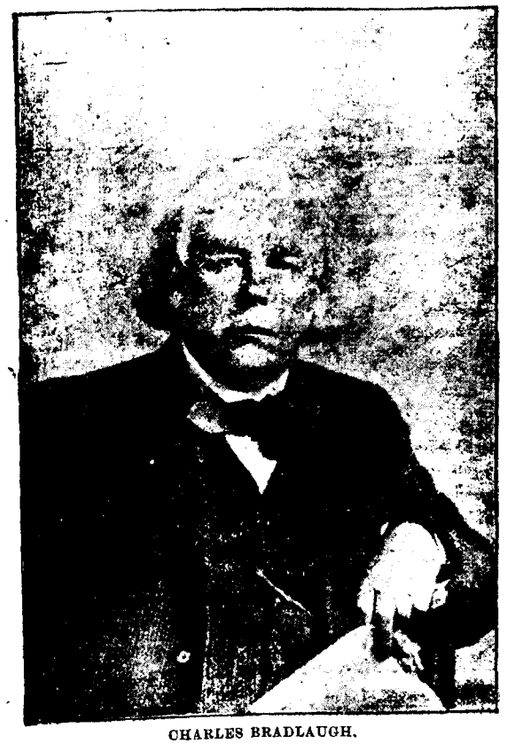
The Vedic Law of Marriage.—By A. Mahadeva Sastri, B.A. ***Price As. 8.***

The Aryan Marriage.—With Special Reference to the Age-Question. By R. Raghunatha Rao, B.A. The author endeavours to depict the Aryan Ideal of Marriage as found in the Sastras, and enters into Historical considerations to show how the Modern Hindu Marriage has come to be but a sad travesty of the Grand Old Ideal. *Pre-pubescent Marriage is un-Vedic.* Double Crown 16mo. Pages 296. ***Price Re. 1-8.***

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Bradlaugh and India.

BY MR. P. N. RAMAN PILLAI.



CHARLES BRADLAUGH.

In 1867 when Bradlaugh was awakened to the near possibility of his being returned to the House of Commons as one of the members for Northampton, there appeared in a 'West of England' paper the following rather sarcastic remarks: "Mr. Bradlaugh would perhaps take the Government of India from the hands of Sir Stafford Northcote, his intelligence being not less, and his catholicity in religious matters making him a more acceptable ruler to the mild but shrewd Hindu". Perhaps, the writer never foresaw that the Englishman of whom he spoke so sneeringly would live to be one of the best friends and champions of India in England; and we are firmly persuaded that had Bradlaugh lived two or three years longer, he would surely have been a member of Gladstone's last Government, directly or indirectly connected with the active management of the affairs of the Indian people. But that was not to be. The fates decreed otherwise.

Even in the days of his persecution, India was occupying Bradlaugh's thoughts. His keen sensibilities and liberal mind were awakened to the realities of the Indian problem early in his public career. We find him addressing the electors of Northampton on India in 1883—even at the time when he was encompassed round with innumerable difficulties as to his right to take his seat in the House of Commons, as a duly elected representative of Northampton. His subject was "India; how we obtained it; how we have ruled it; and how it should be ruled." It was the Ilbert Bill controversy in India that turned his attention to the question of Indian politics in their practical aspects. He combated the doctrine once propounded by Lord Ellenborough that "our very existence in India depended upon the exclusion of the natives from military and political power. We have won the Empire of India by the sword, and we must preserve it by the same means". He pointed out that justice and equality of opportunity must be the fundamental basis of British rule, and, arguing from this point of view, strenuously defended the Ilbert Bill. He concluded a most powerful speech in the following terms:—

We don't want to rule India by the sword. We want to put before the people of India a future in which, if they will be patient, as they have been, they may climb, slowly it may be, but surely, to the fullest right of self-government, in course of time. We know that India is populated with diverse races; that, having broken up their old systems, they may not be able to climb to the fullest enjoyment of freedom at once. They may have to climb slowly and painfully, but that will give them the opportunity of making their way upward all the more surely. We will not shut the door in their face. If we are to rule these 250 millions of people at all, we must rule them not in the way in which we have gone to their country and taken possession of it, but in the way in which we should like to be ruled if it had been their people who had come and taken possession of our country.

I regret that it should be needful, before an audience speaking the tongue which pretends to be identified with the traditions of liberty, to make such an appeal; but it is needful. When we find words of mocking go from such gatherings as the recent Conservative banquet at Willingborough; when we find words of mocking go from a Conservative banquet at Bristol; when we are told that Mr. Gladstone wants to put the Englishman with his neck under the heel of the Hindu; I say either these men are uttering wild and mad things that they do not think, or are uttering wicked things that they may provoke an echo from the other side. The Hindus have been brave enough to fight beside us, loyal enough to keep our rule. We, at least, owe them that, having taken their land with the strong hand, we shall hold it as gently as it is possible for human hand to hold.

Since Fawcett's death no member of Parliament worked so whole-heartedly and incessantly for India as Bradlaugh; and it was characteristic of the man that he made India a special object of his sympathetic attention even in the days when the whole energy of his mind and his entire resources were required to conquer the obstinacy of the House of Commons in order to retain his seat in it. His only sources of income even after his due admission into the House were his lectures, his journal, and his publishing business, and yet India was never out of his mind. Not even the smallest detail of Indian administration affecting the rights of its people escaped his vigilance, and, day after day, he plied the Indian Under-Secretary, Sir John Gorst, with Indian questions of every description, which made that statesman lead a most unhappy life. In August 1889 he made a great speech in the House of Commons on the misapplication of the Indian Famine Insurance Fund. He opened the subject with regretting the languid interest which the House evinced in affairs Indian. He said:

India stands here in an entirely different position from any other part of the dependencies of this great empire. There is no colony, however small, but that, upon the estimates, we have had afforded us one or more opportunities of raising any question which any member thinks ought to be brought before this House in relation to it; but the same thing cannot be said with regard to India with the enormous population, to which the hon. gentleman, the Under-Secretary has referred, of something like 210 millions of actual subjects of the Imperial Crown, and another 65 millions of people more or less subject to its influence. I am of opinion the present system is one which any person taking any interest whatever, however remote, in the honor of Britain, ought to deplore and endeavour to have changed. I would venture to appeal—it seems rather a mockery to say, to the Government, with only the Under-Secretary for India, able representative of the Government as he is, present in the House. It seems also a mockery to appeal to the leaders of the party on this side of the House; none of them being present I deem it right to say that if the Government are deaf to our appeal, and if they will not so modify the new rule as to enable us to raise questions which we cannot now raise during this debate, I shall take the one opportunity which I have never taken since I have been a member of this House, and shall take care that the question is raised by an amendment to the Address. At any rate, the Government cannot deprive me of that opportunity, as they have twice this session deprived me of the opportunity I had obtained by means of the ballot.

Bradlaugh then dealt exhaustively with the history of the Famine Fund, referred generally to Indian financial administration and made a forecast of what the future ought to be. He added:—

We hope that there may be enlarged Councils strengthened by a Committee of this House, or a Joint Standing Committee of both Houses, to which may be addressed questions on which it is necessary that some expression of opinion should be obtained as to the advisability of bringing matters in dispute before Parliament. Although, in the present scanty House, it seems a mockery to do so, I would venture to appeal to hon. members, and, if necessary, I will go from this House to Parliament, and from Parliament to the people—that some opportunity of bringing forward their grievances may be given to those who are connected with the movement for reform in India. I agree that they are only a small body, but small as they are, they are sufficiently important to have some attention paid to them. There assembled at Allahabad some 1,200 delegates, representing some three millions of people, and I appeal to the English people for reasonable attention to the wants of India, especially as its grievances are now finding constitutional expression in the great Congress movement, of which Lord Dufferin said that he regarded with feelings "of approval and goodwill their natural ambition to be more extensively associated with their English rulers in the administration of their own domestic affairs." From the report of that Congress, it is evident that the natives are inspired with a laudable ambition to be more closely associated with their English rulers in the administration of their own affairs.

He associated himself actively with the party of progress in India and made strenuous efforts for the enlargement of the Indian Legislative Councils. In India he was aknowledged as the spokesman of the Congress movement in England; and prominent Indian Congressmen, like the late Mr. W. C. Bonnerjee, were taken into his confidence. In consultation with them and mainly on the lines laid down by the Congress, he drew up an India Councils Bill of his own to be introduced into the House of Commons. Possibly, knowing what he had resolved to do, the Conservative Government of the day prepared a Bill of their own, and Lord Crewe, the Secretary of State for India, took charge of it. Bradlaugh's timely action, however, induced the Secretary of State and the Government of India to move in the same direction and give us the India Councils Act of 1892.

In the beginning of the year 1889 his health began to fail under the pressure of over-work, and in October of that year he became seriously ill with Bright's disease. He, however, improved, and his medical advisers ordered complete rest and, if possible, a long sea-voyage. A generous member of Parliament, Mr. M'Ewan, sent him a cheque for £200 to enable him to take a health-voyage to Bombay. He left England and arrived in Bombay towards the close of December, 1889 and was present, as a guest, at

the sittings of the Indian National Congress held in that city under the presidency of Sir William Wedderburn. On account of his presence and of the inspiring and statesmanlike speech he made at the end of the proceedings, the Bombay Congress of 1889, otherwise known as the "Bradlaugh Congress," has become the most memorable in the annals of the Congress movement. The magic of his name attracted to it nearly all the most active public men of India, and others had assembled to have a look at the high-minded and distinguished Englishman who had made their cause his own, from no other consideration than the claims of justice, common humanity and common citizenship. As one of his biographers most truly says, hundreds of addresses for presentation had been sent to him from all parts of India, some of them in rich cases, or accompanied by beautiful gifts in gold and silver and ivory and sandal-wood. It was found impossible for all these addresses to be read and presented to him at the great gathering which was eagerly waiting to hear his message. Representing the whole of India and in the name of the Congress an address was therefore presented to him by Sir William Wedderburn, President of the Congress, to which he replied in a speech which both in point of form and substance could never be surpassed. Indian Congressmen who had the good fortune to hear it still pronounce it as one of the noblest utterances to which it was their happy lot to listen. In that speech Bradlaugh showed, in what spirit and for what object he had espoused the cause of the party of progress in India. Referring to the way in which he was thanked for his labours on behalf of the people of India he said:—

But for whom should I work if not for the people? (Loud and prolonged cheers). Born of the people, trusted by the people, I hope to die of the people. (Renewed cheering.) And I know no geographic or race limitations to this word "people". If the nationality—pardon the word—to which I am proud to belong has raised its empire here, the rule carries with it the duty on the part of every citizen to recognise that which I recognise in you, a loyal constitutional association for the assertion of your just claims, and for the amelioration of your homes and the advancement of your industries. (Cheers.)

The great Englishman then went on to point out, with statesmanlike caution, that political progress could be achieved only by slow processes and not all at once:

And I will ask you not to expect too much. One man is only a water drop in the ocean of human life. You are the breeze driving the water drop on to the western side of the seas, and by your encouragement adding others to it and giving it a force that shall wash away the old rock of prejudices that has hindered progress. I have noted with pride the speeches here, which show that you share our language, our traditions and hopes, and are willing to work with us to make our triumph peaceful. (Cheers) Do not expect too much, and do not expect all at once. (Hear, hear.) Grand as this assembly is, mighty in its suggestiveness, by its delegates travelling hundreds, thousands of miles, you are yet only the water drop of the nearly two hundred and ten millions whom you number under our empire—yours and mine, not mine against yours, not English against Indian, but a common empire to be maintained for common interests. (Loud cheers.) Do not be disappointed if of the largest claims only something is conceded. If not just now, it shall be on a day that is to come.

In almost a prophetic vein the great orator emphasised the meaning which the Congress movement had impressed on him.

There are over two hundred millions of diverse races and diverse creeds. But the lesson I read here is that this Congress movement is an educational movement acting as a hammer upon the anvil of millions of human brains, until it welds into one common whole men in whom the consciousness of the need for political and social reforms, and the desire to effect such reforms, are higher than all distinctions of race and creed. (Loud cheers.)

Reference was then made to Bradlaugh's own India Councils Bill and the possibility of the Government's introducing a Bill themselves. He promised to do everything in his power to make the Bill as liberal as possible. With the constitutional aspect of the movement he then dealt.

"In this movement," continued he, "let there be no force save the force of brain, no secret union—let all be open, frank, and before the law. Then if mischief touch you, so far as one man may and so far as one man's speech can, English liberty shall put itself on the side of yours." After assuring his audience that he would do his best to serve the people of India, according to his lights, he concluded thus:—"And I mean my best to the greater happiness for India's people, greater peace for Britain's rule, and greater comfort for the whole of Britain's subjects."

On returning home, Bradlaugh prepared his India Councils Bill. The Government, however, were not willing to accept his plan, and, as we have already said, they introduced a Bill of their own, which became the India Councils Act of 1892. But it was through Bradlaugh's effort that in that measure, in its application at any rate, the elective principle was partially recognised. Gladstone became interested in it when it came down to the House of Commons, chiefly through

Bradlaugh; and although Bradlaugh himself did not live to see it pass, Gladstone's intervention in the debate on it was fruitful of good to India.

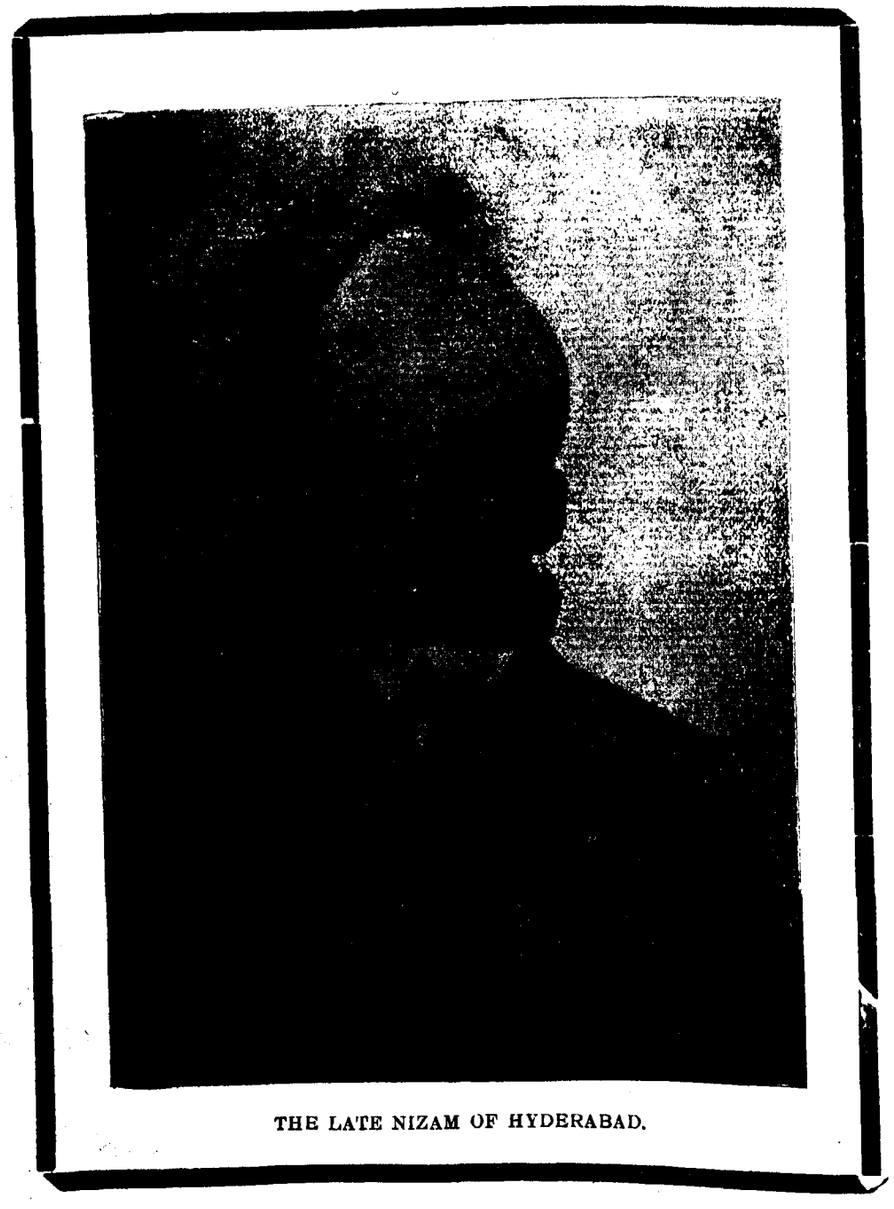
It subsequently came about that upon the subject of the reform of the Indian Legislative Councils, Bradlaugh had an interesting correspondence with Lord Dufferin, who was Viceroy of India. Lord Dufferin, delivered a speech at the St. Andrew's dinner, at Calcutta, on November 30, 1888, in which he criticised the Congress. A telegraphic account of the speech appeared in *The Times*; and Bradlaugh made use of it in a lecture on "India" delivered at Newcastle and replied to Lord Dufferin's criticisms. Lord Dufferin's attention was drawn to what Bradlaugh said at Newcastle, and he forthwith wrote to the latter explaining and defending himself. In his letter Lord Dufferin assured Bradlaugh that he had not misrepresented the Congress, that he never either directly or by implication, suggested, that the Congress was seditious, that he always spoke of the Congress in terms of sympathy and respect and treated its members with great personal civility, that he was always in favour of Civil Service Reform, so that Indians might obtain more appointments in it, as proved by his appointment of the Indian Civil Service Commission and that he himself was in favour of such a reform of the Provincial Councils in India as Bradlaugh appeared to advocate. In reply Bradlaugh made a vigorous defence of the programme of the Congress, pointing out at the same time that the politics of the Congress should be understood not from what other people wrote about it but from its own resolutions and accepting Lord Dufferin's assurances in the spirit in which they were given. Lord Dufferin then entered into a more friendly and direct correspondence with Bradlaugh for whose "ability, perfect sincerity, uprightness and honesty of purpose" he expressed his admiration.

At Lord Dufferin's special request an interview was arranged which took place in London. After his appointment as British Ambassador in Rome, Lord Dufferin sent a letter to Bradlaugh in which, alluding to the latter's India Councils Bill, the ex-Viceroy, while approving of the expansion of the Provincial Legislative Councils, did not want the Imperial Legislative Council to be so dealt with at once, though even in regard to the latter he supported the proposal for allowing the Budget to be discussed and questions to be put. He concluded his letter in these terms:—"I think our efforts should be applied rather to the decentralisation of our Indian Administration than to its greater unification, and I made considerable efforts in India to promote and expand this principle. In any event, I am sure the discussion which you will have provoked will prove very useful; and I am very glad that the conduct of it should be in the hands of a prudent, wise and responsible person like yourself, instead of having been laid hold of by some adventurous *franc tireur*, whose only object might possibly have been to let off a few fireworks for his own glorification." Bradlaugh's whole career in the House of Commons amply bore out the compliment bestowed upon him by so eminent and accomplished a statesman as Lord Dufferin.

He came to India, as he said, after having "looked into the blackness of the grave." Traces of his last illness did not leave him, though there was no break in the discharge of his Parliamentary duties. True to the promise he made to the Congress and though in failing health he worked for India with his usual vigor and energy. His India Councils Bill he worked at unceasingly. Of his questions in the House of Commons on India there was no diminution. But he made only one great speech on an Indian subject in the House of Commons after his visit to India. He moved the adjournment of the House in order to submit an appeal to Parliament on behalf of the Maharajah of Kashmir who was deprived by the Government of India of his authority and his State under cover of allegations, as Bradlaugh said, which were emphatically denied by the Maharajah himself.

The speech produced a profound impression, and influenced the subsequent policy of the Government towards Kashmir.

Never had India a firmer, truer and more sincere friend. Since Bradlaugh's death several Englishmen have taken up the cause of India. It is, however, a fact that not one of them, nay, not even all of them combined, could make the impression that he, single-handed, produced on Parliament and on his countrymen—as member for India. His weighty character, lofty eloquence and dauntless courage make him one of the immortals of history, —who appear but rarely among mankind, do their work for humanity and retire for ever into the great Unseen, making the world poorer indeed, but nobler far by what they have accomplished for it.



THE LATE NIZAM OF HYDERABAD.

The Late Nizam of Hyderabad.

By the sad and sudden death of His Highness the Nizam of Hyderabad, India loses a notable Prince of the times. His late Highness Asaf Jah Nawab Mir Sir Mahaboob Alli Khan Bahadur, sixth in direct descent from Asaf Jah, the Moghul Mansab and the original founder of the Nizam-ul-Mulk family, was born on the 18th October 1866, and was thus only 45 years of age at his death. He succeeded his father Nizam Azal-ud-daula, whose only son he was, on the 26th February 1869. He was of Tartar origin, and claimed descent from the first Calif Abu Bakr. He was a Sunni and ruled over a State some 100,000 square miles in area (roughly equal to the whole of the British Isles without Ireland) with a population 12,000,000 strong—which is chiefly Hindu, except for a tenth part which is made up of Muhammadans—and a revenue approximating about £3,000,000. His Highness received his education under the hands of the brothers Clerk—Capt. John Clerk and Capt. Claude Clerk—who are still well remembered in Hyderabad. At 16, he was taken charge of by Sir Salar Jang, whose statesmanship saved the greater part of the Southern and Central India during the troublous period of 1857, and was taught the work of practical administration. Unfortunately for His Highness, Sir Salar died in 1883, just a couple of years before he attained his majority. It is unnecessary just now to go into the details of the confusion that followed that event, but it should be stated that it was in a large measure responsible for the future complications that followed His Highness' relationship with the Supreme Government. The circumstances were set out at the time by Mr. Wilfrid Blunt in his 'Ideas About India' and are to be found narrated in greater detail in his recently published "Diary." The generally received opinion has been that Lord Ripon was right in investing him with full powers on 5th February 1884, an event that created no little sensation at the time. It is interesting to recall the language used by Lord Ripon, which His Highness seems to have borne in mind to the last day of his life. "You have noble ends," said His Lordship, "to follow and greater deeds to do. If you will make yourself a name among the Princes of India, you can only win it, in the days in which we live, by the justice of your Government and by the acknowledged prosperity of your people. The people's loyalty to your house and to yourself is manifest and unquestioned. It rests with you to preserve it, and as years go on to deepen it into the most precious possession of a Ruler—the unfeigned love of his subjects. The care of those subjects has not been entrusted to you by God that you may make them the instruments of your pleasure or your pride. In their well-being you will find your trust and happiness, and in their contentment your best security. Set before you no lesser aim, be satisfied with no meaner game, but as you look back over the roll of your ancestors and recall the annals of your House, let it be your ambition that when you too shall be gathered to your fathers, men shall say of you, 'He left his people the better for his rule,' and in this work, difficult and even trying as it will often be, I can promise you the constant support and the never-failing assistance of the Government of the Queen-Empress. The single object of the British Government in regard to this or any other Native State is that it should be prosperous and well-governed." His Highness' reply was characteristic. "The advice," said he, "which Your Excellency has been kind enough to offer me I accept with the greatest sincerity. I shall ever endeavour in all matters that concern the prospects and prosperity of this State to consult the wishes of Your Excellency, the honoured head. I am sure that in doing so I shall be considering the best interests of myself and of my subjects."

Few will dispute that His Highness literally kept to the promise he thus made, at the outset of his career. A great deal has been said of His Highness' reticence, temper and lack of personal interest in State affairs. But it is a question if he was not a victim to the intrigues that reigned supreme in the State at the time he ascended the *masnad*. Lt. Col. Sir David Barr, K.C.S.I., lately drew public attention to this aspect of the matter in the pages of an English magazine and few can question his competency to pronounce judgment on it. During his Highness' minority, Sir Salar Jung was virtually ruler of the State and his integrity and talents made non-interference the fixed policy of the British Government in Hyderabad affairs. And on his death, almost the first public act of His Highness was to appoint his eldest son, Laik Ali, Minister, under the title of Salar Jung II. But he had to resign, and his example had to be followed, in 1894, by Sir Asman Jah, a well-known local noble, and by his brother Sir Vikar-ul-Umra, later

on in 1901. These were not Ministers of the type of Sir Jalar Jung I, and one consequence of this was intrigues and machinations rent the State and ruined its administration. His Highness and his Ministers, it is no wonder, disagreed, and in sheer disgust, His Highness withdrew from public affairs. This made the Resident the final arbiter of State affairs and he supported the Minister so long as it was possible and when the final catastrophe followed, the Minister resigned and a fresh one succeeded him. In 1901, when Sir Vikar-ul-Umra resigned, His Highness appointed Maharajah Sir Kishen Pershad, a direct descendant of Chandu Lall, a former Minister, to take his place. "But this change," writes Col. Sir David Barr, "was made on entirely fresh principles and in marked contrast to precedent. The Minister was no longer to be independent nor was he to conduct the administration on his own lines, nor upon lines indicated by other officials; he was to be the Nizam's executive officer, acting in subordination to His Highness, and referring for orders on all matters of importance and all cases in which ambiguity or controversy was involved during discussions in Council. A complete change was at once effected and it soon became evident to all concerned that the Nizam was by *far* the shrewdest and most capable man in the State, and that he was determined to exercise the functions of a Ruler, not, as hitherto, in name only, but in very deed and with distinct purpose. The results for the last four years (1901—1905) have been most happy: intriguers have found their occupation almost gone and interference with the administration has been relegated to the trivial forms of jealousy, dislike, and back-biting. The more elaborate process of forming parties to support or to obstruct the Minister was found to be of no avail. Because, the Minister though exercising the true functions of his office, no longer desired to assert undue authority; nor had he the power of doing so even if he wished, because His Highness the Nizam was at last the master of the situation, and was recognised as such not only by his Minister and his officials, but by the subjects of the State."

The silent part that the writer of the above lines played in the bloodless revolution above referred to was publicly acknowledged by His Highness in one of his last speeches. During the twenty-seven years that he ruled, Hyderabad has seen much progress. The system of administration has been modernised; education has been made cheaper and better; good railway communication has been established; policing has been vastly improved: commercial and industrial prosperity has been furthered by the opening of coal and gold mines, and the currency and finances of the State have been put on a sound basis. There is yet work to be done, more especially in the last of these departments of State, but what has been so far achieved shows that progress, both material and moral was steady during His Highness' reign. His Highness' conception of duty as an Indian Ruler extended beyond his own State. Quite early in his career as Sovereign, he offered the service of his troops for the Egyptian campaign. Later, about 1885, he made a similar offer when an invasion of Afghanistan by Russia was threatened. Two years afterwards, he offered sixty lakhs of rupees as a present to the Imperial Government for strengthening the frontier defences of India against Russia. His Highness also materially helped that Government in the organization, on its present basis, of the Imperial Service Corps. More recently, His Highness in co-operating with the Government of India in the suppression of anarchical crime showed that his conception of a Sovereign's duty towards the ruled was a high and statesmanlike one. At the Minto Banquet, he used language that deserves to be recalled now. "If Your Excellency will allow me to speak," said he "from my experience of 23 years as Ruler of the State, I would say that the form of any Government is far less important than the spirit in which that Government is administered. The essential thing is sympathy, on which His Royal Highness, the Prince of Wales (now His Majesty the King-Emperor George V.) with the truly Royal instinct of his race laid so much stress. It is not sufficient merely that the Ruler should be actuated by sympathy for the subjects, but it is also necessary that the people should feel convinced of the sympathy of their Rulers." These words of his produced a deep impression at the time on both Indians and Europeans and will be long remembered by them. Two much debated questions connected with his reign are the cession of the Berars, and the deportation of declared undesirables from his State. As regards the Berars, it has been officially declared that the arrangement is one that is bound to accrue to the benefit of both the high contracting parties; and the deportations have been justified on the plea that the peculiar complications of Hyderabad politics required it. Perhaps, in regard to both these, public opinion will continue to be divided; but it must be added that in the cases of the deportees, His Highness always took care to see that they did not pecuniarily suffer by his action.

His late Highness' sense of justness is well brought out not only by this fact but also by the generosity with which he helped all endeavours to alleviate human suffering. Only recently he subscribed Rs. 2,500 to the Transvaal Indian Fund. He was made a G. C. S. I. in 1884 and G. C. B. in 1903, shortly after the settlement of the Berars question. He was slim of form but strong in build, and of graceful gait. His personal qualities endeared him to his subjects, who, as a good many will remember, publicly evinced their loyalty and affection for him by sending up prayers to Heaven when he was striken down by cholera, in 1884. His hospitality, his love of horses and dogs, his dignity, his forbearance, generosity, and consideration for his subjects are well-known in and out of the State. He was until recently recognised as perhaps the best shot in all India. He was highly learned in both Persian and Urdu, and distinguished himself as a poet in these languages. His qualities of head and heart have been felicitously depicted to us by Mrs. Sarojini Naidu, in some of her poems, a good many of which have appeared in this *Review*. His Highness made history rapidly during the latter part of his rule, and his name will go down to posterity as that of a beneficent ruler, made strong by his deep affection for his subjects and intense sympathy for those beyond it in India. In a word, he was both Ruler and Statesman, and therein lay the secret of his personality.

CURRENT EVENTS.

BY RAJDUARI.

THE VOLCANO OF NORTH-WEST AFRICA.

FOR some years past two volcanoes have, short of a terrific eruption, troubled in no inconsiderable a degree the most strenuous part of Europe. Just as southern Italy is unhappily overwhelmed in turn by the physical eruptions of Etna and Vesuvius so is Europe alternately afflicted by the eruption of two political volcanoes of a disastrous character on the North-West of Africa and South Eastern Europe. Morocco and the Balkans have in turn been the scene of either great political cyclones or of bloodshed. Fortunately for the comparative tranquility of the Near East the Balkans have been quiescent though now and again the distant roar of internal rumbling and seething is heard. Meanwhile the Moroccan volcano is active, throwing out lava and brimstone and threatening to overwhelm militant Europe though luckly it has not yet reached the climax of its dynamatic force. The patched up Algeires truce has been broken as was not unanticipated. The volcano only smouldered. But recent events, beginning with the civil war between the contending factions at Fez, have now fully whirled into the vortex of fiery politics France, Spain and Germany, with England for the present as a benevolent friend of France. Affairs have during the last four weeks reached a critical stage which is indeed most menacing. Territorial compensation coupled with economic robbery are at the bottom of the great struggle. The pretensions of Spain pale before the strenuous demands of the mailed fist at Berlin. The tug of the war of political diplomacy which is to be witnessed at present is between France and Germany. A variety of *pourparlers* more or less of a shifting character, have already taken place on which the Press in both the countries has animadverted according to its prevailing prejudice or bias. Hopes have been raised only to be disappointed, to be superseded by new terms which again in their turn fall to pieces. The fact is, each is determined only to yield so much as its strength would allow. At one time the rope is so tightly pulled that the tug is inclined to be in the favour of one; at another time it is pulled in the opposite way leading the onlookers to infer that the last would gain the day. Thus it is that the diplomats on both sides have kept expectant Europe on the tender hook. Conversations are exchanged, definite terms are proposed, and despatches are sent at the respective capital. An interval of supreme anxiety prevails is as to the outcome of it. At one moment there is a jubilant tone only to be dashed away at the next, the pessimistic attitute then rules supreme. Again another set of pourparlers is reported and another set of final or supposed to be final proposals is submitted to the ultimate arbiters. Thus the resources of diplomacy are being exhausted. All patience on either side is coming to an end. Germany is trying its utmost strength to discover how far France will be squeezable. On the other hand, France, strong and determined wants to have this chronic dispute settled once for all, not only for its own peace but for the peace of Europe. Therefore, France, openly declares that the territorial and economic concessions undergo so far and no further. The squeezing game of Germany is no longer possible; as we write and

before these pages see the light of day it may be taken for granted that a permanent agreement, mutually satisfactory, has been somehow arrived at. In the affairs of the Great Powers, a rough and ready compromise is all that is attainable. The insistence of France on her being allowed solely to keep watch and ward over Morocco, with the willing consent of the other Powers interested, certainly commends itself to all fairminded persons as the most statesmanlike, and as calculated to bring about that lasting peace which is necessary on that volcanic region of Africo European politics. Germany ought certainly to be satisfied with the most liberal territorial concessions in the Congo territory which France offers for the sake of that permanent peace. Let us hope that the maxim of *do et des* will prevail and both the great Powers will bring a satisfactory end to the present tension whose reflex influence on the trade and economics of other states is already being inconveniently felt. No doubt there are madmen on both sides who would force the affair to the arbitrament of arms. But no Continental state can light heartedly think of putting the issue to that kind of violent arbitrament. Weighted as they are with enormous national debts, and troubled as they are periodically with colossal deficits arising chiefly on account of increased military and naval expenditure which take away one's breath, they cannot but think twice and thrice before they betake themselves to arms. Indeed, we are of opinion, that judging from the trend of views of great statesmen in all the countries, war is now held to be their last and most unwilling resort. So that the present struggle will culminate in war is a great improbability. We are not one of those who think war to be at all in sight. Let us hope for the best. There is every probability of a satisfactory settlement although it may even now be reached by exhausting the patience of Europe and the world.

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THE ECONOMIC WAR OF THE CENTURY.

But greater than Moroccan or Balkan or Turkish or any other difficulty the one which is now painfully confronting the civilised world is indeed colossal in its consequences in the near distance, if not solved in the only way in which it can and ought to be solved. Organised strikes, unparalleled and unprecedented, by the forces of Labour are the striking features of the beginning of the Twentieth Century. The struggle of Labour against Capital has earnestly begun. Europe may be armed to the teeth. But of what avail are their armaments if the whole social and economic order is brought to a deadlock by one clarion signal? Rioting is inevitable with strikes. A state may crush such riotous strikes by its soldiery. But such repression can hardly be repeated with impunity. Labour, as it comes to recognise its great strength more and more, will also understand better its own interests. It is bound to learn that violence and bloodshed are not the right instruments to bring about that economic revolution which will be their millenium. The lesson they will soon learn or which will be perforce taught to them by inevitable circumstances is the one of passive resistance. When a whole order of daily wage earners sit sullen in their homes and refuse to work, without resort to barricades or other mischievous and even deadly weapons, your most consummate statesmen will be helpless. No soldiery can break down lawful passive resistance. The claims of Labour for a reasonably higher wage, which shall give them comfort and leisure, must be recognised. Is Capital prepared to meet those claims in an equally reasonable and just spirit? The longer Capital resists the claims the longer will the struggle endure and it is not difficult to forecast who shall win in the end. Capital must understand that "men in large masses," as the *Manchester Guardian* justly observes, "do not suddenly become mad all at once. The theory which sees mere perversity in a strike, or can find in it nothing but the hand of the wicked agitator, may be good enough for the growl of the railway carriage, but may be dismissed from serious consideration. Men do not throw up their means of livelihood and submit to the immediate pangs of hunger for nothing. Still less do they without strongly-felt reasons expose themselves to risks and submit to privations out of sympathy with others." These are some observations which should be firmly borne in mind. What may, it will be asked, are the reason of the latest strikes, not only in England but in all parts of the civilised world? Is it mere wantonness? No. The cause lies in the altered economic trend of the world's agriculture, trades, industries and manufactures. All these demand manual labour of divers degrees. But unfortunately that labour is not adequately remunerated in these days of dear food and shelter wrought by the same economic causes which are changing the face of the world. Rightly remarks our Manchester contemporary (23rd August) "the wage earning classes have not as a matter of fact had their proportionate share of the good times which are bringing so much wealth to the Capitalists. During the last fifteen and more particularly during the last five years, money wages have not risen proportionately to the general rise in prices. Real wages, therefore that is the power of purchase earned by the workman—are lower than they were at the beginning of the century, and the greater part of the loss is due to the rise in price in the last five years." So here is a broad and simple fact which accounts for much of the revolt of Labour at present against Capital. It is this that has brought strikes of vast masses and will continue to do so till Capital fully and generously recognises that simple fact. Indeed a full and fair adjustment is now imminent and capitalists in those countries well fare the best for the peace and happiness of the entire social order where they recognise it at once. Economic evils lead in the end to social disorder and disruption as History has told us. Time therefore must be taken by the forelock to bring about the adjustment called for and begin anew the Economic age on its newer and sounder principles. Of course, as already observed the remedy for the present inadequacy of wages and shorter hours is not in bloody strikes. As the *Guardian* properly observes; "used repeatedly or recklessly it could only destroy the economic prosperity of a nation. But what is incumbent on those who wish to obviate strikes is to remove the causes which make the misery of a strike preferable to the eyes of the unknown who after all, suffers from it directly, to the drudgery of continuous ill-paid work. If he can at the cost of a temporary suffering raise himself and his whole class sensibly nearer to the point at which honest work brings healthy subsistance as its reward, who is to blame him for incurring that suffering? Must we not rather admit that he is doing for his class what society knows to need doing and what society has failed to do?" Of course, society for its own sake must be up and doing. By a fair and reasonable adjustment, and by mutual guarantees on both sides there is every reason to bring an end to strikes. For in the long run nothing is so dear to a nation as a pacific settlement between Labour and Capital which augments the total volume of production profitable to all alike. It is to be devoutly hoped that the economic statesmanship of the West will come to the front on this critical occasion and suggest ways and means whereby the object may be achieved leading to greater wealth and comfort of all classes and the further progress of the world towards the arts of peace.

* * *

THE TSAR'S STRONG ARM LAID LOW.

The next most important event after the Moroccan struggle and the general strikes in the West is the assassination of M. Stolypin, the Tsar's strongest arm for defence and offence in the troublous world of Russian politics these five years past. This incident which occurred in a provincial theatre in the presence of the Tsar himself enhances the deep pathos of the deplorable tragedy. Modern assassinations may strike awe among the ignorant but in no way have they achieved the object of the assassins. Not even wholesale massacres may achieve it. On the contrary their very excesses bring with them their natural death. The world of civilisation and peace abhors the assassin and his tactics. He is proscribed. But it is to be presumed that so long as humanity is what it is this kind of ignoble tragedy is bound to occur now and again despite the progress of thousands of years. There is, however, a peculiar irony of fate with assassination of high Russian officials, be they the Tsar himself or his Grand Dukes or ministers. The very persons on whom they rely and in whom they most confide for preservation and safety are the authors of such tragedy! Bogroff was the trusted policeman specially charged with the duty of guarding the person of the Tsar and his Prime-Minister from all harm. And yet such has been the fate that the assassin should be this trusted policeman! Let those who can, interpret this irony. Meanwhile no doubt a variety of estimates of the strength and qualities of M. Stolypin will be presented, varying in protraction, in light and shade, in perspective and proportion, according to the political views of those who may sketch the character. One set will eulogise him as the Saviour of the Russian State while another set, wither at his iron repression and dogmatic policy of government, denounce him as another traitor who in the guise of the People's Man essayed to abridge the liberties of the people and enlarge at the same time the powers and privileges of autocracy. In the Duma such contrary sets of opinions were invariably to be heard. We are too near contemporary events to judge of his true position in the rank of Russian Statesmen

of the highest order whose sole object was the welfare and liberty of a people against the encroachments of tyranny and legalised oppression. Repression of violence and restoration of law and order no doubt have a certain definite value in weighing the character of a statesman. But after all those who with unlimited power, are able to educe such law and order cannot claim the front rank. M. Stolypin in depriving Finnish autonomy and further oppressing the poor hapless Poles cannot be said to have displayed any statemanship which the lovers of Liberty can appreciate or admire. Much less was there anything approaching statesmanship in his suppression by an Imperial ukase a lawfully constituted Duma because in its constitutional capacity it overthrew his Zanstoo Bill, and the issue by the exercise of the Tsar's prerogative of the identical Zanstoo which was nothing more than a travesty of Local Self Government. It is not by such arbitrary use of power and kindred deeds that statesmanship can be recognised or that one can be called a genuine Saviour of the State. He no doubt was the Saviour of his Master's autocracy, but certainly not of the people whose rights and privileges he sedulously strove to cut off so as to make them helpless and hopeless. In all probability M. Stolypin will go down to History as a man of Iron who deserved well of his master the Tsar. As such his memory will soon be buried in oblivion with that of many of his predecessors who enacted the same role, though compared to them he was indeed a Hyperion and not a Satyr.

EMBARRASSED PERSIA.

Poor Persia! Many indeed have been her troubles and embarassments during the last month. No sooner was she freed from one trouble than she was caught in the vortex of another. The ridiculous attempt of the ex-Shah to march on Tehran with his tagrag and bobtail force was well frustrated by the energetic action of the Mejless which sent a small well-trained force to dish him if possible. But he fled to Gumesh Tope leaving his trusted lieutenant to encounter that force to be captured and executed. It was indeed lucky that at least this one enemy of the country, however contemptible, was put to flight with ignominy and forfeiture of the State pension which on his deposition was generously allowed to him. Leaving this ingrate to his fate and to his covert patrons, we may notice what looks like a little more formidable opposition which the brother of the ex-Shah has organised to wrest for himself the throne of Persia! The Shiraj District has been greatly disturbed. Anarchy prevails and freebooters and other brigands are having a freehand. The distant Mejless seems to have taken no energetic steps to put down the disorder prevailing. Possibly it is contemplating a well-planned resistence to meet the new Pretender as he nears Tehran. It is to be hoped that the constitutional forces will be able to vanquish him also. Then alone order and quiet will be restored. This Pretender is the only enemy now remaining on the outskirts to be disposed of and his back broken. Otherwise, Mr. Schuster is going on well with his thorough reorganisation of the country's finances. The Gendarmerie is being well organised for the purpose it has been raised. If all goes well we may see unhappy Persia tolerably free from her troubles and embarrassments to be able to devote undivided attention to internal reforms and a sound foreign policy.

THE WORLD OF BOOKS.

[Short Notices only appear in this Section.]

The Unrest in India and Political Agitation.—*By W. S. Goonewardern B. A. Hon. Secretary to the Chilaw District Planter's Association, Ceylon.*—(*The Messenger Press, Colombo.*)

Mr. Goonewarden's appeal to Indians and Ceylonese includes much that ought to interest the general student of politics in this county. While he urges Indians to purge themselves of the social ills they labour under, he asks Britishers to know that Europeans and Indians are indispensable to each other, and that racialsm should be allowed to die a natural death. "We yearn," he writes in his concluding chapter, "for freedom, the birth-right of every human being not that freedom which has as its motto *nonserviam*, but the freedom that children enjoy under the loving authority of the head of the family; and we want to be as free and prosperous under British Rule and under the British sovereign as we have ever been under the best of our kings of a past day; we are feeling our way to it, and will any true Briton, at this time of day, refuse or grudge to his Eastern fellow-subject the privilege of breathing that atmosphere of freedom which has helped him to emerge from a state of semi-barbarism to be the proudest and foremost nation in the rank of civilization."

Europe Since 1815. *By Charles Downer Hazen, Professor of History in Smith College, Northampton.* (*George Bell and Sons Limited, London.*)

In the preface to this volume the author says that the purpose in view was the presentation of the history of Europe since the downfall of Napoleon; and this has been done within the short compass of 736 pages. The period covered is perhaps the most eventful in modern history from a variety of standpoints. It has been an epoch not only of political progress and national upheaval but of industrial development, of improvements in the arts of peace and war and of scientific achievement never before dreamt of; and the author has told the story briefly and yet lucidly without omitting anything which a student of history in its broader aspects should know. The title of the volume does not give a full idea of what is comprised within it. Europe is the centre of much that has been vital to the growth of mankind during the past two centuries and no resume of its history, since the Napoleanic wars would be complete without a narrative of what has taken place in other continents over the destinies of which the nations of Europe exercise a dominating influence. Professor Hazen has accomplished his task in a manner which leaves nothing to be desired.

The book is cut up into 32 Chapters. Chapter First deals with the Reconstruction of Europe after the overthrow of Napoleon; the second and third Chapters deal with the reaction in Austria and Germany and the reaction and revolution in Spain and Italy. Chapter IV refers to France under the Restoration and chapters five and six call attention to the Revolutions beyond France and the reign of Louis Philippe. The two succeeding chapters depict the drama enacted in Central Europe. The second Republic and the founding of the second Empire is treated of in Chapter 9. In the succeeding Chapters, graphic accounts are given of the creation of the kingdom of Italy, the formation of the German Empire under Bismarck, the transformation of the second Empire, the Franco-German War, the development of the German Empire with a long glance back at the Third Republic. We are again brought to the kingdom of *Italy* and told the story of its struggles which led to its ultimate consolidation. Austria-Hungary since 1849 presents several historic features of abiding interests which are dealt with in these pages with true insight and firmness of grasp. In chapter 18 Prof. Hazen begins the history of Great Britain since 1815. No aspect of this history has been omitted. British History since the close of the war with Napoleon is not merely the history of the United kingdom, but comprehends the history of the entire British Empire, its development and consolidation, the progress of its Colonial possessions and dependencies. We are then again led back to Continental Europe to survey in broad, yet accurate outline, the history of Spain, of Portugal, Holland, Belgium, Switzerland, the Scandinavian States, the Ottoman Empire, the rise of the Balkan States. Russia then occupies the attention of the Historian and the history of that Empire is brought down to the war with Japan. No history of Europe during the stirring times of which the Author treats could be complete without a full and vivid account of the "Politics of the far-East" and Prof. Hazen tells the story with an insight, lucidity, and grasp which makes the complicated nature of the "Far-eastern" problem and the growth of the nations in that quarter easily intelligable. Chapter 31 is an account of the Russo-Japanese war. The concluding chapter is a description of the outstanding features of modern progress in all its many sidedness. We need hardly say that the narrative, in nearly all cases has been brought down to 1909 so that alike the student and the general reader will see that it is an unexceptional volume the importance of which, as a book of reference can scarcely be exaggerated. The material in all cases have been obtained from unimpeachable sources. The Bibliography at the end of the volume gives the names of the works consulted and helps the reader, though indirectly, to a knowledge of the Standard Works to be read in order to know detailed history of the Period.

Britain and Sea-Law. *By T. Baty, D. C. L., LL. D.*, (*George Bell and Sons, London*). 1 *sh.*

This is a popular exposition of the Law of the Sea, and is particularly opportune at the present moment when the Declaration of London has been exercising the minds of the intelligent public. Dr. Baty does not conceal his opinion of this Declaration, for on the very first page of his book he characterises it as "an unnecessary surrender of established rights." The Declaration is binding only on the nations, and its interpretation will naturally involve references to the previous law on the subject. The present work, though a brief and popular one, ought to be of great value to the jurist in that connection.

The Question of Divorce. *By the Right Rev. C. Gore, D. D., D. C. L., LL. D, Bishop of Birmingham.* (*John Murray, London*) 1 *sh.*

This is a succinct and authoritative view of the position of the English Church towards the question of divorce that has for sometime past been before the English public. Its main purpose is to define and secure the law and action of the Church, which seems absolutely necessary in the present state of divided opinion amongst Churchmen themselves. Those who are already familiar with Dr. Gore's works knew what to expect from his pen,—brevity combined with clearness of exposition. At the present moment when a Civil Marriage Bill is before the Indian public the following observations of Dr. Gore ought to be read with special interest, quite apart from the fact that he is a Christian divine. "So long as the law of marriage," he writes," remains what it is in England to-day, the Church can continue to recognise as valid marriages the marriages contracted with Civil sanction before the registrar, where they are not contrary to the Church law. Any subsequent religious ceremony is the benediction of a marriage already valid, and not its celebration. But it must be pointed out that the Church recognises the validity of civil marriage from the Christian point of view only on the condition that the intention of Civil Marriage is properly Monogamous—the life-long union, of the one man and one woman. Bishop Gore is accordingly for keeping divorce within the strictest limits, and those who read his little book cannot fail to see that he is buttressed in that opinion by the public utterances of Jesus, as recorded in the Gospels.

Verbatim Reports of Cases under Dekkan Agriculturists Relief Act. *By Nanabhai Lalbhai, Pleader, Surat* (*Price Rs.* 4-8-0).

This is a compendious volume dealing with the Dekkhan Agriculturists Relief Act (XVII of 1879). The text of the Act is given at the end and is throughout case noted, and the rules framed by the Bombay Government for the guidance of Conciliators are also printed at the end of the volume. The Cases decided under the Act have been verbatim reproduced from the I L.R. Bombay Series, the Sindh cases being also included. The work has been done with great care, and is dedicated to Sir G. N. Chandavarkar, Judge of the Bombay High Court. It should prove useful to practitioners in Bombay, more especially in the mofassil.

Master Christopher. *By Mrs. Henry Dela Pasture.* (*Bell & Sons, London.*)

This is a story of modern life, very ordinary and very commonplace, with its sordid aspirations of a designing woman and a lout of a young man with plenty of money who, in the end, exhibits unexpected traits of fine feeling and generosity. Having said this there is nothing to add either in praise or blame of a literary effort of no particular interest or value.

Virginia Perfect. *By Peggy Webling.* (*Methuen & Co., Limited.*)

This is rather a readable shilling's worth descriptive of the chance discovery of an interesting woman whose vagrant beauty attracts a London artist. Of course he paints her picture entitling it "the girl with a fringe." Married in her callow days, when Virginia Perfect was "in love with love," she realizes later that her husband does not appreciate her nor she him. The discovery comes dramatically when she witnesses with amazed senses her dearest lady friend prove traitor. Fate kindly removes Mr. Perfect from a world to which he was no ornament, and her love, born of long association for Welfred Keble the artist, helps to develop her character, until she really becomes a perfect woman in many respects, and something of a notability. How Welfred Keble in the last stage of consumption is restored to health by his love for her and her Will power is charmingly related.

Tulsi. *A Tale of the Indian Famine.* (*Pioneer Press, Allahabad*).

This is a laudable attempt at versification made by one who, we think, possesses poetic talents of a promising character. The sad tale of Tulsi and the some trials she is put to during a disastrous famine are told with considerable pathos. There is a concious striving after of Tennysonian similes, a few of which appear to us to be really striking and apposite. We would hazard only one suggestion. politics and poetry are two different things and it would be best to both if would-be poets bore that in mind. The "drain theory" may be right or wrong, but surely it ought to have no place in a poetical piece. However, the present piece is deserving of praise as a first attempt, and the writer ought, with more experience and care, to produce something more substantial than the slender volume he has put forth.

TOPICS FROM PERIODICALS.

What the Orient can Teach us.

Mr. Clarence Poe gives in the columns of the *World's Work* his impressions of the Orient. His impressions are many and we would like to place some of them before our readers. He is much impressed at the conservation of the individual wealth of the people.

What most impressed the Oriental critics with whom I talked, be it remembered, was the wastefulness of expenditures, not for genuine comforts, but for fashion and display—the vagaries, for example, of the idle rich women who will pay high prices for half green strawberries in January but are hunting some other exotic diet when the berries get deliciously ripe in May, and who rave over a hothouse rose in December but have no eyes for the fullblown glory of the open-air roses in June. It is such unnatural display that most grates against the "moral duty of simplicity of life" as the Eastern sages have taught it.

Mr. Clarence Poe then turns to the subject of the importance of saving the wealth of nations from the wastes of war and the wastes of excessive military expenditure which would surely be appreciated from a study of conditions in Asia. While jingoes are using Japan as a more or less effective bogey to work their purposes, peace advocates might perhaps even more legitimately hold it up as a "horrible example" of the efficiency of war in draining the national revenues and exhausting the national wealth. Count Okuma said about this subject thus to Mr. Poe:—

I look for international arbitration to come, not as a matter of sentiment, but as a matter of cold financial necessity. Half the great nations of the world are to-day staggering under their enormous military burdens. England and Germany have almost reached the limit of their endurance, the seriousness of the situation in Japan is well known, and in the United States you must feel the burden of a great army and navy more and more as the exhaustion of your natural resources lessens your present abnormal facilities for wealth-making. Nations have laboured for centuries to build up the civilization of to-day; it is unthinkable that its advantages must be largely sacrificed for the support of enormous non-productive armies and navies. That would be simply the Suicide of Civilisation. We must find a way out.

The necessity of preserving the national wealth from the wastes of war, the writer regards, as one of the most important lessons the Occident has to learn from the Orient.

The writer then proceeds to speak of the birth-rate and on this subject he says:—

In studying these Eastern people one is also led inevitably to such reflections as Mr. Roosevelt gave utterance to in his Romanes lectures last year. Not only are the Orientals schooled from their youth up to endure hardness like good soldiers, but their natural increase contrasts strikingly with the steadily decreasing birth-rate of our French and English stocks. In Japan I soon came to remark that it looked almost as unnatural to see a woman between twenty and forty without a baby on her back as it would be to see a camel without a hump; and Kipling's saying about the "Japanese four-foot child who walks with a three-foot child who is holding the hand of a two-foot child who carries on her back a one-foot child" came promptly to mind.

It is not surprising to learn that in the last fifty years Japan has increased in population, through the birth-rate alone, "as fast as the United States has gained from the birth-rate, plus her enormous immigration." The racial fertility of the Chinese is also well known; a Chinaman without sons to worship his spirit when he dies is not only temporarily discredited but eternally doomed, in a degree; and in India, as Herbert Crompton truthfully remarks (even if with a somewhat inappropriate simile), "Marriage is as inevitable as death." That every Hindu girl at fourteen must be either a wife or a widow is a common saying, and readers of *Kim* and *The Naulakha* will recall the ancient and persistent belief that the wife who is not also a mother of sons is a woman of ill-omen.

Mr. Putnam Weale abundantly justified the title of his articles in the *World's Work*, later gathered into a book, "The Conflict of Colour" the seeming fore-ordination of some readjustment of racial relations if present tendencies continue—when he pointed out that while the white races double in eighty years, the yellow or brown double in sixty and the black in forty.

Mr. Clarence Poe finds the real cause of Asia's poverty in just two things: the failure of the Asiatic Governments to educate their people and the failure of the people to increase their productive capacity by the use of machinery. For example, in India only 5 per cent. can read and write. The net result of the policy of refusing the help of machinery, the writer says, is that Asia has not doubled a man's chances for work but has more than halved the pay he gets for that work. A man must get his proportion of the common wealth, and if the masses are shackled by ignorance and poor tools, they produce little; and each man's share, no matter what his line of work is or how industrious he is personally, must inevitably be little.

Knowledge and tools must go hand in hand. If this has been important heretofore, it is doubly important now that we must face in ever-increasing degree the rivalry of awakening peoples who are strong with the strength that comes from struggle with poverty and hardship, and who have set themselves to master and apply all our secrets in the coming world-struggle for industrial supremacy and racial readjustment.

Buddhist Excavations in Kasia.

In the current number of the *Vedic Magazine* Pandit Ganga Prasad, M.A., gives us an interesting account of the excavations made in Kasia in the district of Gorakhpur which have an historic interest. The Buddhist books in Pali say that, when Lord Buddha gave up his mortal coil there was a war imminent among seven kings for keeping possession of the remains; but later on the Malla King resolved to divide the holy ashes and bones among the eight kings. Thus there were originally built eight *stupas*, containing the relics of Lord Buddha. Asoka the Great had the relics taken out of seven of the eight *stupas*, and divided them into 84,000 portions which were sent to all parts of the then civilised world with his Buddhist missionaries. Thus arose in several parts of the world numberless *stupas*, containing tiny fragments of the relics of Lord Buddha. Of these numerous shrines, four were naturally considered the holiest and came to be recognised as the principal places of Buddhist pilgrimage. They are Lumbini-grove, Buddha Gaya, Benares and Kushinara or Kushi Nagar.

In the last named Kushi Nagar or Kasia, as it is called, several inscriptions have been discovered. Here in 1860 an excavation was made and it is thus described by the writer :—

There stood two *Stupas*, one near the Ramabhar Lake close to the Kasia—Deoria road, and the other about a mile to its west. There were several mounds and heaps of debris near the western *stupas*. The only image that was not hidden under the surface was that of Buddha or rather Budhisatva sitting in comtemplation. It is 10½ ft. in height and is carved in black marble. Its nose was cut—the work of some iconoclast apparently. At the foot there is a tablet with an inscription Only a portion of it is legible, the rest having been erased by villagers who found it convenient to sharpen their scythes by rubbing them over it.

Again in 1894, Sir Antony MacDonnel, Lieutenant-Governor of the United Provinces, deputed Mr. Vincent A. Smith to visit the ruins and submit proposals, for their excavations. In 1904-05 the excavations recommended by Mr. Smith were commenced.

They were conducted by Dr. J. Ph. Vagel, Ph. D., Superintendent of Archæology, (now Director General of Archæology). The first year's excavation yielded little or nothing of importance. In the next year, 1905—06, a whole monastry was unearthed. It showed traces of an older monastry which yielded important finds and which appears to have been destroyed by fire in the 5th century probably by the Huns who invaded Northern India about that time. Since then the work of exploration has continued each cold weather, (having been interrupted only in 1908.) and several other monastries have been laid bare which belonged to widely different periods. The net result is that the shrine is a very old one. Among 12 copper coins found in 1904–05 there were no less than 8 of Kanishka's period *i.e.* 1st century. The present *Nirvana* temple and the colossal recumbent statute of Buddha appear to have been made in the 5th century probably when the shrine was restored or rebuilt after its destruction by the Huns. For there is an inscription on the statute in characters which were in vogue in the Gupta period *i. e.* about the 5th century. The statue is exactly as described by Huen Tsang who visited Kushinagar in abont 636 A. D.

The excavation in 1911 was when the Dalai Lama happened to be in Kasia on a tour of pilgrimage when the *stupa* close to the *Nirvana* statue was excavated and there were found in it a copper plate and some relics which might probably be genuine relics of the Lord Buddha. With the plate there was found a copper jar containing a number of precious stones, pearls and coins containing the name of King Kumar Gupta. A number of clay seals was also found.

Ancient Hindu Civilisation.

To the July number of the *Calcutta Review* Mr. K. C. Kanjilal B.L, contributes an article on "Ancient Hindu Civilisation embodied in Sanscrit Sacred Literature." He starts with the proposition that the Hindu religion presents a natural course, that it rose from the worship of the powers of nature to theism and then declined in scepticism with the learned and man-worship with the vulgar. The high order of ancient Hindu civilisation is manifest from the loftiest philosophical idea of the Deity contained in the Upanishads summarised by Sankaracharya and Ramanuja.

After comparing the systems of philosophy of Sankaracharya and Ramanuja, Mr. Kanjilal says: "Both systems teach *advaita i.e.* non-duality or monism. There exist not several fundamentally distinct principles such as the *Prakriti* and the *Purusha* of the Sankhyas but there exists only one all-embracing Being. While, however, the *advaita* taught by Sankara is a rigorous, absolute one, Ramanuja's doctrine has to be characterised *bisishta advaita i.e.* qualified non-duality, non-duality with a difference."

Mr. Kanjilal goes on to show that a family likeness between Eastern and Western conceptions of the nature of Godhead is evidenced from the fact that the Sankhya and Vedanta, the two principal Schools of Hindu Philosophy comprehending the six Dharshans, have their counterpart in the two European rival theories of Materialism and Theism,

His Majesty the King.

Several of the English magazines and periodicals contain sketches of the King which are worth noting.

Mr. Sydney Brooks, writing in the July *Forum*, pays this tribute to his monarch :—

King George has now been over a year on the British throne, and there is only one opinion as to how he has conducted himself. The simplicity and honesty of the man have made a deep impression on the mind and heart of his subjects. He has conquered both his shyness and his aversion from public functions; the obstinacy with which he used to be credited has been as little discernible as his legendary Toryism; free and voluble of speech in private life he has yet managed to avoid any indiscretions; his good sense and judgment, his kindliness, his indefatigable devotion to all the duties of his post, and his capacity for taking the unexpected initiative, have utterly disposed of the once common idea that his was a negative and colourless personality; British through and through, he has immensely gratified the old aristocracy by cutting loose from the German-Jewish capitalist set with whom King Edward rather too openly mingled; the Court to-day, under his auspices, is as brilliant and active at it was in the last reign, but stricter and more conventional, with a strictness and conventionality that may make the West End gird a little but is not really displeasing to the masses of the English people. Altogether, although King George is never likely to be as popular as was King Edward, and has few of the small arts of ingratiation, his character and mode of life have revealed a Sovereign who will never have much difficulty in making a successful appeal to the quieter sentiments of his subjects.

The first place in the *Fortnightly Review* is given to a paper by "Index," on His Majesty as "A Business-like King." The writer says :—

There is one proved quality in the King's character which those of his subjects who have to take life seriously will specially know how to appreciate—his capacity for sticking steadily to business. Neither the stir and stress of great festivities, nor the tangle and turmoil of multifarious distractions, have availed to deflect the King's mind in the least degree from his everyday duties, or have induced him to drop the thread of ordinary State business. What this means can perhaps be fully understood only by those who know something of the burden and weight of public affairs. But it appeals forcibly to all thoughtful people as setting an example which, greatly needed at all times, was never more salutary than in these days, when various influences are threatening to undermine that habit of fixed, patient, concentrated attention to business which is an essential condition alike of individual success and of national prosperity.

The writer hopes that this quality of the monarch will help to check the current tendency of Englishmen to-day to detest work and to find life only in pleasure. "In complete contrast to this hustling and bustling pursuit of pleasure is the King's readiness, whenever possible, to find his chief relaxation at home."

In the *Canadian Magazine* for July Mr. Robert Black contributes verses upon the Coronation which conclude :—

Crowned, they arise. The organ peals a strain
Prophetic of their dazzling destiny,
We have solved Man's problem: taught our Kings to join
In stately order nations great and free.
Dark problem set ere history began,
With death their penalty, who tried—to fail;
Eternal life for those whose powers prevail.
For nations have their lives, like men; and they
Perish who will not tread the narrow way.
Our triumph is incarnate in the fair,
Fresh, comely youth of that Imperial Pair.
It is the Birthday of the Peace of Man.

The *Taiyo* for June, published in Japanese and English, finds the Coronation trebly interesting. The three reasons are suggestive :—

In the first place, King George V, and his Queen represent at present in Europe, so far as we know, the oldest dynasty of unique historic continuity. We understand that the blood of King Egberht and Aelfred the Great is still flowing in the veins of George V. The Ceremonial taken as a whole illustrates the most wonderful history of the English Throne and Realm, growing up from the little Kingdom of Wessex and expanding to the present "Great Britannia ruling over the Seas." No other great Empires, ancient or modern, can match with it, either in extent or in its complexity; no, not even that of Rome.

In the second place, we are bound by the treaty of alliance, which is the foundation of the peace in Asia, and, we hope, also the chief basis of the peace of the whole world.

In the third place, the people of Great Britain are one of our grateful instructors and guides in the paths of modern civilisation, and in some branches of culture, we owe most to them. The English is the language now taught in the schools all over Japan.

Why so Few Art Galleries?

In the *Local Government Review* Mr. H. J. Hoare urges that greater prominence should be given to the æsthetic side of municipal work, notably in the parks and open spaces, in town planning, and in providing art galleries and museums. He says :—

There are only about thirty art galleries in the whole of the United Kingdom maintained by municipal authorities. There seems to be no reason why authorities in large provincial areas should not, while retaining separate library administration, make contributions towards the cost, purchase or erection of a joint art gallery; contributions no doubt comparatively small, but in the aggregate sufficient to build and equip a gallery worthy to rank with those in the capital itself. Indeed, it may not be inappropriate to make here the suggestion that some of our municipalities should negotiate with the national authorities for the establishment of jointly controlled provincial subgalleries, to which the masterpieces from our central national treasure-houses could be loaned Similarly with museums of rare gems of sculpture, of carving, of specimens of artistic crafts of all places and times. How few of our municipalities possess museums!

The Ethical Tendencies of Western Civilisation.

The September issue of the *Modern Review* contains a contribution on this subject from the pen of Mr. P. N. Bose, B. Sc. The writer begins with the remark that the forces of the modern civilisation of the West have come into operation from about the middle of the eighteenth century. The more important of these forces are the democratic spirit and the development of Natural Science especially of its industrial applications. About the former Mr. Bose says that the democratic spirit is not necessarily an indication of a high stage of civilisation and that the good it does is not of an unmixed character. In the field of politics are discernible tendencies to exclude the black and the coloured races. "The most democratic of modern governments are among the most corrupt and least able to check sanguinary outbreaks of mob-savagery. The treatment which the aliens and natives receive from the democracies of America, Africa and Australia is the very reverse of what may be expected from that growth of the altruistic sentiment which ideas of equality and paternity are expected to foster." Notwithstanding the famous declaration of independence intimating that all men are born equal," Negroes in many parts of America, even those who are well-educated and prosperous, are not allowed to ride in the same vehicle as the whites, let alone eat together in the same restaurant. They are often mobbed and "lynched" in a most barbarous manner. The Europeans of Australia, Canada and the South African Colonies have the right of unrestricted admission into India and of engaging in any occupations they choose. The severest and most humiliating restrictions are, however, imposed by them upon the admission of Indians, even of the educated classes, into their territories. The doors of the Transvaal have been absolutely closed to all Indians, no matter what their position and qualifications might be, since 1907."

The writer then goes on to say that the law of equal freedom with only such restraint as is essential for social order is one of the fundamental laws of morality and the ethical advancement of a nation may be measured by the manner and the degree of its conformity to it. Judged by this test, much progress has been made in the West, since the eighteenth century, but there is yet much to be achieved.

Preference in India.

Mr. R. A. Leslie Moore, I. C. S., (retired) puts in a plea in the pages of the August number of the *Empire Review* for reciprocity between Britain and India. At the present time India levies a general import duty on all goods entering her ports, both British and foreign, of 5 per cent. *ad valorem* (with some exceptions, of which the most notable is cotton piece goods, which pay an import duty of 3½ per cent. only). Now much of the tea, most of the coffee and a small portion of the tobacco consumed in Britain comes from India. In view of the incidence of the import duties, the result is that out of every shilling paid for Indian tea 5*d*. goes to the Exchequer, and only 7*d*. worth of tea is obtained. And out of every shilling paid for Indian coffee 2*d*. goes to the Exchequer, and only 10*d*. worth of coffee is obtained. And out of every shilling paid for Indian tobacco 9*d*. goes to the Exchequer and only 3*d*. worth of tobacco is obtained. Is this not, Mr. Moore asks, taxing the food of the people, and taxing it outrageously?

If these excessive rates could be lowered, there would be an advantage to Britons, while at the same time the trade of India would be encouraged. Similarly India could benefit the trade and herself at one and the same time by abolishing simultaneously the 3½ per cent. import duty levied at Indian ports on Lancashire cotton piece goods and the 3½ per cent. excise duty levied on Indian-cotton piece goods.

India could assist British trade by abolishing the 5 per cent. import duty on British goods while retaining it against foreigners in those lines in which foreigners are pressing Britons hardest. At the same time Britons while reducing the duties on Indian tea, coffee and tobacco in favour of India may give an advantage to this country.

This suggestion, made for mutual preference between Britain and India, the writer says, not only does not involve any increase of prices to the consumer, but involves an actual decrease in the price of tea, coffee and tobacco in Britain, and of cotton piece goods in India.

Overweening pretensions as to the superiority, at every point and in all their aspects, of any Western civilisation over every Eastern is fundamental error. If we pierce below the varnish of words, we any day uncover strata of barbarism in the supreme capitals and centres, whether in Europe or in the two great continents of North and South America.—LORD MORLEY.

Movements in Islam.

In the July number of *The East and the West* the Rev. S. M. Zwerner, D. D. gives us an account of the thoughts, feelings and aspirations in the Moslem world. Within the last four years Turkey, Persia and Arabia, the three great Moslem lands of the nearer East, have experienced greater industrial, intellectual, social and religious changes than befell them in the last four centuries. In Russia the Mahommadans are not only pleading for greater recognition in the Duma, but they are organising societies of reform and progress and working for pan-Islamism through the Press. In Java a young Javanese party has been formed among the educated Moslems.

Coming to the social and intellectual progress of the Moslems we find in them one great characteristic feature and that is "unrest." Beginning with Western Asia we find a movement which can broadly be described as one towards freedom. The voice of the people were crying for liberty expressing general social discontent. For many years the better class of Persians, Turks and Arabs had freely acknowledged the ignorance, injustice and weakness of the Moslem world, and the victory of Japan over Russia had its influence throughout all Asia and proved to Turkey and Persia at least to their own satisfaction, that Asiatics can hold their own against Europe. In fact, the clash of modern civilisation with the teachings of Islam is evident in every land. The modernist movement we are told touches every Moslem who receives education on Western lines, whether in Java, India, Persia, or Egypt, and compels him to adopt a new theology and a new philosophy and new social standards. The writer goes on to speak of the activity of Journalism and the Moslem Press in all the chief centres of the Moslem world as indicating intellectual and social unrest.

In Russia the new Islam is rapidly creating a new literature by translations and adaptations.

A Tartar translation of "Uncle Tom's Cabin" has just been printed, and the Moslem newspapers at Baku earnestly contend that *it is possible to rationalise Islam*, stating that its present immobility and superstition are only temporary conditions which do not characterise it any more than Catholic superstitions, the Inquisition, or the stake were the real Christianity in the Middle Ages. Islam, according to these writers, is passing through a revolution and a process of reform, and the new Islam will yet rule the world.

Imperial Telegrams and Universal Penny Postage.

In the pages of the *Nineteenth Century and After* Mr. Henniker Heaton discusses the Imperial Conference and Imperial Communications. After expresing his most profound disappointment with the results of the late Imperial Conference he says:—

We want to secure for our countrymen cheap and perfect communication by telegraph with all parts of the Empire.

The electric telegraph has annihilated time and space, and enabled us to crowd the operations of a year into the space of a few hours.

The cables of the world are now in the hands of monopolists or "cable rings." It is advisable, at all costs, to put an immediate end to all cable monopolies. We ask that they be bought out at the market price of the day by the Governments of the civilised world.

The people of England now pay four to five millions sterling annually for cable communication yet the charges are so high that only one in a hundred messages is a social or family message. The cables, I repeat, are now for the millionaires, and not for the millions. The present high cable telegraph rates are prohibitory to the masses of the people.

The British and Colonial Governments (of over sixty Colonies and Dependencies) now pay nearly a quarter of a million sterling every year for official cable messages. This sum would go far towards the interest in purchasing the cables from the Companies.

We ask the civilised Governments of the world to abolish political frontiers for telegraph purposes. To show what can be done it is pointed out that in Australia a message is sent 7,000 miles, at a penny per word, across territories of six Governments and States. Telegrams from London passing through Germany to India and Australia are charged 3*d*. a word by Germany; the local rate is only ½*d*. a word.

A land telegraph line can be constructed throughout Europe and Asia at a cost of from £25 to £30 per mile, whereas a cable costs from £200 to £300 per mile. A land line can carry ninety words a minute, and a cable only about thirty words per minute.

A glance at the map will show that Europe, Asia and Africa (and even, with short sea gaps, Australia) can be linked up, and connected by international land wires, by arrangements with the various Governments.

Mr. Heaton advocates the necessity of the Empire in making communication practically perfect and instantaneous with every part of the world. "We shall never see," he says, "a perfectly developed, unassailed British Empire until time and distance are annihilated in communicating with every part of it."

Buddhism and Theism

Such is the heading of a paper which Mr. Sakyo Kanda contributes to the current number of the *Buddhist Review*. Buddhism like Christianity has two radically separated schools. The one is called Hinayana Buddhism, or simply Hinayanism which means the "small vehicle" of salvation and the latter Mahayana or the "great vehicle". The writer thus differentiates the marked points of difference:

Not only is Mahayanism not the original teaching of the Buddha, but almost all Buddhist historians hold that even Hinayanism has been radically changed from the primitive form. Nevertheless, we find a comparatively primitive form of Buddhism in the Hinayanism of the Pali scriptures. The Chinese and Japanese forms of Buddhism are almost entirely Mahayanist; these nations have even created their own particular Buddhism. To condense the long history of Buddhism into a few words, we might say that Buddhism, soon after the death of its founder, became more metaphysical in India, and afterwards in China also, and finally degenerated in Japan, until it is now monotheistic and even polytheistic. The majority of Japanese Buddhists, except the scholars of the Dhyana sect and a few metaphysicians, have come to believe in the divinity of Buddha and in the existence of an immaterial soul or atman. This phenomenon is quite in contrast with the development of Christianity, and Japanese Buddhism may be compared with Roman Catholicism.

As regards Buddha's denial of God as the creator of man the writer says it is confirmed by the theory of evolution, and it is self-evident that from this point of view, his doctrine coincides with scientific truth. The writer then considers the doctrine of Buddha's 'Nirvana'. The recapitulation theory among embryologists and genetic-psychologists holds that the human embryo recapitulates some of the remote stages of evolution, and that the child repeats the experience of the race.

After Buddha has explained the seven stages of deliverance of Nirvana he says:

"By passing quite beyond the state of neither idea nor the absence of ideas, he reaches (mentally) and remains in the state of mind in which both sensations and ideas have ceased to be—this is the eighth (last) stage of deliverance."

Again, he says:

"Happy is freedom from malice in this world, (self-) restraint towards all beings that have life. Happy is freedom from lust in this world, getting beyond all desires; the putting away of that pride which comes from the thought "I am." This truly is the highest happiness! . . . The emancipation of my mind cannot be lost; this is my last birth; hence I shall not be born again!".

The Truth About India.

In the August number of the *Hindustan Review* Mr. John Renton Denting has something to say of the present condition in India. He sneers at the criticism levelled against the educated Indians that they represent a mere fraction of the population, mere lawyers, and vakils and pleaders and Babus; failed B.A.'s and half-educated writers and clerks, seditious journalists, maniac bomb-throwers and blood-thirsty anarchists. He thus replies:—

Well, I personally have had for years an extensive acquaintance among educated Indians, and I know how utterly undeserved the sneer is as a generalisation. As for the comparatively small numbers of educated Indians to-day, I fail to understand why any controversialist, worth crossing swords with, should adopt so shallow a device for carrying the attack of his adversary. Granted that the educated Indian, counted by mere numbers, is a small class—yet he is the articulate class—and however English Civil Servants in India may seek to deny it, he stands to-day as the representative of millions.

As regards the aspirations of the Indians for local self-government the writer says:—

The Hindu can wait. He has gained something. He knows he will gain more. We have given something, and, if we be frank with our consciences, we know we must give more still. As for those who have already accepted self-government as their political creed, they will go steadily along in their work. Nothing will turn them back. At bottom this is the political movement in India to-day. It is futile to discuss it as a question of loyalty or disloyalty. It is a question of awakening strength, awakening ambitions, of growing self-assertion, of chafing under-dependence. It means, in the last resort, an entirely new adjustment of political forces. And in this new model, if the equilibrium between British power and Indian power is to be preserved at all, the Indians themselves will insist on *at least* an equal share in the whole administration—Army, Finance—everything from top to bottom. Whether their visions of to-day will be realized is quite another matter. I merely desire to emphasise beyond any misunderstanding the true Indian aspiration. Not the aspiration of the few—but the aspiration of practically all. Not, perchance the aspiration of the *raiyat* to-day, nor may be to-morrow; but certainly the day after to-morrow. The articulate class will take care of that.

The worst features of the present sytem of bureaucratic rule—its utter contempt for public opinion, its arrogant pretensions to superior wisdom; its reckless disregard of the most cherished feelings of the people, the mockery of an appeal to its sense of justice, its cool preference of service interests to those of the governed.—The Hon. Mr. G. K. Gokhale.

Immigration Restriction in Australia.

In the July number of *the Journal of the Society of Comparative Legislation* Mr. Everard Digby writes on the above subject. Since the passing of the Australian Immigration Restriction Act of 1901 the determination to keep out the undesirable settler which inspired the original legislation has remained as keen during the ten years which have elapsed since the Act was first assented to as it was during the period that saw the Act shaped, and there is no sign of any slackening of its spirit. The Australians have resolved to keep the Commonwealth for the white races, and there has been no hesitation shown in declaring that the so-called educational test is only a euphemism for the resolve to keep out the black and coloured races. But owing to the nearness of Australia to China and the large maritime trade done between Australia and the East it would seem that there are easy opportunities to Eastern aliens to evade the provisions of the Immigration Restriction Acts and smuggle themselves or be smuggled into the Commonwealth. Of the Easterns there has always been a comparatively large section of Chinese in the population of Australia, so it may be expected the Chinese are the aliens that require the closest watching.

Under the principal Act of 1910, any immigrant to Australia might be required to pass the dictation test—the language test—within one year after he had entered the Commonwealth. This provides virtually for surveillance for twelve months. As Australia is a lure for the Chinese, large sums are paid to persons in Chinese ports to arrange for and secure the emigration from China and the landing in Australia of Chinese desirous of evading the law governing immigration into the Commonwealth. To deter attempts at evading the law section 5 in the Act of 1910, provides that every person directly or indirectly concerned in surreptitiously bringing into the Commonwealth, or concealing or introducing, under circumstances which infer a secret introduction, into the Commonwealth of any immigrant shall be liable to a penalty of £100, or six months' imprisonment, or both.

The principles of international law involved when a black or other undesirable immigrant is caught are the same in Australia as in England.

The bearing upon which the machinery turns is in truth the dictation test, by which the officer seeks to plumb the depth of the suspected immigrant's learning. The High Court Judges have been very strict in the enforcement of a correct application of this provision.

The case of *Chia Gee* v. *Martin*, *Chow Quin* v. *Martin*, 3 C.L.R. 649, decided at an early period, settled several points: 1. It is for the officer, and not the immigrant, to select the European language for applying the dictation test. 2. Where prohibited immigrants were taken ashore under arrest as stowaways it was no defence to a subsequent prosecution of them, as prohibited immigrants, that they were brought ashore in the custody of the law. 3. It is not necessary to prove that a person intends to remain in the Commonwealth for any definite period in order to prove him a prohibited immigrant. 4. Under the principal Act, 1901—5 a person previously domiciled in the Commonwealth might be convicted of being a prohibited immigrant if he did not satisfy the officer as to his previous domicil. 5. When a person is prosecuted as a political immigrant, the test whether a previous dismissal is a bar to further prosecution is whether the evidence necessary to support the second prosecution would have been sufficient to procure a legal conviction on the first.

Charles Kingsley.

In the August *Cornhill* Arthur C. Benson sketches Charles Kingsley. He thus sums up his character:—

He was a democrat in surplice and hood. He was not a revolutionary at all; he believed with all his heart in labour and order, equal opportunities, and due subordination; he did not wish to destroy the framework of society, but to animate it throughout with appropriate responsibility.

But he was far more than this; he was a poet from head to heel, and all his work, verse or prose, sermon or scientific lecture, was done in the spirit of the poet. He was neither theologian, nor scientist, nor historian, but he loved Nature and humanity alike, the complexity of natural forces, the moral law, the great affections of men and women, their transfiguring emotions, their noble sacrifices. Life was to him a conspiracy of manifold interest, a huge and enlivening mystery, holding out to him at a thousand points glimpses of a vast and magnificent design, of which he burned to be the interpreter. But he was not content with a splendid optimism of heart and voice, such as Browning practised; he had a strong combative element, which could have made him an enthusiastic pirate if he had not been a parson. He had that note of high greatness—the power of tormenting himself into a kind of frenzy at all patient and stupid acquiescence in remediable evil. He saw a world full of splendid chances crammed with entertainment and work for all, and yet in a horrible mess. He wanted to put it all straight, beginning with the drains, and yet never forgetting the Redemption. And so he went on his way through life at a swinging stride, with a word and a smile and a hand grasp for all, full of pity and courage, and enthusiasm and love, ready to explain everything and to maintain anything, in a splendid and contagious hurry, making plenty of mistakes, full of weak arguments and glowing metaphors, and yet some how uplifting and inspiring everyone with whom he came into contact, giving away all he had got with both hands, greeting everyone as a brother and a friend, his life flaring itself away in his joyful and meteoric passage.

Unrest in India.

Mrs. Annie Besant contributes an article on this subject to the *Christian Commonwealth* wherein she analyses the unrest into its constituent factors and gives out some remedial measures. She writes:

First, we must distinguish broadly, as Lord Minto was the first to do, between the unrest which is patriotic, legitimate, and righteous, which seeks to draw attention to real grievances, and which aims at improvement in sober constitutional ways, and the unrest which is cosmopolitan and criminal, which hates all forms of government, which disdains all pacific means to betterment, and uses assassination, terrorism, dacoity, and vituperative language inciting to violence as its weapons. This last party is a small one numerically, but is dangerous from the fact that it consists of young men, very young for the most part, who are prepared to throw away their lives at the command of leaders who are themselves safely ensconced outside India, and who thrust them into perils which they themselves do not share. Their aim is simple and childish in its ignorance: to drive the British Government out of India, not by open revolt, but by terrorism; knowing that the English are an inappreciable minority among the millions of Indians, they hope, by sporadic assassinations to show that no Englishman or Englishwoman is safe; they choose for assassination men who are popular, and who are known to be sympathetic with Indians, in order to show that no nobility of life can shield; they carry on a campaign of unscrupulous misrepresentation and calumny, and they plunder their own countrymen in order to obtain funds for their nefarious enterprises. Their success, were it thinkable, would mean anarchy for a brief period; then a welter of civil wars, in which the east and south of India would be overrun by the west and north; then a reconquest by Great Britain, in which a majority of the swords of India would offer themselves to her, as in earlier days, to escape the dominance of the Indian State which had risen momentarily to the top. The anarchists forget many things, or perhaps have not studied either past or contemporary history. They forget that the English, both men and women, are more aroused than terrified by threats and by danger. They forget that the vast population of India, especially the villagers, constantly show preference for the English official over the Indian, because the ordinary Englishman is more considerate of the poor, more ready to work to relieve distress than is the ordinary Indian; in the relief of famine the chief difficulties arise from the lower class Indian employees—not the educated Indians who work most nobly to help the suffering; the complaints of torture by the police are accusations against Indians; in the administration of justice the Englishman judges fairly between Indian and Indian where the Indian is swamped by a thousand influences of kindred caste prejudices, local customs; all this is known to and remembered by the educated Indians, and I am only repeating above what I have heard them say over and over again as to the substantial value of British rule. The anarchists also forget that British India is only part of India, and that the great Feudatory States will have none of them. The great Indian chief crush out sedition with a vigour and promptitude that British officials cannot rival and give the anarchist short shrift. The Anarchist much prefers British justice to Indian justice and if he could get rid of the British there would be little delay in getting rid of him, on the part of his countrymen. The whole criminal crusade of the anarchists is condemned by one obvious fact—the English could not rule India except by Indian consent and the anarchists are rebels against their own countrymen; they are a microscopic minority, trying to force their own tyranny on a disgusted country; they took advantage of legitimate unrest to start a propaganda of hatred and murder, and had not even the satisfaction—thanks to Lord Minto—of delaying the reforms which are the first instalment of the redress of real grievances, and which have already drawn the teeth of the common enemy.

This criminal unrest may be dismissed as a constantly diminishing factor of the general unrest; the sporadic murders which may yet occur are not significant of a widely disturbed area of Indian feeling, but are the despairing efforts of the hopelessly discredited group of anarchists abroad, trying to whip up a hatred which all good men are trying to eradicate. Indian educated opinion utterly condemns them and it is significant that the suggestion made over here of signalising the King's visit by setting free the political prisoners, under which name the anarchists of the great conspiracies are included, has found no echo in India. India does wish for certain changes, but toleration of anarchy is not among them.

QUESTIONS OF IMPORTANCE.

Mr. Gokhale's Education Bill.

TEXT OF THE MEMORIAL TO LORD CREWE.

The following is the text of the memorial presented to the Marquess of Crewe by a deputation headed by Lord Courtney of Penwith:—

The memorial of the undersigned friends of elementary education in India, respectfully sheweth:—

1. That the spread of elementary education among the masses in India has for many years been the settled policy and the anxious care of the Indian Government; and recently His Excellency Lord Hardinge, in receiving an address on the subject of popular education, assured the deputation that this problem was one that the Government of India have entirely at heart.

2. But that, under a voluntary system, in spite of the best efforts of the Government during half-a-century, four-fifths of the villages in India are without a school, seven-eighths of the children are without elementary education, and less than six per cent. of the population can read and write.

3. That experience in other countries has shown that satisfactory progress can only be made when elementary education is free and compulsory.

4. That, with the permission of His Excellency the Viceroy, a permissive Bill has been introduced in his Legislative Council by the Hon. Mr. G. K. Gokhale, C.I.E. giving power under carefully guarded conditions, to municipalities and district boards to make elementary education free and compulsory within their local areas.

That your memorialists recognise that the expansion of such education must depend largely on the cordial co-operation of the people; but it has been felt in India, as in other countries that some legislation on the lines of the Bill introduced by the Hon. Mr. Gokhale is necessary to afford facilities for the extension of popular education in India, and that the friends of education will be greatly encouraged by an expression of sympathy on your Lordship's part with the objects of the Bill.

The memorial has been signed by the following members of Parliament and others:—

Lord Courtney of Penwith, Lord Weardale, the Rt. Hon. Thomas Bart, M. P., the Rt. Hon. Charles Fenwick, M. P., the Rt. Hon. Thomas Lough, M. P., Percy Alden, M. P., W. Barton, M. P., Sir, John Brigg, M. P., J. Annan Bryce, M.P., Sir William Byles, M.P., H. G. Chancellor, M. P., W. Crooks, M. P., G. G. Greenwood, M.P., J. Keir Hardie, M.P., George Harwood, M.P., Sir John Jardine, M.P., Leif Jones, M.P., Joseph King, M.P., J. Ramsay Macdonald, M.P., Philip Morrell, M.P., Harry Nuttull, M.P., J. O'Grady, M.P., Sir G. Scott Robertson, M.P., Sir Herbert Roberts, Bart, M.P., Arnold Rowntree, M.P., H.B. Lees Smith, M.P., A. Mac Callum Scott, M.P., Sir James Yoxall, M. P., Rev. John Mitchinson, D.C.L. (Master of Pembroke College, Oxford), J. R. Magrath, D.D. (Provost of Queen's College, Oxford), Walter Lock, D.D. (Warden of Keble College, Oxford), Rev. J. Estlin Carpenter, (Principal of Manchester College, Oxford), Edward Atkinson, D.D. (Master of Clare College, Cambridge). Fredk. M. Marsh, M. A. (Master of Downing College, Cambridge), Mr. A. A. Macdonell, M A. (Boden Professor of Sanskrit at Oxford), Anthony Traill, LL. D., (Provost of Trinity College, Dublin), Sir William Wedderburn, Bart., Sir Henry Cotton, K.C.S.I., Hon. Bhupendranath Basu, Raja Naushad Ali Khan, Sir M. M. Bhownaggree, K.C.I.E., Sir William Markby, K.C.I.E., Sir George Birdwood, K.C.I.E., Sir Robert Laidlaw, Frederic Harrison, H. W. Massingham, C. P. Scott, H. W. Nevinson, Rev. R. J. Campbell, Frederic Mackarness, Dr. V. H. Rutherford, J. A. Hobson, J. M. Robertson, M. P., G. P. Gooch, Dr. G. B. Clark, Ratan Tata, Graham Wallas, H.E.A. Cotton, L.C.C., S. K. Ratcliffe, S. H. Swinny, S. R. Bomanji.

The King and the Journalists.

The following is a telegram from the King to the President of the Institute of Journlists:—"The King thanks the members of the Institute of Journalists for their message of loyal assurances and good-wishes. His Majesty trusts that the attendance at the Conference of representatives from all parts of the Empire may promote a sympathetic interchange of ideas upon Imperial questions, foster a spirit of loyalty and patriotism, and generally tend to the advancement of civilisation and the prosperity of his subjects all over the world, for the powers of the Press are great and only equalled by their responsibilities; and His Majesty recognises the debt of gratitude due to journalists for the incessant and untiring zeal with which collectively and individually they strive by day and night to discharge that great public duty. The King is glad that the members of the Conference will visit Balmoral, and hopes that they will spend a pleasant day there."

UTTERANCES OF THE DAY.

Mr. Montagu on Indian Politics.

From the Indian Budget Speech in the House of Commons :—

POLITICAL STATE OF INDIA.

I now reach that portion of my statement which is ordinarily devoted to a more general discussion of the political conditions of India. I hope I shall not be thought to fail in my duty if I say very little about political affairs this year. I dealt with them very fully last year, and in politics the year has been uneventful. That is all to the good. The North-West Frontier has been singularly free from disturbance. There have, of course, been raids and there will continue to be raids so long as an increasing population with predatory instincts presses more and more heavily upon the soil. The appointment of a special officer to take charge of our relations with the Waziris has undoubtedly been successful so far, and it is hoped that the recent Joint Commission of British and Afghan officials which disposed of an accumulation of cases of border crime will check frontier raids, especially if the Afghan authorities are firm in carrying out their agreement not to permit outlaws to reside within 50 miles of the frontier. The North-East Frontier, on the other hand, was the scene of a deliberate open attack by Abors on a small British party, in which Mr. Noel Williamson, Assistant Political Officer at Sadiya, lost his life. The outrage is one for which His Majesty's Government are taking steps to inflict punishment at the earliest possible moment. Mr. Williamson was a young and energetic officer who had done good service on the frontier, and to whom the Government of India are indebted for much valuable information about peoples whose confidence it is notoriously difficult to win. The House, I am sure, will wish to join the Government in an expression of regret at the loss of so valuable a life. (Cheers.) In the internal sphere of the political department an interesting event was the constitution of the State of Benares under the suzerainty of His Majesty the King-Emperor. This involves no change in the Constitutional theories of the Government of India, nor does it betoken any new policy in regard to such cessions in future.

POLITICAL CRIME.

Political crime has, I am sorry to say, shown its head once or twice. As long as there are men who lurk safely in the background to suggest these crimes (cheers); as long as there are tools, often half-witted and generally immature, to commit them, under the impression that they are performing deeds of heroism, so long, I am afraid, occasional outrages of this sort may occur. (Hear, hear.)

Do not think I am minimizing their horror. I can imagine nothing more tragic than that a devoted servant of the Government should have a career of utility to India cut short in this way. I should like to take this opportunity of expressing the deep regret that His Majesty's Government and the Government of India feel at the deplorable murder of Mr. Ashe and to tender the profound sympathy of all concerned with the relatives of this promising officer. But, horrible and deplorable as these crimes are in their individual aspect, it is a very common mistake, and a very great mistake to attach too much importance to isolated occurrences of this sort as indices of the political situation, or to make them the text for long jeremiads in the most exalted journalese. (Laughter and cheers.) With all respect to the admonition of an army of friendly critics, I adhere to everything that I said last year as to the progressive improvement of the general situation, though I shall probably again be told that my optimism is unjustifiable. I want to protest here against the ill-informed and unthinking pessimism of which we hear a good deal, accompanied by vague and unsubstantiated criticism of the present Government for being in some mysterious way responsible for the state of affairs which the critics regard with alarm. I wish that the people who talk like this would take pains to substantiate their views with something more than bare and vague assertions of general alarm. What do they mean, these prophets of woe, who shake their heads and say: "We do not like the news from India; India is in a dangerous state" adding something, as a rule, about a Radical Government? (Laughter.) They write it to their friends, they print it in the newspapers, they whisper it over the fireside. What do they mean? Why, all that they mean, so I venture to assert, is that the Indian problem is a difficult one, and a complicated one, becoming as the country develops and its people are educated increasingly difficult and increasingly complicated. There is no need to tell that to us who are concerned with the administration of India. It is all the more reason why we should face the future bravely and thinkingly; all the more reason why we should avoid a mournful pessimism which begets the atmosphere of distrust in which it thrives. Whatever hysterics may be indulged in by arm-chair critics in the Press, the House may rest assured that the Indian Courts will not be deflected one jot from that adherence to strict justice which has won them the respect of all sections of the community, nor the Executive Government from exercising clemency where clemency will serve the best interests of the country. (Cheers.) The policy of Lord Crewe and Lord Hardinge is the policy of Lord Morley and Lord Minto—immovable determination to punish fitly anarchy and crime, with strict sympathy for orderly progressive demand for the peoples that they govern. (Hear, hear.) Indeed, this is no new principle of Indian government, for the policy of the Great Mogul was two centuries ago thus described by Manucci:—"Liberality and generosity are necessary to a prince; but, if not accompanied by justice and sufficient vigour, they are useless; rather do they serve to the perverse as occasion for greater insolence."

A CHANGING INDIA.

I do not want to be dogmatic, but India is changing fast—as fast as, if not faster than the West, and our views must keep pace with the change. India has been given peace, unity, and an Occidental education, and they have combined to produce a new spirit. It is our duty to watch that movement, and to lead it, so far as it may be led from without, into right channels. When a change is produced in the political organization of a great Empire it must not be regarded as the result of an inspiration of a philosophic Secretary of State creating new condition of things out of a placid sea, anxious to modify the realm over which he presides in accordance with his whim, his fancy, or even his settled conviction. Political change in any country, I take it, results from causes very different from this. It must originate from within, not from without. Social conditions, slowly developing, stir public opinion and public demand which move unformed and uncertain at first, gathering strength and shape later, and it is the duty of those in charge of the machine of government to lead them into the channels of altered policy by means of statutes, orders in Council, and so forth. These paper documents are the manifestation of the development of the country. They do not, of themselves, thrust the country either backwards or forwards. They only mark, as I understand it, and so help its movement forward with a success which depends upon the equipment and wisdom of those in whom the control is vested. That is where true statesmanship lies—to watch the manifold and complex currents, to diagnose aright the signs of the times, to await the moment, and when the moment comes, to step in and mould into proper shape aspirations and demands which are feeling and groping for expression.

LORD MORLEY'S WORK.

It is for this that the name of the great statesman who has recently left the India Office will be remembered in Indian history. Lord Morley with a keen and liberal understanding of Indian men and affairs, has set such a seal upon Indian progress as can fall to the lot of few Secretaries of State. The appointment of John Morley to the India Office stirred great hopes in India. He had the good fortune to find in Lord Minto one whose share in the events of the last five years have obtained for him the affection and gratitude of India. (Hear, hear.) The hopes were amply fulfilled. Liberal and generous reform, coupled with unflinching repression of crime, successfully met a situation that might well have broken the reputation of a lesser man. He put off his armour amid the universal regret of the whole of India, and, if I may take this opportunity of saying so on their behalf, to the regret of all who worked under his leadership. (Hear, hear.)

By Lord Morley's reform scheme I say that we have successfully marked the political development of India as it is at the moment, and have provided a channel along which India's political history may run, I hope contentedly and steadily for many years to come. May I say again what I said last year, that it is the opinion of all concerned in the Government of India that this scheme has been a complete success, and that the standard of work in the new Legislative Councils is worthy of the highest praise? (Hear, hear.)

THE POLITICAL FUTURE.

And it is because of this that, when I ask myself the question, "What of the future?" I am compelled to say frankly that a country cannot develop by political agitation alone. I say, as one who profoundly sympathizes with progressive opinion in India, that political agitation must not be allowed to outstrip development in other directions. Genuine political agitation must be spontaneous; it must be the inevitable result of causes working within a nation, not fictitious importation from outside. It is not enough to admire and envy Western political institutions. They cannot be imported ready-made; they must be acquired as the fitting expression of indigenous social conditions. If India desires—I use this conditional because I know there are some in India who would retrace their steps and abandon Western influence, and go back to autocracy—but if she desires, as I believe the majority of educated Indians desire, to attain to Western political institutions, it must be by Western social development. The Indian educated fraction with democratic leaning is a tiny fraction. It must remove, if needs be by years of work this inevitable rejoinder to its demands, not by clamour or by political agitation, but by work, however patient, along the lines I am about to indicate. It cannot be removed in any other way.

The measures taken two years ago afford ample provision for the expression of public opinion, and for the more effective control by Indians over the government of their country. The time is not ripe for any further modification of the system of government, and so I say to India, with all respect:—"Work out your political destiny so far as you may under your existing Constitution; find out its best possibilities, and improve, if you will its machinery; but, for the moment, turn your attention more directly to other problems which make a far more urgent call upon your energies. The Government is ready, to play her part, but, without you, the Government can do nothing. Indians must turn their attention to organizing an industrial population which can reap the agricultural and industrial wealth of the country, and attain a higher level of education and a higher standard of living.

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NATIONAL FEELING IN INDIA.

One word more before I leave the subject. If the Hindu community think it possible and desirable—and it is for them alone to say—to effect the changes in these matters the movement must be effected by the community itself. Government may not—cannot help. I mention this, because in a recent debate on the subject in the Bombay Council there were signs of an inclination to turn to the Government for assistance. If the House will forgive me another quotation I should like just to read the wise words with which Sir George Clarke concluded the debate:—"The fact is that the Government cannot force the pace in regard to social matters. We must leave them to the growing feeling among the Indian peoples themselves; and if politics remain in abeyance for a time, it is possible, and, I think, probable, that social reforms will force themselves to the front. That we must leave to the people of India. I do feel that if a real sentiment of Nationalism spreads throughout India, as I think it will, the time will come when the Mahars, in common with all other classes, will be treated as brothers." But brotherhood within the Hindu community is not enough. India needs more than that. Real National feeling cannot be produced while in the same Province, village, town, or street you have Indians learning the national ideal and Indians denying their part or share in the history of the land in which they live. Provincial distinctions do not permanently matter. Racial distinctions do not offer a lasting obstacle to confederation and mutual share in the common weal. But religious segregations which produce fierce, exclusive patriotism seem more obdurate and more hostile to amicable and united action. In India Hinduism teaches a fierce love of India itself, the motherland which is so wonderful as to be an example of love of country to the whole world, the love of country produced by worship of God. But Mahomedanism produces and teaches a sort of extraterritorial patriotism—if I may strain the words to

describe it—love of a religion which seems almost to laugh at distance and material neighbourhood in breathing and praying mutual sympathy. How can one preach tolerance in this atmosphere? How can one say to the Mahomedan:—"You need abandon no jot of your fervour if you add to it principles of less exalted and more Western desire to help and to share the destiny of the country in which you live"; and how can one say to the Hindu:—"Your religious susceptibilities really should not be outraged by rites performed by people who do not share your religion, even if you would regard them as wrong if they were performed by Hindus." This trite advice is ineffectual. These are not mere denominations; they are nations—the one bound together terrestrially and spiritually, the other spiritually only. Now of course it would be criminal to foster this difficult antagonism, but not to recognize its existence is to be blind to facts in a way which must enhance the evil. I cannot see how this state of affairs can do other than retard and indeed prevent the development of India in the way I have tentatively suggested, and I would appeal to all Indians—and I include in these people of every inspiration, race, creed and colour—to unite and join hands for this country's good. I need assure no intelligent critic that the Government would be the first to welcome and to help the co-operation which we all desire. (Hear, hear.)

I have now, I hope, made good my case. It is as good as I can make it if I forbear to produce, from considerations of time, all the evidence on which it rests. Let me now restate it. The opinion most familiarly, but not originally, stated by Mr. Kipling that the "East is East and the West is West and never the twain shall meet," is contradicted by the fact that India is now rapidly passing through with our aid, in a compressed form, our own social and industrial history, similar in its advantages and in its evils. She has, however, still a very long way to go if she desire to acquire as an outcome of certain conditions the same political institutions, and she cannot and ought not to acquire them in any other way.

PRESTIGE.

Time was, no doubt, when it was most important function of this House to see that the theory of Government by prestige was not carried to excessive lengths in India. In the extreme form of government by prestige those who administer the country are, I take it, answerable only to their official superiors, and no claim for redress by one of the ruled against one of the rulers can be admitted as a right. If, for instance, a member of the ruling race inflicts an injury upon a member of the governed race, no question will arise of punishing the former to redress the wrong of the latter; the only consideration will be whether prestige will be more impaired by punishing the offender, and so admitting imperfection in the governing caste or by not punishing him, and so condoning a failure of that protection of the governed which is essential to efficient government. This illustrates, as I understand the matter, the prestige theory pressed to its logical conclusion, I do not say that it was ever so pressed in India. It has always been tempered by British character, British opinion, and the British Parliament. Whatever reliance upon prestige there was in our government of India is now giving place to reliance upon even-handed justice and strong, orderly, and equitable administration. But a great deal of nonsense is talked still, so it seems to me, about prestige. Call it if you will, a useful asset in our relations with the wild tribes of the frontier, but let us hear no more about it as a factor in the relations between the British Government and the educated Indian public. Do not misunderstand me—and this I say especially to those who may do me the honour of criticising outside these walls what I am now saying. I mean by "prestige" the theory of Government that I have just described; the theory that produces irresponsibility and arrogance. I do not, of course, mean that reputation for firm and dignified administration which no Government can afford to disregard. The reputation can only be acquired by deeds and temper, not by appeal to the blessed word "prestige," I think it necessary to make this explanation, for I have learned by experience how a single work carelessly used may be construed by sedulous critics as the enunciation of a new theory of Government.

DELEGATION OF RESPONSIBILITY.

It is, of course, a truism that Parliament acting through its servant, the Secretary of State *is* vested with the supreme control over the Goevrnment of India. It is no less a truism that it is the duty of Parliament to control that Government in the interests of the governed just as it is the duty of Parliament to control the Government of the day at home in the interests of the people of these islands. This House in its relations to India has primarily to perform for that country the functions proper to an elected assembly in a self-governing country.

That I say, is its primary function. But that is not all. It is characteristic of British statesmanship that it has not been content with so narrow a view of Imperial responsibilities. The course of the relations between the House of Commons and the people of India has taken, and must take, the form of a gradual delegation, little by little, from itself to the people of India of the power to criticize and control the Government. You have given India that rule of law which is so peculiarly British and cherished by Britons; you have given elected councils for deliberative and legislative purposes; you have admitted Indians to high administrative and judicial office. And, in so far as you do these things, you derogate from your own direct powers. You bestow upon the people of India a portion of your functions; you must, therefore, cease to try to exercise those functions, and devote yourselves solely to the exercise of the duties that you have definitely retained for your own. Permit me to say that I see signs that this most important point is not always sufficiently realised. The more you give to India the less you should exercise your own power; the less that India has the more you are called upon by virtue of your heritage to exercise your own control. The sum is constant; addition on the one side means subtraction from the other.

There are, then, these two problems always before this House. The one is how much of your powers of control to delegate to the people of India, the other is how most wisely to exercise the powers of control that you retain. It is not only that the powers that you have delegated are no use to those on whom you have bestowed them unless they are entrusted with them unhampered; it is not only that the more you have delegated powers of control the more important

are such powers as you retain, demanding more and more study and thought. You must also remember the position of the British official in India. You cannot allow him to be crushed beneath a responsibility to Indian opinion, now becoming articulate and organized, to which he has now to justify himself in open debate added to an undiminished responsibility to British public opinion unwilling in fact to surrender the functions that it has professed, through its Parliament, to delegate. Let the Indian official work out his position in the new order of things, where justification by works and in Council must take the place of justification by reputation. I have every confidence in the result.

In conclusion, I accept the blame which I am fully conscious of deserving for the fact that I have wearied the House. I am painfully conscious that anybody who deals with this subject and makes it unattractive only does harm to the causes he espouses. My aim and object is this: I want people to think of India. There is enough to think of. I have spoken with a full sense of responsibility, knowing the fulness of the critics' wrath. There are those who hate the extinction of poetry, of lethargy, of the pictures of the bizarre, which they assert is inseparable from progress, from competition, from industrial development. There are the cynics who, forgetful of the history of their own country, would stop with their pens the revolution of the globe, and deny the opportunity to a world force which is beginning to penetrate and stir in the country of which I speak. There are the pessimists who spend a useless life, mourning a past which can never return, and dreading a future which is bound to come. Then there are those who, filled with ante-diluvian imperialism, cannot see beyond domination and subjection, beyond governor and governed, who hate the word "progress" and will accuse me of encouraging unrest. I bow submissively in anticipation, I believe there is nothing dangerous in what I have said. I have pointed a long path, a path perhaps of centuries, for Englishmen and Indians to travel together. I ask the minority in India to bring along it—for there is room for all—by education in the widest sense, by organization, and by precept, all those who would be good citizens of their country. And when at intervals his well ordered thought show to us that they have made social and political advance to another stage, and demand from us, in the name of the responsibility we have accepted, that they should be allowed still further to share that responsibility with us, I hope we shall be ready to answer with knowledge and with prudence. In this labour all parties and all interested, wherever they may be, may rest assured of the sympathy and assistance of the Government. (*Cheers.*)

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The Hathwa Raj Case.

In the Hathwa Raj case, the Government of India ordered the Local Government to make over the estate to the Maharani of Hathwa on a suitable security being provided. The order has now been complied with, the Maharajah of Dharbhanga having undertaken to stand as surety for the sum of Rs 14 lakhs demanded by the Court of Wards. The Maharani will now take over the Raj.

INDIANS OUTSIDE INDIA.

The Hindu Problem in Canada.

There is being carried on at the present time in the coast cities what may not improperly be termed a missionary and educative campaign on behalf of the Hindu immigrants who have settled in the province and become citizens among us. That the campaign is being conducted by themselves or their representatives does not make the matter any less important nor less interesting. The Hindus—more properly called Sikhs—with whose faces, work and presence among us we have begun to be familiar, consider that they are not understood by the Canadian people nor are their ambitions in coming to this country as much the subject matter of public information as they would desire. They express also, although moderately and temperately, the opinion that were they more understood they would not be compelled to enter the country under the disabilities which now affect them.

Dismissing from the mind for the time the consideration of the first hundred or more of these people who came to British Columbia, whose unfortunate and misguided adventure resulted more disastrously to themselves than any one else, it must be admitted that the present East Indian immigrants are very far from being the least desirable of those who come to our shores. They have learned with commendable rapidity the lesson which it is incumbent upon all immigrants to learn and the class who are now among us are those whose industrial future must be reckoned with.

British subjects as they are, they in common with other people from the eastern continents, have acquired property in our cities and have vested rights with tax-paying privileges in our country. There are in Victoria about 500 Sikhs, and they hold property assessed at $300,000, while in Vancouver their acquisitions are valued at $, 2,000,000. There are perhaps 2,500 of our compatriots in the British Empire now among us and they have come to stay. Nearly one half of those who have invested in property here are married men and about one half this number, or one quarter of the whole, are desirous of bringing their wives and establishing homes in Canada after the manner of the European citizens. The laws of our Dominion prohibit this, and while they are not a complaining people, they are sensitive to what they consider an unnecessary discrimination

against them. They are humiliated that Japanese and Chinese women are permitted to be brought to the country, while they, who are British subjects and have fought for the defence of our Empire in the Far East, should be placed under this disability. They believe this discrimination against them is due to lack of information and understanding as to their character and classas a people. They believe that if they were properly understood the Canadian people are sufficiently cordial and fair in spirit to remove the disability.

Naturally it appears harsh to them that they are deprived of their lawful conjugal relations. They are exposed to many temptations and there are not wanting those who are beginning to prey upon their ill-fortune and homeless, undomesticated condition. They, too, are men of like passions with other men and as liable to be tempted to overt acts as are those of our own immediate race. They can see no reason why, while they conform to the laws of the land and are peaceful and thrifty citizens, they should be compelled to live under a disability to which no Anglo-Saxon subject of His Majesty would submit in their own part of the Empire.

The *Times* voices their sentiments in sympathy with them and sharing the belief that with a better understanding of their claims upon our sense of justice and fairness it would be safely possible to deliver them from conditions which cannot conduce to their good and which become a moral menace to ourselves. *The Victorial B. C. Times.*

British Indians in Malaysia.

Mr. Ingleby recently asked the Secretary of State for the Colonies whether, in view of the number of Natives of India residing in the Federated Malay States, the Government would grant them a representative on the Federal Council.

Mr. Harcourt: The answer is in the negative.

Mr. Ingleby: Are there now 172,000 Indians in the Federated Malay States, and have they not brought a considerable sum of money into the country, and as the Chinese are represented on the Council, ought not India also to be represented?

Mr. Harcourt: There is a large number of coolies in the Federated Malay States. If the hon. member would like further information on the subject, will he communicate with me privately?

Indians in the Transvaal.

Mr. H. S. L. Polak, in a letter to the *Times* supplements the summary of the Indian situation in South Africa, supplied by the Johannesburg correspondent of that journal. He writes:—

Dealing with the difficulty raised by the Free State members of Parliament, to which your correspondent refers in terms sympathetic to the Indian contention, Mr. Gandhi wrote to General Smuts on April 22 as follows:—

An assurance should be given that legislation will be passed next session repealing Act II. of 1907 (the earlier registration law), subject to the reservation of the rights of minor children in terms of the Chotabhai judgment, and restoring legal equality as to the immigration of Asiatics into the Transvaal and maintaining existing rights. If the racial bar in the present Immigration Act of the Transvaal is removed by a general Bill, such a Bill should naturally be free from a racial bar throughout the Union.

On the same day, the following reply was received from General Smuts:—

The Minister intends introducing legislation during the next session of Parliament to repeal Act II. of 1907, subject to the reservation of the rights of minor children. In devising such legislation the Minister intends to introduce provisions giving legal equality for all immigrants with, however, differential treatment of an administrative as distinct from a statutory character.

The Transvaal Indians, for whom I am authorised to speak, interpret General Smuts' declaration as an undertaking that if a general Immigration Bill is brought forward next year it will remove the racial bar even as regards the Free State. On this understanding passive resistance has been suspended. It should be clearly understood that the above settlement applies to the Transvaal only, and that the Indians of Cape Colony and Natal lay emphasis on the following passage in Lord Crewe's despatch to Lord Gladstone of October 7 last:—

I ought to add that any solution [of the immigration problem] which prejudices or weakens the present position of Indians in the Cape Colony or Natal would not be acceptable to His Majesty's Government.

Coloured People in S. Africa and Australia.

Writing on 'sham imperialism' the *Statist* has the following pertinent observations to offer:—

How is it, for example, that South Africa and Australia have decided to exclude coloured people? We say nothing of Canada, for she is so far removed from the great coloured communities that it is conceivable that her people think they can do as they please. But it is incredible that either Australia or South Africa labour under a delusion of that kind. They must know, firstly, the irritation that is excited in India, and, secondly, the irritation that is excited both in Japan and in China. How is it, we have often asked in this journal, that the Government of Great Britain did not lay the facts before the Governments concerned? And if they did lay the facts before the Governments, how is it that these latter deliberately decided to run all the risks? Again, we have asked, is there a pledge given by the Mother Country to the Daughter Countries that whatever happens, and no matter how unwise their decisions may be, they will be supported by all the might of the British Empire? If there is not such a promise, how is it that the policy referred to has not merely been adopted but has been carried on so long?

East Indian Labourers in Mauritius.

The *Hindustani* of Mauritius, for which Mr. Manilal M. Doctor is responsible, gives prominence to the following passage from a despatch addressed by Lord Crewe to the Governor of Mauritius:—

I have the honour to acknowledge the receipt of your telegram of the 21st ultimo with regard to the Report of the Committee on East Indian Emigration, and in confirmation of my telegram in reply of the 1st instant, to inform you that, having given full consideration to the Committee's recommendation I am unable to approve of the continuance of the present system of introducing East Indian lalourers under indenture into the Colony of Mauritius. I accept the opinion of the Committee, based as it is on established facts and strong arguments that the labour supply in the Colony is sufficient and in these circumstances it is not justifiable to continue a system of introducing indentured labour to meet the requirements of a heavy crop, with the result of increasing unemployment, distress, and destitution when the exceptional circumstances have passed away. It will, of course, always be open to the planters to obtain free labour from India if they can do so without Government assistance and support; and in the event of a future increase in the normal demand for labour which cannot be met locally, and is not of a temporary and transient character, the question of allowing the introduction of a limited number of coolies under indenture might be brought before the Secretary of State, who would however, require convincing evidence that the demand was likely to be permanent.

Anti Asiatic.

The *Transvaal Chronicle* is making a determined effort to arouse Pretorians to a sense of the danger the town is in, owing to the great increase of Asiatic traders (says the *East Rand Express.*) To that end it published some striking figures of the increase in Asiatic trading, and later on an article by the Hon. Secretary of the old East Rand Vigilance Association stating the steps which were taken so successfully in this area to keep the district white. Commenting on the question, the editor remarks: "The figures showed an actual advance of twenty per cent. in the number of licences granted to Asiatics to trade in the town (Pretoria) during this year, and showed the total number of Asiatics trading in the present time to be 104. The position is startling enough in all conscience and in a less lethargic town than Pretoria there would long ago have been intense activity in an endeavour to eradicate the evil. The Secretary of the East Rand Vigilance Committee has shown us how the citizens of that progressive and wide-awake area kept their towns clear in the face of the greatest difficulties, so that to-day there is not an Asiatic trader in the towns from Cleveland to Springs. Surely, if the business men of the town have not the local patriotism and civic pride that should inspire them to keep their City for their own race, they, at least, have sufficient business foresight to appreciate the inevitable outcome of this annual increase in the number of Asiatic traders. If something is not done, the outlook for Pretoria is dark, indeed—a view of some of the towns of Natal will give a fair index of her future. Apparently, we have not the virile, patriotic public men of the East Rand, but those we have, should be prodded into some activity, and it will be the duty of the electors when elections come along to see that the prodding is done effectively."

White Woman and Black Men.

A HIGH COURT JUDGMENT IN NATAL.

The Cape Town Correspondent of the *Manchester Guardian* writes under date, July 20 :—

An immense uproar was made some time ago, because, Lord Gladstone commuted the death sentence in the case of a native found guilty of rape on a white woman in Rhodesia. Both in South Africa and in England a demand was made for the head of the Governor-General. It was in vain that precedents were pleaded. Lord Selborne had done the same thing in Rhodesia and little was said. Lord Milner did it in a much worse case at the Cape and nothing was said. But the agitation grew, and lived for a time on itself. It led to nothing, but attempts to revive it are still constantly made.

It has remained for a Dutch-speaking Judge in Natal to put the point most forcibly. At the Native Court in Durban the other day a native was found guilty of the same terrible crime. The victim was a young girl, recently arrived from England, and she and her assailant were fellow-servants. Judge President Boshof, in passing sentence, remarked that the law empowered the Court to enact the death penalty, but said, according to the report : "It had not been the practice in this country to do so. The occasion when such sentences had been passed had been exceptions. It was not the rule, and personally he was opposed to the death sentence of this crime, unless the circumstances were of such a nature that no other sentence could be passed." This from the President of the Native High Court in Natal, where if anywhere, sentimental views about natives are not unduly prominent, and from a member of the Dutch South African race, which, if any, understands the native, makes it plain enough that the real opinion of South Africa is with Lord Gladstone in this matter, and not with his accusers.

But no less significant, than this remarkable incident itself is the fact that it has passed without a word of protest. No one has asked for Judge Boshof's dismissal. No one has doubted his statements. These things need pointing out. They should help to convince Englishmen that South Africa is wiser and more tolerant than its Press, and that is Press cares more for party politics than anything else.

The Gold Law.

MR. RITCH WARNED.

Mr. L. W. Ritch who is the registered owner of certain stands on mining areas at Krugersdorp, has received the following letter, dated the 3rd August, from the office of the Resident Magistrate, Krugersdorp, signed by the Public Prosecuter :—

"I beg to draw your attention to the provisions of Section 130 and following Sections of Act 35 of 1908, which prohibit among other things the acquisition of any rights under this Act by coloured persons and residence of coloured persons on proclaimed land. The sections referred to also make it a criminal offence for any person to transfer or sub-let or permit to be transferred or sub-let any portion of any rights under this or previous laws to coloured persons or to permit coloured persons to reside on ground held under such rights.

"I am directed by the Attorney-General to point out to you that contravention of these sections renders you liable to criminal prosecution.

"Will you kindly take immediate steps to comply with the requirements of the law ?"

Coloured Passengers on the Railways.

A recent Pretoria wire states :—In the Provincial Council, a motion was brought up by Mr. G. J. Yissel (Lichtenburg) requesting the Administrator to urge upon the Minister of Railways the necessity for supplying separate carriages for Asiatics and coloured people on the railways, because of the inconvenience and unpleasantness caused to the travelling public ; also that Asiatics and other coloured people take their tickets at other offices than European. The motion was agreed to.—Reuter.

A Case of Indenture Law.

An Indian, the other day, charged before Mr. G. Cauvin, in the Magistrate's Court, for a contravention of the Indenture Law, adopted an attitude of passive resistance by refusing to speak. (says the *Natal Advertiser*). The interpreter did his utmost to induce the silent-tongued one to break silence, but to no purpose, and after a considerable amount of shouting the interpreter plaintively said, "He won't even look at me, your Worship." The policy of silence adopted by the Indian did not work, for he was fined 10s. with the alternative of undergoing seven days in gaol.

FEUDATORY INDIA.

The Death of the Nizam of Hyderabad.

The death of H. H. The Nizam of Hyderabad took place on the 29th August.

His Majesty King George has sent a cable to the Resident at Hyderabad asking him to convey an expression of His Majesty's sympathy with the members of the late Nizam's family. Amongst the messages of condolence received is also one from the Secretary of State for India.

The following telegram has been sent to the Resident at Hyderabad by the Private Secretary to His Excellency the Viceroy :—

The Viceroy has heard with deep regret of His Highness the Nizam's sudden death and desire you to convey his sincere condolences and heartfelt sympathy to the Nizam's family in the very sad loss which has befallen not only themselves, but also the Indian Empire.

The following telegram has been sent by the Governor of Madras :—

"I desire, on behalf of my Government and myself, to convey the expression of our profound regret at the sudden death of His late Highness the Nizam."

A public meeting of the citizens of Madras was held at the Victoria Public Hall to place on record the profound sorrow felt at the death of His Highness the Nizam and to offer their condolences to H. H. the present Nizam of Hyderabad.

In supporting the resolution, "that this public meeting of the citizens of Madras place on record the profound and heartfelt grief of the peoples of South India at the sudden and untimely demise of His Highness Nawab Mir Mahabub Ali Khan, the late Nizam of Hyderabad, and their sense of the great loss sustained by the Indian Empire, and that the Chairman be requested to communicate their condolences and a copy of the above resolution to His Highness the Nizam"

Mr. G. A. Natesan, said that the news of the death of H. H. the late Nizam was received with feelings of profound sorrow throughout India. In him India lost one of their most powerful, independent and great Indian rulers. He was a ruler of whom every Indian was proud. His territory contained as many Hindus as Mahomedans and His Highness' treatment of his subjects was equal and impartial, and it was also well-known that among his chief administrators he had employed a number of Hindu gentlemen. During his long rule there was never known to exist in this territory any friction between His Highness' Hindu and Mahomedan subjects. The secret of his successful rule would be best indicated in the words which His Highness himself had given utterance to on the occasion of the State banquet given to His Excellency Lord Minto, and those words gave a clue to the secret of the great success and the efficient manner in which he administered the great dominion committed to his charge. His Highness said on that occasion : "If Your Excelleny will allow me to speak from my experience of 23 years as ruler of this State, I would say that the form of any Government is far less important than the spirit in which that Government is administered. The essential thing is sympathy, on which His Royal Highness the Prince of Wales, with the truly royal instinct of his race, laid so much stress. It is not sufficient merely that the ruler should be actuated by sympathy for the subjects, but it is also necessary that the people should feel convinced of the sympathy of their rulers." These were the words of the late Nizam, and it need hardly be said that the loss of such a ruler was deeply deplored by all. Only recently, His Highness gave a donation of Rs. 5,000 for the Madras Christian College extension and the struggles of the Indians abroad had also his care and sympathy as was evidenced by the fact that His Highness had ordered his political department to give a donation of Rs. 2,500 to the suffering Indians in South Africa.

The New Nizam.

An English Durbar was held at Chou Mouhla Palace, September 2, at 5 P.M. at which Col. Pinhey attended with the Residency Staff and congratulated His Highness the Nizam on his accession to the Musnad.

At Chou Mouhla, which was reached shortly before 5, His Highness, who was accompanied by the Minister and Sir Afsur-ul-Mulk, was received by the principal nobles and a Guard of Honour of the 3rd Infantry under Lieut. Stevens, with a general salute. Precisely, at 5 P.M., the Resident arrived. He was accorded a salute by the Guards of Honour formed outside the Palace and inside the quadrangle of the Palace.

The Nizam came forward to meet the Resident and after the latter had taken his seat on the Nizam's right, he made a speech in which he said :—

Having known Your Highness for some time and being aware of the careful training you have received under the guidance of my old friend Mr. Egerton, whose absence to-day must be a matter of regret to Your Highness as well as to himself, I look forward to the future with every hope and confidence. As regards your external relations, it is unnecessary for me to refer to that policy of friendship and loyalty towards the paramount Power and of confidence in the British Resident which has been pursued with such conspicuous success and advantages by all your ancestors. The continuance of this policy in Your Highness' case may be taken for granted. In affairs of State, I feel sure that Your Highness will be inspired by a strong sense of duty towards your subjects and that their welfare will be your first concern.

THE NIZAM'S REPLY.

The Resident's speech was listened to with rapt interest and all eyes were then fixed on His Highness, who looked stately and dignified in plain dark English clothes with white gold tipped turban, and in clear resonant voice said:—

Colonel Pinhey, it is very kind of you to come here with your staff to congratulate me on my accession to the Musnad of Hyderabad. It is a great responsibility to which I have succeeded. I feel I cannot discharge it properly, unless, as I said yesterday, I follow very closely in the footsteps of my great and good father. His example in the guidance and control of public affairs will ever be before me, as a beacon light. You, on behalf of His Excellency the Viceroy, generously acknowledged how well my beloved father maintained the tradition of my house as the faithful ally of His Imperial Majesty's Government of India. I assure you, and, through you, His Excellency, that my best endevours will always be directed towards strengthening that tradition, which means in effect doing good to my people and country on the one hand, and promoting, on the other hand, the general welfare of the Indian Empire of which my State is an indispensable part. I feel sure that the Government of India will ever extend to me the same friendly regard and cordial consideration that they entertained towards my father. I thank you cordially for your kind congratulations and good wishes, which, I know are very sincere and I would ask you to be so good as to convey my best thanks to His Excellency for his very kind message which I value very highly.

The Succession to the Nizamat.

According to ancient custom the remains of the late Nizam were buried at midnight on the 30th August, at the Mecca Musjid by the side of the grave of his father. Another ancient custom prevented the Nizam's son and successor from seeing the remains of his father after death. On the 31st, the new Nizam drove in State to Panch Mohalla palace where the Resident officially offered condolences.

The Cochin State Manual.*

This Government publication is a worthy addition to the District Gazetteer of British India on the model of which it has been compiled, with some little modifications in respect to Local Self-Government which is, as yet, in a very rudimentary condition in Native States, and with a detailed account of the local religious and charitable institutions, which form so large a part of Native State administration, in addition to the usual Civil administration, regarding which Mr. Achyuta Menon gives much information.

The most interesting chapter in the book is the one dealing with the Political history of the State from the earliest prehistoric times down to the present-day. With an engrossing narrative style the author deals very clearly with the many changes in Government undergone by the State which successfully maintained its constantly assailed position, till its association with the British Power in India ensured its stability and progress. What that progress has been Mr. Achyuta Menon particularizes in his Chapter on Cochin political history, and in more modern times, in his detailed account in the departmental chapters. The chapter on Agriculture and Irrigation, that on Occupation and Trade and that on Religious and Charitable Institutions are exceedingly instructive and are likely to be of much use to any administrator succeeding Mr. Banerjee, especially if he is an outsider. In this connection the facts given in the pages relative to Land Revenue administration will be exceedingly valuable.

In respect to Education, the general impression is that literary has increased everywhere during the last two decades. In Cochin, it appears to be otherwise, for, Mr. Achyuta Menon tells us that "During the last twenty years Cochin has retrograded rather than progressed in point of literary, which is due to the fact that the growth of Primary Schools of the new type has not kept pace with the decay of the old indigenous schools." The measures recently taken, Mr. Menon says, are calculated to raise the proportion of literary in the inhabitants of the State. There is so much valuable information in the Manual and Mr. Menon invests his facts with such literary skill, that we regret that the exigences of space do not permit us to deal very much more freely with the publication than we are able at present. Cochin began to develop her resources and to steadily progress in good government from the time of Dewan Sankara Variar—regarding whose relations with the then Rajah of Cochin and the Rajah's position—in regard to nominating his own Dewan—with the Hon'ble East India Company, and the remarkable views held by the Board of Directors, Mr. Menon has much that is absorbingly interesting to say. With the advent of Deputy Collector Mr. Sankunni Menon, the administration of the State was recast on modern administrative methods analogous to those obtaining in British India, but with Mr. Rajagopala Chari and Mr. Banerjee the State assumed a position as one of the best administered Native States in India.

* The Cochin State Manual. By Mr.. C. Achyuta Menon. (Cochin Government Press).

INDUSTRIAL AND COMMERCIAL SECTION.

Industrial Progress.

The following is from Mr. Montagu's Budget Speech in the House of Commons:—

India has developed from a series of isolated self-supported village communities, where the man's occupation was agriculture, carried on to feed the community, where payments were made wholly in produce, and where such industry as there was mainly hereditary, and the products were distributed among the inhabitants of the village. Justice, law and order were enforced by the village itself, often by hereditary officials. An idyllic picture, perhaps, marred only by the important consideration that such an India was wholly at the mercy of climatic conditions. Drought or tempest meant starvation and sometimes disappearance. In the famines of olden times, far, far older than the British occupation, millions died of hunger, just as thousands died in France in the 17th century. What has altered all this? The same cause which altered similar conditions in England, in France, in Germany, in almost every European country—with this distinction, that what European countries acquired by centuries of evolution has been imported into India by zealous workers, profiting by the history of their own country. The huge development of railways in India is the work of little more than a score of years. The first metalled roads were laid but 50 years ago. By these means of communication, with the post and the telegraph, the isolation of village communities has been broken down, money has been introduced as a means of exchange, competition has come in, and national and even international trade has been developed. India's manufacturers compete with the manufacturers of the rest of the world and require, as they do, the latest developments of science and technical knowledge. Her agriculturists till the soil no longer merely to provide themselves with food, but to sell, perhaps, at the other end of the world, the products of their labour. Famine no longer means starvation. Thanks to modern means of communication and to the greater security given by the irrigation system that the British Government has so largely developed, in the times of scarcity in these days the number of death directly attributable to lack of food is insignificant.

But there are signs of a further development which also has its analogy in the industrial history of the West. The independence of all branches of industry, the concentration of labour in factories under expert management, the stricter division of labour, the use of mechanical power, and the employment of large amounts of capital are symptoms of this revolution. It is just what happened in this country when our great woollen and cotton industries were developed from the isolated hand-weavers. This period in a country's history brings with it many possibilities of evil unknown to a more archaic society, but it brings also possibilities of wealth and greatness. I hope the House will not pause to deplore the risks of evil, for if the industrial revolution has begun, nothing can stop it. You might just as well try to stop the incoming tide with your outstretched hands. Our task is rather to guard against the evils that our Western experience enables us to foresee.

I do not want to be accused of seeing in India an industrial revolution that does not exist, and so I may be permitted to read a very few figures. Twenty years ago there were 126 cotton mills, employing 120,000 hands; there are now 232 mills, employing 236,000. In the same time the number of jute mills has exactly doubled, and the persons employed in them increased from 61,000 to 192,000. Altogether there are now about 2,500 factories of all kinds worked by mechanical power, employing nearly a million persons. The tea industry gives employment to 600,000 persons, and exports annually 250 million pounds of tea, valued at nearly £8,000,000, an increase in ten years of nearly £2,000,000. As regards mineral production, the chief mineral works is coal. The annual output, which has more than doubled in the last eight years, is 12,000,000 tons, and the industry employs about 130,000 persons. Petroleum also has developed very rapidly. The output is now 176,000,000 gallons, which is quadruple that of ten years ago. Manganese ore is also a new and considerable mining industry. As yet there is no steel making plant in India, but much is expected from Messrs. Tata Brother's undertaking which is near completion. If we may add the *employees* on the railways, who number some half a million, to the numbers employed in factories, tea estates, and mining, the total comes to about 2¼ million persons.

There are 2,156 companies registered in India with a nominal capital of £70,000,000, and a paid-up capital of £40,000,000. These figures have been doubled in ten years. There are also many companies registered abroad which carry on business exclusively in India, mainly in tea growing, jute mills, cotton mills, and rice mills. These companies (omitting railway companies),

have a share capital of £3,600,000 besides debentures. The banking capital of India has increased in ten years from £20,000,000 to £43,000,000, and if they wanted further proof of this industrial revolution it would be found in the fact that although four-fifths of the exports of India consist of raw materials and food-stuffs and four-fifths of the import consist of manufactured goods, these proportions are being modified as time goes on. Raw material imports have increased at a more rapid rate than manufactured imports, whilst the rise in the exports of manufactured goods is more than twice as great as the rise in the exports of raw material. These are my evidences of the industrial revolution, and, in order to avoid the evils with which it is attended, India has need of the assistance of the best and wisest of her sons. What is wanted is the application of modern methods and modern science to Indian industry. We want to see a stream of educated youngmen entering industrial careers, and leaving alone the over-stocked professions of the Bar and the public service. (Hear, hear.) May I quote an Indian economist, Mr. Sarkar, who says:—"The supreme need of to-day is managers of firms, pioneers and *enterpreneurs*. The highest intellect of the nation should be educated for industries, for, remember, the highest intellects are serving the industries in Europe, and capital and business experience are closely associated with brain power there." And again:—"Our recent industrial awakening has created a sudden demand for business managers, experienced men of this class are not available in sufficient numbers, and so our new ventures are run by amateur managers, such as lawyers, retired public servants, and so forth, who with the best intentions, are unfit to take the place of the trained business man. For this reason many of our new Joint Stock Companies have failed." That is the want in India; technical education and people willing to profit by it. (Hear, hear.)

The Economic Condition of India.

The following extracts from the speech of Mr. Montagu, Under-Secretary of State for India in introducing the Indian Budget in the House of Commons on July 26, will be read with interest.

In March, 1910, the Government of India budgeted for a surplus of £376,000. At the end of the year they found an improvement of £5,448,400, but of this improvement £402,000 went automatically to Provincial Governments. Thus, the amount by which the position of the Government of India was better than had been anticipated in March, 1910, was £5,046,400. Half this excess may, for the moment, be disregarded, because it arose from an exceptional and transient cause—the sensationally high price of opium. Apart from this, there was a saving of £811,600 on expenditure, and an increase of £1,912,900 in the yield of heads of revenue other than opium. On the side of economy the most important feature was a saving of of £358,000 in military expenditure, partly due to a decline in prices. The improvement of £1,912,900 in the yield of heads of revenue other than opium was mainly the result of increased net receipts from Customs, and from commercial undertakings such as railways and canals; £494,300 occurs under Customs. I will only mention two items—silver, which showed an increase of £450,000 and tobacco, which showed a decrease of £225,467. When the former duty was being increased last year a cautious estimate was naturaly framed of its probable yield, since it was necessary to allow for the possibility of some dislocation of trade consequent on the increase. But, as a matter of fact, the importation in silver in 1910-11 showed only a very small falling off from the very high level of the preceding year, and the revenue gained accordingly. It may be added, that the fear expressed during the discussions in 1910, that the increased duty might depress the price of silver outside India and thus cause some disturbance of International trade has not been realized. The London price of silver, just before the increase of the Indian duty, was 23-7/16d. per ounce; the present price is 24-3/8d. The effect of the increased duties imposed on tobacco last year has not been so satisfactory. The duties were fixed at the rates that were thought likely to be most productive, and the Government of India hoped that they would bring in £420,000. They affected the trade to a much greater extent than was anticipated; in fact, imports during the year showed a reduction of 75 per cent. in quantity and nearly 50 per cent. in value. Railways accounted for £1,272,000 of the surplus: irrigation, £91,000 and telegraphs, £104,000. The improvement in the profit of railways is the result of the increase in the gross traffic receipts—£674,500—and the decrease of working expenses, interest charges, and miscellaneous charges by £597,700. The shareholders, who are junior partners with the Government in some of the most important lines of railways, have benefited considerably by the improved traffic and cheaper working. The guaranteed companies received as surplus profits, or net earnings, over £100,000 more than in the preceding year. In the period from June 1, 1910 to June 1, 1911, although Consols fell from 82½ to 81½ the general trend of the prices of the stock of the chief Indian railway companies was upward, some times as much as 6½ points, as in the Bengal and North-Western and the Southern Punjab Railways.

It will thus be seen that the better financial position of the Government is not the outcome of increased burdens on the people, but the indirect result of favourable conditions by which the general population benefits much more directly and in much fuller measure than the Government. The Government of India is not merely a Government. It is a vast commercial undertaking, sharing directly in the prosperity of its subjects, and directing many of their most profitable enterprises. How it came about, that England—so distrustful of national or even municipal commercial enterprises—at a time when I suppose it was even more distrustful than it is now, gave to those who administered for it in India such wide commercial opportunities is a matter for speculation; but not only in railways and in canals, but even in agriculture—the chief industry of India—the Government is a large and active partner. It is this situation which makes budgeting in India so difficult—the impossibility of predicting the conditions which may lead to large surpluses or great deficits. Empires may rise or fall, but the weather—here little more than a topic of banal conversation—is of paramount importance to the peoples and the Government of India. Of course, the world's harvest is at the root of world trade, but in India, failure of the harvest brings misery to millions, danger and difficulty to an overwhelming proportion of the population in her provinces, and deficits to her Government. Success of the harvest brings overflowing coffers to the Government and prosperity to the people. Last year I was able to tell the House that, after two years of severe drought, the abundant rains of 1909 had re-established the agricultural prosperity of India. The crops of 1909-10 were heavy, the prices satisfactory and the export trade generally brisk. I am thankful to be able to say to-day that there has been no check to this prosperity. The monsoon rains of 1910 were sufficient, and the harvests reaped at the end of the year and in the recent spring have been normal or above normal. The prediction that I made last year of expanding trade has also been fulfilled. The exports of Indian merchandise in 1908-09 were £100,000,000; in 1909-10 £123,000,000; and in 1910-11, £137,000,000 (Cheers.) A rise of 37 per cent. in the three years is a notable event, and imports of merchandise have increased too, though to a much less extent. Thus, then, it is to this general prosperity of harvest and of trade that India owes its surplus. I turn now to the extraordinary improvement in the actual receipt from opium as compared with the Budget estimates. It is hardly necessary for me to assure the House that this is not the result of any deviation from the arrangements made with China in 1907. It is on the contrary, the result of strict adherence to that Agreement; for the restriction of supply, consequent upon the steady progress of the reduction of exports has raised prices to an unexampled level. In 1908-09 the average price of a chest of opium sold in Calcutta for export was £92; in 1909-10 it was £107; and in 1910-11 it was £195. The consequence of this extraordinary rise was to give the Government of India last year £2,723,000 revenue from opium beyond what they expected, and this, added to the surplus with which I dealt just now, gave the total surplus of about £5,500,00.

The uses to which this surplus were put are fully explained in the Blue-books. It will be seen that a million pounds has been granted to local Governments for expenditure on projects of permanent value for the development of education and sanitation—two crying needs of India, about which I shall have more to say later. Of this amount £601,200 will be distributed between technical and industrial institutions, primary and secondary schools, colleges, hostels, girls' schools and European schools, and about £400,000 will be used for drainage and water works in towns. About £1,000,000 is granted for expenditure in the promotion of various administrative or municipal schemes; for instance, the City of Bombay Improvement Trust gets £333,300, Eastern Bengal and Assam £1,83,600 for the reorganization of the subordinate police; £1,000,000 has been retained by the Government of India as an addition to its working balance, and £2,000,000 has been set aside to be used towards the discharge of floating debt. Honourable members who read the report of the discussion on the Budget in the Viceroy's Legislative Council will find that the disposal of the surplus was received with general satisfaction. There was not, indeed, a tame unanimity of approval, because there is some feeling among the representatives of Indian opinion against the practice of devoting much money to

the discharge of debt. In this House the opposite view is likely to be held, and the Government may perhaps be thought to have infringed the strictest canons of finance in not using the whole realized surplus for the discharge of debt. But, inasmuchas the non-productive debt amounted on March 31, 1911, to only £46,000,000, as against £71,000,000 ten years previously, so that, if the same rate of reduction were to continue, the non-productive debt would be extinguished in about 18 years, the Government of India may claim to have displayed on the whole a combination of prudence and liberality in dealing with the surplus that good fortune placed at its disposal. It has intrenched its own financial position, discharged onerous liabilities, and has spent considerable sums on very deserving objects.

I must now turn for a moment to the budget estimate for 1911-12. Our estimates have been based on the expectation that the harvests and trade will be good, and a surplus of £819,200 is anticipated. I trust that this expectation will be fulfilled, but as the prospects of the harvest give rise to some anxiety in places, I thought it desirable to obtain from the Government of India the latest information on the subject. The following telegram was received from them yesterday:—"Prospects are generally good in greater part of Eastern Bengal and Assam, Bengal, Madras, and Burma. In the rest of India, including the dry zone of Burma, sowings appear, generally speaking, to have been normal, but crops have begun to wither, and if no rain falls during the next ten days or so, the autumn crops will be imperilled. The situation (more especially in North-Western Deccan, North Gujerat, Berar, and west of Central Provinces and in North-West India generally, causes some anxiety, but stocks are in most places considerable and the condition of the population is reported good and prices show no abnormal movements." The only alteration of taxation that is provided for is in tobacco. The experience of last year seemed to indicate that a larger, or at any rate a more stable, revenue would be derived from a lower duty, and the rates have, accordingly, been reduced by one-third.

India and Long-Staple Cotton.

The following was given in a report of the proceedings of the International Cotton Congress held recently at Barcelona, which appeared recently in *The Textile Mercury*.

Mr. Coventry (Officiating Inspector-General of Agriculture, India) said that, on the whole, it suits India to produce a short-staple cotton. He asserts that if we are to induce the cultivator to change his present methods and produce long-staple cotton, we have to bear in mind two things—first, that the price for the long-staple cotton must not only be higher than that for the short-staple, but it must be so high that it will cover the loss in yield which must inevitably occur in changing from a short to a long-staple; and, secondly, we have to recognize that the existing foreign trade and market would have to be entirely shifted from Germany and Japan to England, for there are no buyers of long-staple cotton in India at present. Neither the Government nor the Agricultural Department can do either of these two things. It is for the trade itself to move in the matter.

What, however, has been found the most serious obstacle in the way of progress is that, there being no buyers of long-staple cotton in India, the grower does not get full value for his produce, with the result that, though the price paid may be higher than for the coarser, the net result is often against the cultivator, owing to the lower yield. At the same time, it is known that, if full value were paid for the longer staple, or, in other words, if there were a market for long-staple cotton in India, which there is not, the cultivator in many cases would undoubtedly benefit more by growing it, in spite of the lower yield. The only possible solution of this difficulty is in the creation in India of a buying agency, to buy, gin, bale, and export long-staple cotton. Until this is done, the valuable work of the Department must remain more or less at a standstill. Perhaps the British Cotton Growing Association may see their way to move in the matter.

An Exhibition of Antiquities at Delhi.

By desire of Sir Louis Dane, K. C. I. E., Lieutenant-Governor of the Punjab, a committee has been formed under the presidency of the Commissioner of the Delhi Division, for the purpose of making a loan collection of objects of historical and archæological interest for exhibition during the coming cold weather. One of the old buildings in the Fort (the Chotti Baithak or Mumtaz Mahal), which has for many years been used as a Sergeants' Mess, is being adapted to receive the collection, and to the best advantage.

There is already a permanent collection of similar articles, which is at present housed in the Naqqarkhana, but it will be moved over to the Mumtaz Mahal as soon as possible, and will form the nucleus of the Exhibition. The combined collection will be on view on the occasion of the garden party which is to be given in the Fort in honour of His Majesty the King-Emperor.

Two Useful Pamphlets.

Two useful pamphlets have recently been published officially. The *Note on the Present Position of Cotton Investigation in India* by Mr. Bernard Coventry, Officiating Inspector-General of Agriculture in India, contains a large range of cotton information and yet is priced at only two annas. *Insecticides*, giving mixtures and recipes for use against insects in the field, the orchard, the garden and the house, by H. Maxwell-Lefroy, Imperial Entomologist, should find a place in every home. It is carefully illustrated and the price is twelve annas per copy. Both these pamphlets may be had of the Superintendent of Government Printing, India, Calcutta.—*Indian Trade Journal.*

State Technical Scholarships.

The following is issued in the Education Department:—The Government of India have this year sanctioned the award of ten State Technical Scholarships to the following candidates for a course of training in Europe in the subjects noted against each.

(The candidates are recommended by the various local Governments.)

Madras.—1. Mr. M. C. Sitaram, Weaving. 2. Mr. H. Sakaram Rao, Textile Manufacture.

Bombay.—3 Mr. P. V. Mahd, Manufacture of Tanning extracts and their use in tanning.

Bengal.—4. Mr. H. D. Bennet and 5. Mr. Phani Bhusan Ray, Mechanical and Electrical Engineering.

United Provinces.—6. Mr. Ram Chandra Srivastava, Manufacture of sugar.

Eastern Bengal and Assam.—7. Mr. Abinash Chandra Dutt, Silk weaving, dyeing and finishing.

Central Provinces.—8. Mr. Ghulamali Mohammadi, Manufacture of oils, fats and their products.

Coorg.—9. Mr. K. M. Muttannah, Mechanical Engineering.

Ajmere Merwa.—10 Mr. Ram Lal, Cotton spinning and weaving.

AGRICULTURAL SECTION.

The New Agricultural World in India.

From Mr. Montagu's Indian Budget Speech in the House of Commons:

I hope that the industrial development of India will not be confined strictly to industries. I hope this development will also extend to the new agricultural world which has been formed by the comparatively recent destruction of the isolation of the village. Division of labour has been introduced, the export of produce is growing, and the shares of the landlord, the Government, and the labourer are now being paid more and more by the cultivator in money. Government has modified, in the interests of the cultivator, the system of revenue assessment which it inherited from its predecessors, and which represents its partnership in the agricultural industry. Government has also been sedulous to protect tenants from the exactions of landlords. Its method of controlling landlords who added to fixed rents cases for fictitious services would, I fear, shock many Conservatives in this country and cause envy among the most advanced agricultural reformers. (Laughter.) In Bengal the Tenancy Law provides that every cultivator who has held any land in a village for 12 years acquires a right of occupancy, and is protected from arbitrary eviction and from arbitrary enhancement of rent. (Hear, hear.) He has got fixity of tenure and fair rent (hear, hear), and in Madras the cultivator is virtually a peasant proprietor, paying a judicial rent for the enjoyment of his land. (Hear, hear.) But the cultivator has two things always against him; he is dependent on the seasons, and he is naturally improvident. He will spend, for instance, the equivalent of several years' income on a single marriage festivity. He must, therefore, turn to the money-lender, and, once in his clutches he is never free. This is not unique in India. The tale is just the same as the tale in Ireland, in Germany, and in France, and 140 per cent. and 280 per cent are not uncommon rates of interest. The whole of the surplus produce goes to the money-lender as payment of interest. As for the payment of principal, that is nearly always impossible. Indian agriculture is going to be saved, as I believe, by the Raiffeisen system—a boon from the West, which is taking hold in India.

I want to say something of co-operative movement, because I believe that even England may

have much to learn from India here. You cannot apply capital to agriculture in the same way that you can apply it to industry, for you cannot take your raw material, the land, and lump it together into a factory; the size of an economic holding can never be greater or smaller than the local conditions of market, of soil, of climate make possible. Though aggregation is the essence of the manufacturing industry, and isolation is the essence of the agricultural industry, the principle of capitalization governs both, but in agriculture resource must be had to co-operation. The law under which the societies are incorporated was passed in 1904, and sometime elapsed after its enactment before the principles of co-operation could be made intelligible to the people by the Government officials to whom the work of organization was entrusted. The principles were borrowed from Europe, were unfamiliar to the people, and required a certain amount of intelligence as well as a willingness to make trial of a new idea. The initiative had to come from without; and the Government gave it by means of officers and funds. The officers' zeal and interest have repeatedly been acknowledged, but funds have been supplied sparingly, in order to make the movement from the outset a genuine one. (Hear, hear). Imperfectly though the figures reflect the progress, they are remarkable. In three years the number of societies has increased from 1,357 to 3,498. The number of members has increased from 150,000 to 231,000; the working capital has risen from £300,000 to £800,000. It is a fair assumption that each member represents a family, and that the co-operative movement has beneficially affected no less than a million people. Of course the banks vary in detail in the different provinces, but perhaps in Bengal, where there is no share capital and no dividend, and all societies are organized on the strictest principles of unlimited liability, and members of the society pledge their joint credit we get the most perfect application of the Raiffeisen principle.

PRACTICAL RESULTS.

It is from the account of the movement given by the provincial officers (and of the 28 officials at the last Conference of Registrars 20 were Indians) that one realizes the capacity of the Indian rural population to respond to a beneficent idea and their latent powers to work for the common good. The initiative in the first instance had to come from the Government and its officers, but a registrar and one assistant and two or three inspectors in a province of 20,000,000 or 40,000,000 people could do nothing unless they could count on the assistance of honourary helpers. This has been forthcoming. Men of education and public spirit animated solely by enthusiasm for the movement have set themselves to learn the principle of Co-operative Credit Societies, and in their several neighbourhoods have become organizers and honourary managers of banks. Even greater enthusiasm is to be found in the villages among poor and homely men of little education. It has been found, not by any means in every village, or equally in all parts of India, but to an extent which was not anticipated. In a poor village a credit bank was started with a captial of 20 rupees. It has now a working capital—chiefly deposits—of more than £3,000. The bank has also a scholarship fund to send the sons of poorer members to a continuation school and an arbitration committee for settling local disputes. I have another example of a committee managing a credit bank, which, by denying membership to a man of bad character until he had shown proof of his reform, made a good citizen out of a bad one. We read also of buried bags of rupees crusted with mould, being produced and deposited in the bank. It seems as if we were in this way beginning to tap the hoarded wealth of India. Several societies have bought agricultural machines, and some are occupying their spare time and capital in opening shops and doing trade in cattle and wood. Others, again, aim at land improvement, repayment of old debts, and the improvement of the backward tenants, and even at the establishment of night and vernacular schools. In several districts the village societies have resorted to arbitration in village disputes, and in one or two cases they have taken up the question of village sanitation. One can almost see the beginnings of the rivals of old village communities. (Hear, hear.) But there is also another note struck in most of these reports. While villagers have shown a wonderful capacity for combination and concerted action, and while enthusiastic workers of position and intelligence have here and there been enlisted in the cause, there is complaint of the apathy of the natural leaders of the Indian community and their apparent failure to realize the immense importance of the movement. There is no doubt that the field wants many more workers, and I hope it will not ask in vain.

Departmental Reviews and Notes.

LITERARY.

THE QUARREL OF DICKENS AND THACKERAY.

The younger daughter of Charles Dickens, Mrs. Kate Perugini, tells in the *Pall Mall Magazine* how she came to know the great man who was so long a friend of her father. In a paper that is full of interest, she tells of the misunderstanding that came between Thackeray and Dickens. She recounts a conversation she had with Thackeray on the subject:—

One day while paying me a visit he suddenly spoke: "It is ridiculous that your father and I should be placed in a position of positive enmity towards one another."

"It is quite ridiculous," said I, with emphasis.

"How can a reconcilation be brought about?" said he.

"Indeed, I don't know—unless you were to—"

"Oh, you mean I should apologise," said Thackeray, turning quickly upon me.

"No, I don't mean that, exactly," said I, hesitating; "still—if you could say a few words—"

"You know he is more in the wrong than I am," said he.

"Even if that were so," I said, "he is more shy of speaking than you are, and perhaps he might know you would be nice to him. He cannot apologise, I fear."

"In that case there will be no reconciliation," said Thackeray decisively, looking at me severely through the glare of his glasses.

"I am very sorry," said I sadly.

There was a pause that lasted quite a long time.

"And how do I know he would be nice to me?" mused Thackeray presently.

"Oh, I can answer for him," said I joyfully. "There is no need for me even to tell him what has passed between us, I shall not say a word. Try him, dear Mr. Thackeray, only try him, and you will see."

And later on Thackeray did try him, and came to our house with radiant face to tell me the result.

Thackeray's eyes were very kind as he said quite simply: "I met him at the Athenæum Club and held out my hand, saying we had been foolish long enough—or words to that effect; your father grasped it very cordially—and—and we are friends again, thank God!"

93

"THE ROYAL BIRTHDAY BOOK.

Under the above title, Mr. E. H. Wells, of 48, Farringdon Street, E.C., is issuing a tastefully got up birthday book containing the birthdays of all the Reigning Sovereigns, also the Anniversaries of other members of the Royal Families of the world. Each entry is faced in addition with a suitable verse selected from the writings of well-known authors. The idea is distinctly a good one and should meet with a large measure of popularity.

THE PRESS IN INDIA.

There were 2,736 presses in India in 1909—10. The number of newspapers and periodicals published was 726 and 829, respectively. Books published in English or other European languages numbered 2,112, while those in the Indian languages (vernacular and classical) or in more than one language were 9,934.

A NOVELIST IN PRISON.

The result of Mr. Upton Sinclair's imprisonment for 18 hours may be another book like "The Jungle," showing the horrors of Delaware's prison system. Mr. Sinclair, supported by the other Arden prisoners, declares that the condition of the gaol is savagely inhuman. He says:—

"Every prisoner is being slowly asphyxiated. The diet is outrageous. There is no white man in the place with any colour in his face. Many are covered with boils and eruptions. An outrageous feature of the prison is the absence of any courtyard for exercise. There is evidence of tuberculosis everywhere. There is scarcely any ventilation, and the prison conducts one of the worst sweating shops ever heard of the convicts being compelled to make clothing which is sold to a New York dealer. The workshop is a terrible place. The convicts employed there seldom see the sky. When they become ill they are sent to break stones, so that they can be in the open air, while the prison authorities wonder why their strength has gone and they cannot work. It ought to be part of the course of every university student to spend a day in such a prison as we were incarcerated in. I am in perfect health, but I do not believe that I could live in that prison two months. I lost 3½ lb. during my 18 hours' confinement."

Mr. Sinclair during his short imprisonment wrote a poem depicting the prisoners as cavemen forced to live brute lives by society.

EDUCATIONAL.

ETHICAL TRAINING IN JAPAN.

Last year the Japanese Minister of Education issued instructions to the local Governors in regard to ethical teaching training in elementary schools. The instructions read as follows :— "Ethical training is the kernel of education in children and moral education is a sublime duty of education. Teachers, therefore, should not only impart a moral knowledge to children by means of text-books, but should also constantly direct their attention to the culture of moral qualities, affording practical guidance in accordance with circumstances, and furnishing examples where desirable. In this way children should be trained in morality and the object of education be accomplished." In these instructions an attempt is made to hand over a fair share of responsibility to theory and to practice ; but in the last resort it is the man who discusses elementary moral theory for the good of his class who must in his own person, character and conduct afford to the observant attention of his pupils an irreproachable exmple of what the theory demands.

PRIVATE MUNIFICENCE TO PUBLIC INSTITUTIONS.

In the course of an article on "Education in England" which Prof. M. E. Sadler contributes to the September number of 'Indian Education' he says :—

But there is no falling off in voluntary service and in private munificence. Great gifts to Universities are reported at frequent intervals. The most striking of these during the last month has been the gift of an Endowment Fund of £200,000 to University College, Reading. Of this sum, Mr. George William Palmer and Mrs. Palmer have given £100,000 ; Mr. Alfred Palmer, £ 50,000 ; and Lady Wantage, £50,000. The fund is to be employed in maintaining and developing at University College, Reading, work of a University standard in Arts, Sciences and Agriculture. The special object of the fund is to enable the College to apply within the next four years for a charter as an independent University. Mr. Palmer has also given to the College the free hold of four acres of ground contiguous to the main College site and at present held by the College under lease from him for horticultural purposes. Thus in less than twenty years University College, Reading, founded in 1892, has risen to a position at which it may fairly claim to receive a University charter. Large sums have also been given to the Northern Universities for the development of special branches of scientific teaching. The Cloth-workers' Company have given £50,000 for instruction in wool-combing and spinning at the Universiy of Leeds ; a Professorship of Naval Architecture has been established at the University of Liverpool, £ 150,000 has been given for the study of chemical science in the Northern Universities ; and in London, £ 60,000 has been raised for the University training of women in Domestic Sciences. Great sums are also being given for the extension of secondary schools. The chapel at Lancing College, on the Woodward Foundation, a building which ranks almost with the cathedrals in beauty and in scale, has just been dedicated by the Bishop of Chichester and the Archbishop of Canterbury. The amount of voluntary service now given upon Children's Care Committees in connection with elementary schools is remarkable. In London and many other parts of the country, hundreds of unpaid workers give a large amount of their time to visiting the homes of school children and helping them to secure the medical treatment and other care which they are reported to need.

MUSIC AND EDUCATION.

Music should occupy a place in the education of all children, whether they possess what is commonly called an "ear for music" or not. Such children, even though they may never achieve technical skill, will be familiarised with harmony and rhythm. This will unconsciously tend to better-ordered minds, greater gracefulness of movement, and more harmonious lives generally. Things done rhythmically are, says the *Gentlewoman*, invariably more quickly and more successfully performed than those done awkwardly and clumsily. People who walk harmoniously can always cover greater distances in less time than those whose steps are unequal, and "out of tune." Both the mind and the soul are benefited by music. Parents when sending their children to school, should be careful on this point of musical training.

THE MAHOMEDAN UNIVERSITY.

A conference between the Hon'ble Mr S. H. Butler, Education Minister and the Constitution Committee of the Moslem University will be held at Simla on the 23rd instant. Rajah of Muhmadabad is already there for the Council Sessions and other Members will also come up for the conference.

LEGAL.

THE LATE MR. KIRTIKAR.

On Friday morning, (August 18) in the Court of the Hon. Mr. Justice Beaman, the Appellate Court Judges, *viz.*, the Hon. Mr. Justice Russell, the Hon. Mr. Justice Beaman and the Hon. Mr. Justice Hayward, assembled to express their sorrow at the death of the late Rao Bahadur Vasudev Jagannath Kirtikar.

Addressing Mr. Ganpat Sadashiv Rao, the Government Pleader, Mr. Justice Russell, the Senior Judge, said : Mr. Rao and Pleaders of the High Court of Bombay,—On behalf of the High Court of Bombay I have to express to-day before you the great regret we have all felt at the death of our mutual friend, the late learned Government Pleader, Rao Bahadur Vasudev Jagannath Kirtikar. Many years ago, I occupied a room on the top-floor of this building next to his, and there began our acquaintance which afterwards ripened into a sincere friendship. He was always at work, and it was a great pleasure to see him day after day and hour after hour in his chamber working in his cheerful spirit. In this Court he earned a reputation as a lawyer which I do not hesitate to say has been hardly equalled in this city, and certainly he was always courteous and precise, he was always clever, he was always tactful. After a long period of office as Government Pleader he was appointed to the Bench, where, if anything, he added to the reputation he had earned, and in all things, in all ways he set an example to every member of his profession, because the Bench and the Bar could always be certain that whatever he said was to be relied upon. In all his doings and actions he was absolutely straight, which is the greatest honour that any man can attain in the profession he has adopted. In consequence of his death and as a mark of respect the Appellate Side will be closed this day without doing any ordinary business.

INCREASE OF LITIGATION.

The Hon. Munshi Narsingh Prasad at a recent meeting of the U. P. Legislative Council asked : "In view of the fact that there has been a great increase in litigation since 1904-5, as indicated by increase of revenue from the sale of court fee stamps, will the Government be pleased to make an inquiry into the causes of this increase?" The Hon. Mr. Stuart answered ; "It appears to the Lieutenant-Governor that the increase in litigation is mainly due to changed conditions of life. The provinces are advancing and there has been a steady development of trade. The lives of the people are becoming more complex, new difficulties are arising, and in many cases resort to the civil courts for determination of disputes or recovery of money is more and more being forced upon plaintiffs. His Honour regards the increase as rather indicating a healthy than an unhealthy condition, and sees no reason to direct a special inquiry into the causes of the increase."

THE KHULNA DACOITY CASE.

The following questions were asked in Parliament during the week ending August 4th :—

In the House of Lords, on August 2, Lord Wynford asked the Secretary for India with regard to the trial in the High Court at Calcutta on April 1 last, of the 17 prisoners in the Khulna dacoity case, whether any restitution of the property extorted or stolen by these men had been made,or compensation in lieu thereof paid, to the various owners ; and whether previous to or during the trial any communications were made to the prisoners or their legal advisers to lead them to understand that if the prisoners pleaded guilty they would be released on their own recognizances ; and, if so, by whom and on whose authority such a procedure was adopted.

Viscount Morley of Blackburn said that he did not at all complain that the noble lord should ask for further imformation. The answer to the first part of the question by the Government of India was that the only property restored by the guilty persons was a small quantity of melted-down silver, which was, he understood, all that had been recovered. On the authority of the Government of India he was not aware that compensation had been paid to the victims of these robberies. As to the second question, action was taken by the Government of India with a view to bringing about a conclusion of the proceedings. The intention of the Government was conveyed by a very eminent and unsuspected counsel. There was no secret about it, he was Mr. Sinha, who was thought so well of that he was made the first Indian member of the Viceroy's Council, and the appointment had been a great success. He thought that the noble lord would agree that the view of the Government of India was a very sensible one. There had been two or three trials of dacoity cases spreading over enormous lengths of time, hundreds of witnesses had been examined, and in a quite recent case there was a complete breakdown in the end.

MEDICAL.

FUNCTIONAL ALBUMINURIA.

The most important points connected with this very common condition are summarised by Dr. R. Hutchison in a lecture which is published in the *Clinical Journal*. In view of its bearings on life insurance, choice of career, and so on, this condition is one about which everyone in practice is bound to be called upon some day for a pronouncement. Dr. Hutchison does not believe that true functional (or cyclical, orthostatic, postural, physiological, intermittent) albuminuria is of any serious significance; in other words, he does not regard it as the precursor of kidney lesions of a more serious nature. The main basis of distinction between this functional albuminuria and that due to definite renal desease rests on two facts. The first is that functional albuminuria is not present on first rising in the morning, but comes on after being up for an hour or two. The other is that granular casts are never present, though the hyaline variety may be. Another point of distinction is that acetic acid in the cold will often give a definite cloud with a functional case, but not in organic albuminuria; this is due to the presence of mucin or nuclein compounds. Calcium lactate, which has been suggested for so many different disorders the last few years, has been tried by Dr. Hutchison and found wanting. The line he adopts is to attend to the general health and to let the albuminuria look after itself.

SNAKE-BITES.

Dr. Brazil is engaged in a quest after a cure for snake-bites, or even perhaps for some way of rendering humanity immune. Brazil and India have a speciality of the most venomous of snakes. Dr. Brazil, who spends his leisure in their company, declares that even the most deadly species has no real hostility towards man. No one has ever been attacked by a snake, his poison(I refer to the snake) permits him to paralyse instantaneously the prey destined for his food. But, if by mistake you walk on his tail he becomes exclusively conscious of a desire for reprisals. I do not want to argue about. It is sufficient to state that some hundreds of Brazilians and some thousands of Indians whose pleasure it is to walk barefooted in the forests die annually from the deadly sting of this philanthropist whom they have unwittingly annoyed, notwithstanding the humanitarian opinions of snake-bites in general. This is the evil for which Dr. Brazil is trying to find a remedy. The Butantan Institute, half an hour distant from St. Pauls prepares antidiphtheric and antitetanic serums, but its speciality is the antrophidic serum. Dr. Calmette was the first to discover a method of procuring immunity, but the serum of the Lille Institute prepared from poison of Indian cobras proved in hand of Dr. Brazil powerless against the Brazilian rattlesnake. In this way Dr. Brazil made the discovery that each South American species had a special poison, the serum of which took no effect on other poisons. Accordingly at Butantan three different serums are prepared; two act on certain species, and the third called "ployvalent," is used in cases where the owner of the poison has ommited, when he stung his victim, to leave his visiting card and establish his identity—the most common case.

A CASE OF COFFEE-POISONING.

Dr. Bardet recently reported to the Societe de Therapeutique a case of acute poisoning from coffee drinking. The amount of coffee taken by the patient corresponded at least to 0·70 gram of caffeine. The patient, a chronic dyspeptic with hepatic insufficiency, had always been susceptible to coffee, especially when taken in the evening, and because of this failing had substituted caffeine-free coffee for the ordinary variety. Unfortunately for him, the night of the accident he had by a mistake been served with ordinary coffee, which he had taken with milk. His symptoms then were as follows: Very rapid heart-beat and pulse-rate; painful, scanty, and very infrequent micturition; considerable excitement, followed by profound prostration, the whole lasting for three days. The author, as the result of this observation, states that nervous dyspeptics, especially those with a tendency to become excited, should be very sparing in the use of coffee. Caffeine-free coffee, though perhaps less palatable, should be of great service in such cases.

CHOLERA IN MECCA.

The Egyptian Government is spreading broadcast the news of the outbreak of cholera in Mecca hoping to induce intending pilgrims to postpone their visit.

SCIENCE.

A GIGANTIC GEMSTONE.

A remarkable crystal of the precious beryl (a mineral which is known as emerald or as aquamarine according to its particular shade of colour) was recently the subject of a paper read before the New York Academy of Sciences. This beryl, the largest ever found, was discovered by a Turkish miner in a pegmatite vein in the State of Minas Geraes, Brazil. The crystalline form was the usual hexagonal prism terminated at both ends by the basal plane. Although it measured 48·5 centimetres in length, the crystal was so transparent that it could be seen through from end to end when viewed through the basal termination. Its weight was well over two hundred-weight and its width from forty to forty-two centimetres. Twenty-five thousand dollars is said to have been paid to the finder of the stone and it is estimated that the crystal when cut will provide about two hundred thousand carats of acquamarine gems of various sizes.

For the purpose of comparison it may be of interest to recall the figures for some celebrated diamonds. The Koh-i-noor weighed one hundred and eighty-six carats (about one and a quarter ounces) and after recutting weighs one hundred and six carats. The Star of the South (from Brazil) weighed two hundred and fifty-four carats when cut. But Brazil, although holding the record for beryls, as we have seen above, cannot equal the diamonds of South Africa. Thus the Stewart weighed two hundred and eighty-eight carats, and the Porter Rhodes, no less than four hundred and fifty-seven carats. But with the discovery in 1905 in the Premier mine in the Transvaal of the famous Cullinan diamond all previous records were beaten. This stone, more than three times the size of any known diamond, weighed three thousand and twenty-five and three-quarter carats, and one-and-a-third pounds, and was clear throughout. The Cullinan was purchased in 1907, by the Transvaal Government and by them presented to King Edward VII. It was sent to Amsterdam to be cut and is now represented by nine large stones and a number of smaller brilliants.

MARINE TYPE OF TELEPHONES.

A Pamphlet issued by Messrs. Siemens Brothers and Company, (Limited) explains the principal features of their water-tight loud-speaking marine type of telephones. In this system the loudness is obtained, not by sending large currents through microphone, a course which is likely to cause the carbon granules to agglomerate and thus to reduce the loudness, but by adopting a special method for the construction of the microphone. Owing to a particular system of connexions the speaking current does not pass through the source of supply, and thus another cause of impaired articulation is claimed to be avoided, while, as the microphone and telephone, which are made in a removable capsule form are water-tight, moisture is unable to reach the carbon. The case of the instruments are also proof against two patterns, the ordinary, with fixed trumpet, which may be supplied with a hood and mounted on a column for use on deck, and the engine-room type, with moveable ear trumpets for particularly noisy situations. The working tension is 15 volts. Another pamphlet gives prices and other details of apparatus for land telephone and telegraph lines, such as iron poles, insulators, brackets, arms, stay tighteners, and various tools and appliances.

A NEW RADIUM PREPARATION.

An extremely active preparation of radium is now produced at the Neulendach Radium Works, by means of a combined acid and alkaline fusion process, which extracts the radium directly from the minerals in the form of a crude sulphate. It is said to be possible by this means to treat ten thousand kilogrammes of pitchblende residues and obtain crude radium chloride from them within six weeks, while ores containing ten per cent. and less of uranium oxide, which hitherto could not be economically worked up, may now be used in the preparation of radium compounds. Preparations of radium showing an activity of upwards of three hundred thousand units (Mache per 10 c.c., are now produced at these works. Experiments have shown that radium enters the human system chiefly by inhalation, and not through the pores of the skin.

TATA HYDRO-ELECTRIC SUPPLY CO.

At a meeting of the Board af Directors of the Tata Hydro-Electric Power Supply Company, Ltd., held on August 15, in Bombay, power applications were considered and accepted up to a total of approximately 34,000 horse power, which amount practically reaches the limit of the resources of the scheme in hand. Tests are now being made by the company for the purpose of ascertaining the exact requirement of the several mills, who have applied, and no further applications will be considered until these tests are completed.

PERSONAL.



THE LATE MAHARAJA OF COOCH BEHAR.

It is with deep regret that we announce the death of H. H. Maharaja Sir Nripendra Narayan Bhup Bahadur, G. C. I. E., of Cooch Behar. His Highness was one of the most popular of Indian princes, and was well-known as a loyal and able administrator, as a sportsman, and as a prominent figure in Indian and English society. His Highness was extremely advanced and progressive in his views, and was absolutely cosmopolitan, being as much at home in London or Paris, as in Calcutta or his own State.

HONORARY DEGREES.

I could never understand why well-known men are willing to accept honorary degrees from Universities. There is something particularly absurd in a man calling himself a Doctor of Civil Law who has probably never opened a law book in his life. Surely, the whole value of a degree is derived from the work necessary to obtain it, and it is rather rough on those who have "sweated" hard for a legitimate degree that similar honours should be conferred upon people who have done nothing whatever to win it.

Of course it may be objected that if a University desires to honour some public man, it can only do so by conferring an honorary degree upon him. This is no doubt true, but this fact does not prevent the matter from assuming a somewhat farcical aspect. An honorary degree is, after all, only a make-believe degree—although the unthinking public may attach great importance to it and we are surrounded nowadays by so much that is make-believe that it is a pity that our Universities do not drop giving honorary honours.

While on the subject of Universities, it is not generally known that at Oxford and Cambridge there are no examinations for the M. A. degree. After a man has taken his B. A., all that he has to do in order to become a Master of Arts is to wait a few years and then to pay a certain sum of money, about £20, which entitles him to use the more coveted initials. This is not the case at London University, where the examination for the M. A., is extremely stiff. It would be better for all parties concerned if Oxford and Cambridge were either to drop giving their M.A. degree altogether, or else to impose an examination for it. *M. A. P.*

MR. H. S. L. POLAK.

Mr. H. S. L. and Mrs. Polak with other members of their family expect to arrive at Bombay by the *Trafford Hall* about the 17th November. They will remain a few days in Bombay and then, leaving the rest of the family there, Mr. and Mrs. Polak propose to make a brief tour through Northern India prior to the Congress, which they will attend. They will be present at the Durbar too.

ORATORY.

That William Jennings Bryan is the world's greatest platform orator is an acknowledged fact. While men may differ with his political views they are unanimous in according to his eloquence the palm of pre-eminence and in placing him in the circle of the great masters of human speech. He possesses every faculty of the orator and to a superlative degree. His conceptions are original, his scope of vision complete and all-absorbing, his analysis penetrating, microscopic and logical, his diction strong and graceful, his utterance full of the charm of the exquiste music of the voice. And above all, he possesses that magnetism which transports his hearers into the realm of his discourse and makes them not only understand but feel his very thoughts. There is a popular notion that the age of oratory is dead, but,that will never be while William Jennings Bryan retains his power of oral utterance.—Albhany (New York) Times-Union.

POLITICAL.

PROPORTIONAL REPRESENTATION IN FRANCE.

Mr. T. F. Farman, writing in *Blackwood*, gives a succinct account of the progress of proportional representation in France. He says:—

We have the thing (R. P.), because the Chamber decided successively, first, by 341 votes against 223 (Malavialle amendment), that the Scrutin d'Arrondissement (small district voting), is dead for ever; second, by the unanimity of Deputies, minus four, that the method of voting shall be Scrutin de Liste (voting by department), with the representation of the political minorities in the country; and third, this time with complete unanimity, that the electoral quotient shall be fixed by dividing by the number of Deputies to be elected the number of persons going to the poll, and not the number of citizens inscribed on the electoral roll.

THE OFFICIAL SECRETS BILL.

We are glad to see (says the *Globe*) from the text of the new Official Secrets Bill, an amendment of the Act of 1884, that it introduces new and stringent precautions against all forms of espionage in this country. The offence of approaching prohibited places and making sketches, plans, etc., useful to an enemy, is punishable by penal servitude of from three to seven years, instead of one year's hard labour. If the offender is proved to have communicated the information to a foreign state, the punishment is very severe. The improper possession of official secrets or their communication to others is punishable by fine or imprisonment. "Prohibited places" we have made to include a variety of places at which an enemy might strike in war time—dockyards, arsenals, stores, ships, camps, shipbuilding yards, factories, telegraph and signal stations, and even gas, water, or electricity works if considered advisable. There are other important provisions in the new Bill which legalise arrest and the searching of premises, etc. The Bill has been introduced into the House of Lords by Lord Haldane, and shows that such incidents as the recent alleged sketching of a Portsmouth fort by a German officer have not been overlooked.

POLICE TORTURE CASE IN GONDA.

A correspondent writes to the *Leader*:—

Thakur Pateshwari Prasad Singh, Deputy Magistrate, has been trying a case under Section 330 and 341, I. P. C., in which Abdul Majid Khan, Sub-Inspecter, and three Constables of Colonelganj Police Station have been charged with having brutally tortured the accused in a theft case with a view to obtain confession and recovery of stolen property. When the original theft case was under trial before B. Ishwari Prasad, Sub-Divisional Magistrate, the complainant in his statement, while eulogisting the efforts of police official, described how the accused had been made to confess their guilt and give up the property, how they were beaten and how red ants (*Matas*) were applied to different parts of their body for two days continually. The trying Magistrate found the marks of torture all over their bodies and sent the accused for medical examination, which is said to have confirmed the information given by the complainant. The Superintendent of Police, it is said, also received information and after examining the bodies of the persons alleged to have been tortured, went to Colonel-ganj to make enquiries on the spot. His investigation also revealed various false entries in the diaries,for which the Sub-Inspector was dismissed by the District Magistrate, who also instituted a case against him and the three constables under Section 330 and 341, I. P. C. The case is proceeding.

MR. GLADSTONE AS A CABINET MINISTER.

No man realised more keenly than Mr. Gladstone the value of discretion in a Cabinet Minister. It is said that, shortly after his marriage, Gladstone—who was already in the confidence of the Ministry—said to his wife: "Shall I tell you nothing, and you can say anything? Or, shall I tell you everything, and you say nothing?" Mrs. Gladstone decided for the latter alternative and she kept her word. There was one exception. Miss. C. J. Hamilton tells the story in her "Famous Love Matches." Two Cabinet Ministers were dining at Carlton House-terrace and something was mentioned, the details of which were known only to members of the Cabinet, or to such of their wives as could be trusted. Mrs. Gladstone said or looked something which revealed that she knew. At once there was flashed from the brilliant black eyes of her husband one of those terrible looks he could give—a silent but terrifying reproach. When the dinner was over, Mrs. Gladstone went up to the drawing room and wrote a note of apology to her husband. He scribbled back a reply something in these words: "You are always right: you could not do wrong. Never mention it again."

GENERAL.

THE POPULATION OF INDIA.

The following is from Mr. Montagu's Budget speech in the House of Commons :—

Last year, it will be remembered, I gave the House some figures—always poor things by which to try to picture a country—to show the numbers of the peoples with which we had to deal. I can give them more accurately this year, because in India, as in this country, a Census was taken last spring. It extended to all the Provinces and Feudatory States forming the Indian Empire—from the Shan States on the borders of Yunnan in the east to the deserts of Baluchistan in the west; from the snows of the Himalayas in the extreme north to Cape Comorin in the tropics. It embraced an area of 1¾ millions of square miles. With nine days of the enumeration the Government of India were able to announce the provincial figures of the Provinces and Feudatory States and principal towns. The corresponding provisional figures in this country were not announced for seven weeks. This is a remarkable instance of most careful preliminary organization and attention to the minutest details. It would not have been possible, without the willing co-operation of many voluntary workers belonging to all classes of society. Census taking in India is not without its own peculiar difficulties. I am told, for instance, that on one occasion a certain tribe in Central India became firmly persuaded that the enumeration was preliminary to their being sold as slaves, and serious rioting or failure was threatened. The official in charge of the Census operations, being a man of resource, realized that some other hypothesis was required to account for the enumeration. He sought out one of the headmen and informed him that the tribe were quite under a misapprehension; that the real object of the enumeration was to decide a bet that had been made after supper between Queen Victoria and the Tsar of Russia as to who had the greater number of subjects. Not only the Queen's reputation, but also her fortune was at stake. That tribe was enumerated to a man! (Laughter.) The total population of India is returned at 315 millions, against 294 millions in 1901. But part of the increase (1,731,000) is due to the inclusion of new areas. Allowing for this, the net increase in the ten years comes to 64 per cent. The rate of increase shown by the recent Census in the United Kingdom was 90·6 per cent. Of the total population of 315 millions, 244 millions are included in British India and 71 millions in Native States.

PRESS CAMP AT DELHI.

The Press Camp at the Delhi Darbar will be situated in the Central Camp to the west of the Ridge at Delhi, and close to the Camp of His Majesty the King-Emperor, on very much the same ground as that occupied by the Press Camp in 1903, and will be under the management of Mr. C. B. Bailey, and will be divided into two messes, one for Europeans, and the other for Indians, the latter being under the management of Mr. A. Latifi, I.C.S.

The division of the Camp consists of a central group of reception tents with a mess tent and of the tents of the guests. The latter will be fully furnished except for bedding and towels, which the guests are asked to bring with them. Table servants will be provided, but the guests should bring one or two personal servants with them for whom tents will be pitched. Conveyances will be provided. The Camp adjoins the Central Telegraph Office, where special arrangements have been made for the accommodation of the Press. The Camp will be pitched by the 25th November, and guests who desire to arrive in Delhi before the 6th December will be at liberty to occupy the tent provided for them from the former date, but until the 6th December, 1911, it will be necessary for them to make their own arrangements for catering.

Messrs. Kellner and Co., will be prepared to cater for guests from the 1st to 6th December.

Applications to occupy tents before the 6th December, 1911, should be made after the 15th October, to Mr. C. B. Bailey, Press Camp, Delhi. Special Press passes will be issued to the guests in the Camp, and seats will be reserved for them at all the ceremonies and events during Their Imperial Majesties' visit.

THE ENGLISH PRESS REPRESENTATIVES AT THE DURBAR.

It is reported from Simla that the London papers will again be represented in force. Among the journalists coming out will be Mr. Lovat Fraser and Mr. Greig for the "Times;" Mr. Perceval Landon, "Daily Telegraph;" Mr. William Maxwell and Mr. Fyfe, "Daily Mail;" Mr. S Begg, "Illustrated London News;" and Mr. Jacomb Hood for the "Graphic."

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Civilisation: Indian and Western

BY

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THERE are two characteristic features which distinguish the modern civilisation of the West (or Western civilisation as we shall briefly call it) from Hindu civilisation—industrialism and the democratic spirit. The intellectual basis of the Western civilisation is natural science, as that of the Hindu civilisation is mental and moral science. Spiritual and ethical development is the goal of the one as material development is that of the other. Man has two sides, the animal and the spiritual, the harmonious development of which would constitute ideal progress. Hindu philosophy paid far more attention to the spiritual than the animal side of man. In this respect Hindu philosophy agrees more or less closely with the ancient systems of philosophy. No Hindu teacher could have exhorted his disciples to be independent of external circumstances and bodily conditions more forcibly or more earnestly than did the Socratic or the Stoic sage. Even Epicurus with whom pleasure was the sole ultimate good, maintained the immense superiority of the pleasures of the mind over those of the body, and the Epicurean sage no less than the Vedantic sought for happiness and tranquillity of soul from within rather than from without. The ancient philosopher, Eastern as well as Western, strove to keep the struggle for animal existence to the lowest point of animal necessity in order that one might be free, so far as possible, from the moral corruption incidental to it, and might if he chose, devote more time and energy to the higher and more arduous struggle for spiritual development than he would otherwise be able to do.

Vedantism, which of all the systems of Hindu philosophy has probably influenced Hindu life most had divine perfection, the realisation of the Divinity within us, for its ideal. "I am He" "Thou art That," boldly declared the Vedantist. Such spiritualistic idealism is beyond the conception of the average Western. Even a thoughtful, highly cultured writer like Lord Morley considers in a recent (last February) number of the *Nineteenth Century and After* such identification of the human self with the universal self as due to "overweening arrogance." One school of Vedantists views the phenomenal world as the result of illusion or nescience. But whether this world is illusory or not, nearly all the systems of Hindu philosophy whether pantheistic, monotheistic, or even agnostic regard the animal life of man as a bondage, liberation of the soul from which is man's highest salvation. However various the paths commended by them for salvation, they all agree in denouncing egoism and in suppressing the animal side of man. They have sought happiness by self-denial, not by self-indulgence, by curtailing the wants of life, not by increasing them, by suppressing desires, not by gratifying them. Western science, on the other hand, takes but little account of anything but the phenomenal world and the life in it. It takes but little heed of spiritual life, and seeks to accomplish the well-being of man by material developments, by the gratification of his senses, by adding to his physical comforts and conveniences, by multiplying his wants and desires. The ancient sages sought spiritual development at the expense of the animal; the modern scientists seek the expansion of the animal life, taking but little account of the spiritual. The ancients regarded spiritual as to a large extent antagonistic to material progress, and counselled retirement from the world to those who were specially desirous of spiritual development. They no doubt exaggerated the antagonism. But the modern scientists of the West, on the other hand, are so dazzled by the colossal material developments

around them that they are apt to over estimate their value. Even a philosophic scientist like the late Prof. Huxley viewed the attempts of the ancient sages to attain tranquillity and salvation which ended in "flight from the battlefield" as the "youthful discouragement of nonage." He would have the Europeans of the present day as

"Grown men, play the man,
Strong in will
To strive, to seek, to find and not to yield."

Man may have been evolved out of lower animals, but for a philosophic biologist like Huxley to assert that man at the present day is "grown man" as compared with man two or three thousand years ago is to assert something for which there is not a scintilla of scientific evidence. Physically, intellectually or morally man is no better now than he was then. The intellectual calibre of a Cuvier or Darwin cannot certainly be said to be superior to that of an Aristotle or Kapila, and as regards ethical development, it would be almost heresy to compare the present with the age that produced a Buddha or Christ. If the ancient sages counselled retirement from the strife and stress of material progress so far as practicable, it was because the greater and more arduous battle of spiritual progress might be fought more energetically and efficaciously, because they held with Buddha

"One may conquer a thousand thousand men [in battle,
But he who conquers himself is the greatest [victor."

The Western nations are "playing the man," "to strive, to seek, to find"—to find what? Not the victory which is achieved by love, mercy and self-sacrifice, but the victory, the path to which lies over broken hearts, if not also over broken heads, over the misery, starvation and destruction of countless fellow-creatures in all quarters of the globe.

The spiritual and ascetic tendencies of Hindu philosophy were detrimental to mechanical and industrial development to a great extent. The mathematical and physical sciences were cultivated. They were, however, cultivated not as parents of useful arts, but as aids to culture and devotion. The attitude of the ancient philosophers in this respect is well illustrated, though in a somewhat exaggerated manner, by Plato, who valued mathematics chiefly, if not solely, because it accustomed the mind to 'the contemplation of eternal truth and who remonstrated with his friend Archytas for inventing machines of extraordinary power. The higher castes a[mong the Hindus were forbidden to engage in mon[ey-making occupations. Even now Brahmins who a[ccept remuneration for services rendered are looke[d down upon. It is declared in the Manusamhit[a, that "Brahmans who tend herds of cattle, wh[o]a, that "Brahmans who singing, who are hired se[rvants or usurers, let the judge exhort and exp[el] nine as if they were Sudras."

The Hindus cultivated [their intellect, and cultivated it very highly, b[ut the cultivation was with a view to mental a[nd spiritual (including ethical) development. The[high stage to which intellectual progress was [carried is testified by Hindu philosophy. In the[words of Schlegel, in comparison with that pl[ilosophy "even the loftiest philosophy of the [Europeans" appears "like a feeble Promethean s[park in the full flood of heavenly glory of the no[on and feeble and ever ready to [decay sun faltering The spiritual development attained [extinguished." is especially indicated by such wor[ks of the Hindus Upanishads, the Bhagavad-Gita and the w[orks as the Sankaracharya as well as by the life of the peo[ple. 'In the whole world" says Schopenhauer, "there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life—it will be the solace of my death." Humanity, toleration, a high standard of truth, and the comparative absence of the military spirit have characterised Hindu civilisation. In the third century B. C., there were in India hospitals not only for men, but also for animals. Ever since the time of Gautama the Buddha, taking of life either for food or pleasure has been interdicted among large sections of the Indian community. The most antagonistic creeds have existed in India from the remotest times without scarcely ever giving rise to persecution worth the name. Views were fearlessly expressed long before the Christian era, respecting the nature of the microcosm and the nature of the macrocosm, for the like of which in Christian Europe and in comparatively recent times, thousands of the Averroists were mercilessly burnt and imprisoned, Bruno was made a martyr and Galileo died an ignominious death. Whatever their religious belief, the attitude of the Hindus towards other religions is one of philosophic toleration. In regard to the standard of truth. Megasthenes spoke of the ancient Hindus "as remarkable for simplicity and integrity so reasonable as never to have recourse to a lawsuit and so honest as neither to require locks to their doors nor writings to bind their agreements. Above all, it is said that no Indian was ever known to tell an untruth." (Elphinstone's History of India, Cowell's edition, 1874, page 266). "I have had," says Max Muller, "some excellent opportunities of watching a number of native scholars under circumstances when it is not difficult to detect a man's true character, I mean in literary work, and more particularly, in literary controversy. I have watched them carrying on such controversies both among themselves, and with certain European scholars and feel bound to say that, with hardly one exception, they have displayed a far greater respect for truth, and far more manly and generous spirit than we are accustomed to even in Europe and America." (India, what can it teach us, Section II.) The statistics of crime reflect the ethical development of a nation. Unfortunately, I have not been able to procure them which would enable me to give an accurate comparative statement of crimes committed in India and in the West. We can, however, form a rough idea in regard to the proportion of the criminal population from the number of prisoners in India and any of the most highly civilized Western countries. In 1902, for instance, there were in France, 23,370 male and 3,386 female prisoners, and in British India 99,586 male and 2,818 female prisoners. The population according to the Census of 1901 was in France, 38,961,945, and in India, 231,899,507. We thus find, that compared with France the female criminal population of India is remarkably small and that compared with population the number of prisoners is much smaller in India than in France.

Riots attended with heinous crimes are much more frequent in the West than in India. A certain amount of savagery always co-exists with civilisation even of the highest type, but the amount is much smaller in India than in the West. Warren Hastings spoke of the Hindus as "gentle, benevolent, more susceptible of gratitude for kindness shown than prompted to vengeance for wrongs inflicted, and as exempt from the worst propensities of human passion as any people upon the face of the earth; they are faithful and affectionate in service, and submissive to legal authority. The precepts of their religion are wonderfully fitted to promote the best ends of society, its peace and good order." Bishop Heber spoke of them as "decidedly by nature a mild, pleasing and intelligent race; sober, parsimonious.....and as constitutionally kind-hearted, industrious, sober and peaceable."

The comparative absence of the military spirit is a noticeable feature of Hindu civilisation. The highest and most intellectual classes among the Hindus, the classes that led and legislated, seldom took any part in warfare. In India, and outside India, nearly all over Eastern Asia, the Hindus have exerted considerable influence; but the influence has generally been intellectual, spiritual or ethical. They have more or less civilised large masses of people, such as the Dravidians and other aborigines, not by conquering or annexing their territories, but by settling among them and exerting the irresistible influence of intellectual and spiritual superiority. Even in the case of conquest, it is enjoined in the Manusamhita, that "immediate security is to be assured to all by proclamation. The religion and laws of the country are to be respected, and as soon as time has been allowed for ascertaining that the conquered people are to be trusted, a prince of the royal family of the conquered country is to be placed on the throne, who should hold his kingdom as a dependency." In the third century B. C. the Emperor Asoka was so conscience-striken by the sight of a war which he had undertaken that he resolved that "never again would ambition lead him to inflict such grievous wrongs upon his fellow creatures; and four years after the conquest he was able to declare that the loss of even the hundredth or thousandth part of the persons who were then slain and carried away captive, or done to death in Kalinga would now be a matter of deep regret to His Majesty. The King acted up to the principles which he professed and abstained from aggressive war for the rest of his life." (Vincent A. Smith's "Early History of India," page 138.) We are not aware of any King in the West ever having acted in the way in which Asoka did.

From the earliest times till very recently the chief use which a well-to-do Hindu, be he king or subject, has made of his wealth is in building temples and guest-houses and in digging wells, tanks, and similar works for the public benefit. Among the ruins of Hindu cities, temples are often the only, and certainly always the most important features; we scarcely ever meet with the remains of palaces or other secular buildings. The major portion, if not all, of the savings of a Hindu is spent upon charity and religious purposes, and but little upon personal comforts and pleasures.

The religious and ethical life of the Hindus has never been quite dormant. There has been decay

since the Mahomedan conquest but not death; there has been an increase of feebleness, but not prostration. The Mahomedan period was not quite the period of decay and degeneration which it is usually represented to have been: the age which produced Ramananda, Kabir, Nanak and Chaitanya cannot well be considered as such. They all protested against caste, and preached the equality of all men. They exerted all their strength to pull down the artificial barriers which later or Pauranik Hinduism had set up between man and man, and to a certain extent, succeeded in doing so. Their success is not to be measured by the number of followers they have left behind, though that number is large. They must have indirectly influenced the lives of many who still continued to follow the banner of orthodox Hinduism.

The Hindu scarcely recognises any heroes but those of religion; and amongst them he dispenses with caste-qualifications. It is noteworthy that the non-Brahman castes have supplied more heroes than the Brahmans. The most widely worshipped Avataras, Rama and Krishna were Kshatriyas. The great sages Vyasa and Valmiki were of much lower origin. The great majority of the minor Avataras of mediæval India were non-Brahmans. The only Brahman Avataras of note were Parasurama, Sankaracharya and Chaitanya.

"I was very soon attracted," says J. Routledge "by the fact that while wealth nearly always is the chief means of distinguishing man from man in England, it has no such exclusive power in India. There are few sights more pitiable than the devotee. His whole life is to outside beholders one of misery. But what is he honoured for? Not wealth; for he is often wretchedly poor. He is honoured for his presumed piety, for his devotion to the creator. He has subdued the flesh with its affections and lusts, has brought the body into subjection to the spirit: has risen above time, and lives in eternity."

The fact that men of special sanctity are still raised to the rank of Avataras (incarnations), not only by ignorant and credulous masses, but also by men who have received the light of Western education shows the influence which religion still exercises over the Hindu.

His spiritual temperament has been the blessing as well as the curse of the Hindu. If his spirituality has enabled him to bear the ills of life with fortitude and equanimity, it has also contributed to intensify these evils. It is partly owing to his spirituality that he is happy even in starvation; it is also partly owing to his devotion to religion, to his scrupulous regard for its injunctions in social matters, and his ingrained otherworldliness that he has brought this state of chronic starvation upon himself.

Hindu civilisation is as markedly idealistic, as Western civilisation, both ancient and modern, is realistic. The Hindus, especially the intellectual classes among them, have never taken a keen interest in the realities of life. This notable trait of their character is reflected in their arts and literature.

"The mere representation of nature," says Dr. Coomaraswamy "is never the aim of Indian Art. Probably no truly Indian sculpture has been wrought direct from a living model, or any religious painting copied from the life. Possibly no Hindu artist of the old schools ever drew from nature at all. His store of memory pictures, his power of visualisation and his imagination were for his purpose finer means; for he desired to suggest the idea behind sensuous appearance, not to give the detail of the seeming reality, that was, in truth, but *Maya*, illusion." *

The literature of the Hindus rich in every other branch of human knowledge is poor in history. The material for the political history of India during the pre-Mahomedan period has to be gleaned chiefly from foreign sources such as the accounts of the Greeks and of the Chinese travellers. The dearth of historical literature among the Hindus is due to idealism. There have been many political revolutions in India, many wars and invasions. But there is no record of any of them which may be called history. Even such important events as the invasion of Alexander and that of the Huns were not noticed. When we have a record of any great war like that between the Kurus and the Pandavas, the real is intermingled with the ideal and the imaginary in an inextricable tangle: heroes and heroines of the Ramayana and Mahabharata, Sri Krishna and Arjuna, Rama and Yudhisthira, Prahlada and Dhruva, Sita and Savitri, were embodied ideals of Wisdom, Duty, Bravery, Virtue, Devotion and Chastity. The Hindus never stopped to inquire whether they actually lived in the flesh or not. To them the "legendary" heroes and heroines are as real as any whose deeds are recorded in authentic history. India has produced many poets of the first rank, but not one of them has excelled in portraying life as it is.

As a result of his idealism the Hindu excelled in the deductive and abstract sciences and paid but little attention to the inductive and concrete sciences. Nearly all the branches of mathematical science were carried to a very high stage of

* Essays in National Idealism, page 22.

development. The Hindus invented the system of decimal notation, which was borrowed from them by the Arabs. As early as the fifth century, Arya Bhata noticed the motion of the solstitial and equinoctial points and was acquainted with the true theory of lunar and solar eclipses, as well as with the diurnal revolution of the earth on its axis. The ratio of the diameter to the circumference was given by him as 3·141 which is as near an approximation to modern calculation as we could reasonably expect. Algebra was carried to a high degree of perfection. The points in which the Hindu Algebra of Brahmagupta and Bhascara, appears distinguished from the Greek are besides a better and more convenient algorithm:—

(1) The management of equations involving more than one unknown quantity.

(2) The resolution of equations of a higher order in which if the Hindus achieved little, they had at least the merit of the attempt.

(3) General method for the solution of indeterminate problems of the first and second degrees, in which they went far beyond Diophantus and anticipated discoveries of the modern algebraists.

(4) The application of Algebra to astronomical and geometrical demonstrations, in which they also hit upon some matters which have been re-invented in more modern times. There are good grounds for considering Bhascaracharya (about the middle of the 12th century A. D.) as the "precursor of Newton in the discovery of the principle of the differential calculus as well as in its applications to astronomical problems and computations."

The Hindus made considerable progress in medical science and got hold of the central ideas of all the branches of modern natural science. They early rose up to the modern theories about the genesis and the age of the world, the vastitude of the changes it has undergone, the evolution of life from the lower to the higher, and the conservation, the transformation and the dissipation of energy. But they did so chiefly by metaphysical speculations. They did observe and experiment, but the method of induction was not in favour with them. In meteorology they used the rain-gauge, made careful observations of the different kinds of clouds and other atmospheric phenomena such as the heights of the clouds, the distances from which lightning is ordinarily visible, the height to which the terrestrial atmosphere extends, &c.

The advance made by the Hindus in chemistry was considerable. There can be no doubt that the Arabs derived their knowledge of the subject from the works of the ancient Hindus; and as the originals were unknown in Europe they got the credit of being the discoverers. A certain amount of progress was also made in Botany and Zoology.

But the method of induction was not carried very far. The natural sciences were cultivated only as subsidiary to metaphysics and medical science; and the progress made in them dwindles into insignificance compared with the vast strides made by the West within the last century. Western civilisation being essentially realistic, its intellectual forces are mainly directed towards the elaboration of our knowledge of the phenomenal world and of the life on it. New sciences such as Geology and Biology have been created and unfolded and old sciences such as chemistry and medicine have been developed to an extent which was not dreamt of by the ancients. Western civilisation has firmly established its sovereignty over Nature and is consolidating and extending it every year. Railways, steamships, electric telegraphs, Rontgen rays, spectrum-analysis, anæsthetics, antiseptic surgery, meteors and the meteoritic theory, cell-theory and embryology are only a few of the numerous inventions and discoveries of the last century.

As a result of their idealistic temperament, the higher intellect of the Hindus was divorced from industry which was left to be taken care of by the lower castes. These classes carried the arts and industries to a high stage of development. But their methods and processes soon became stereotyped.

About the beginning of the last century the industrial condition of Europe was in noway better than that of India. If anything, it was worse. Calicoes had long been exported from India before they could be manufactured in England. English cloth had to be sent to Holland to be bleached or dyed while dyeing was a flourishing industry in India. India manufactured muslins of such exquisite fineness, that a piece could be made 15 yards wide weighing only 900 grains. England imported nearly two-thirds of the iron, and much of the salt, earthenware &c., used by her, whereas, India was in a position to export her iron manufactures. Cotton manufactures were also largely exported from India to Europe. In the seventeen years ending 1808-1809, their annual average was £1,559,478. Sir Thomas Munro wrote not quite a century ago, that if

"good system of agriculture, unrivalled manufacturing skill, a capacity to produce whatever can contribute to either convenience or luxury, schools established in every village for teaching, reading, writing and arithmetic, the general practice of hospitality and charity amongst each other and above all, a treatment of the female sex full of confidence, respect and delicacy are among the signs which denote a civilised people—then the Hindus are not inferior to the nations of Europe, and if civilisation is to become an article of trade between England and India, I am convinced that England will gain by the Import cargo."

But from about the beginning of the last century Europe made rapid strides towards industrial progress while India remained stationary. The marvellous progress of natural science in Europe effected a revolution in industrial methods. The last century boasts of more inventions than all the previous centuries of human history put together. Science has done many wonders and promises to do many more. It is moving on and on; the goal of scientific and industrial progress of one generation becomes the starting point of the next. This revolution took our artisans by surprise; they were not prepared for it; they had neither the time nor the capacity to prepare themselves for it. It was not to be expected that illiterate weavers, or illiterate dyers, or illiterate miners would apply the scientific methods of modern progress to their professions. Not having done so, they have gone to the wall.

The phenomenal, industrial and commercial development of Western civilisation has gone on for a century only. The time is too short to judge of its effects upon the progess of humanity. That it has done a certain amount of good is undeniable. But so far, the good has been accompanied by a deal of evil, and to an on-looker the evil appears to preponderate. The writer has discussed the subject in some detail elsewhere.* Western industrialism has to a certain extent benefited humanity by cheapening production and thus placing within the reach of the poorer classes comforts and decencies of civilised life which they could not command before. It has also annihilated distance and promoted intercourse between distant parts of the world. But it has at the same time fostered capitalism and Mammonism. Endless conflict between Capital and Labour, substitution of urban for rural life and the consequent demoralisation of the people working in mills and factories (who in not a few cases are little better than slaves), and the exploitation of the weaker peoples of the world by the powerful manufacturing nations of the West are some of the other evils for which modern industrialism is responsible.

The democratic spirit has been developed by Western civilisation to an extent unknown in Hindu civilisation. It was towards the close of the eighteenth and during the first half of the nineteenth century that modern Europe sprang up with its democratic governments. The Congress of Vienna did its best to restore to Europe the political arrangements which had existed before the rise of Napolean. But the powers did not see, or they ignored the new force of Democracy which had come into existence with the French Revolution and the Declaration of Independence by the United States of America; and the political equilibrium which they thought they had established did not endure long. The interest of the political history of Europe for sometime after the Vienna Congress was centred in the struggles of the people for liberty and self-government. In 1820, Spain rose in rebellion against her King and secured a constitution of which universal suffrage was the principal feature. Shortly after, Greece threw off the tyrannical yoke of the Turks. In July, 1830, the French people tried conclusions with the forces of absolutism for the second time; and their success gave a fresh impulse to democratic ardour in nearly every state in Europe. In England, various restrictions which weighed heavily upon the people were removed, and the Reform Bill which made the representative system more a reality than a name was passed in 1832. Ever since then there has been a steady expansion of the rights of Demos, and just now England is in the throes of a Revolution which promises to establish his unquestioned supremacy.

In India Republican forms of Government were not unknown and even now remnants of them may be seen, as among the Khasias in Assam. The village—the unit of administration—had a sort of representative Government of its own; but the central administration in the East has generally been of a despotic character. The people had but little effective voice in it.

The democratic spirit of Western civilisation which is noticeable in social as well as political movements is attributable chiefly to the doctrine of equality. It is no new doctrine. It is at least as old as Buddhism. But it is only in recent times that it has been endowed with sufficient vitality to be a motive factor in the world's progress. The tendency of legislation and of

* "Essays and Lectures." pp. 231—272.

political and social movements in the West for the last century has been towards democracy. The goal has certainly not been reached. The greatest advance in political equality has so far only rendered more glaring the social inequality between the rich and the poor, the capitalist and the labourer. It should be observed, however, that the socialist agitation in the West, which is yearly gaining ground and attaining solidarity, will result sooner or later in new principles of progress. What these principles and their consequences will be no one can predict. But whatever they be, they will rest upon a broader basis of altruism than what modern civilisation rests upon. Progress has, in the past history of the world, often shifted its principal seat, from the East to the West; and, in the West, from one portion of it to another. But it has always added to the totality of its past acquisitions. Modern civilisation has not only retained the achievements of ancient civilisations, but has added to them considerably; and the civilisation of the future, wherever its centre may be, is expected to do the same with regard to the civilisation of the present day. The altruism of the future civilisation is expected to be more real and more embracing than the altruism of the present civilisation.

In India the growth of the democratic spirit was early checked by the institution of caste. It has been in existence for nearly three thousand years. After sometime, its iniquity must have been felt by many a cultured and broad-minded Hindu. This is sufficiently shown by many passages in the religious works of the Hindus in which it is enjoined that it is not birth but good work and spiritual development, that give one a right to the title of Brahman. Hindu reformers from the time of Gautama Buddha to the present day have attacked caste from within; and Mahomedans and Christians have attacked it from without. Still it is there; such is the solidarity it attained at an early period of Hindu history.

The most divergent views have been entertained with regard to the influence of caste on Hindu progress. While some have extolled it to the skies, others have condemned it as "the most disastrous and blighting of human institutions." The truth lies midway. It is true, that in the earliest stages, there was progress in spite of it. It is even possible, that it then aided progress by specialisation of the social functions. But, after the Hindu society had attained a certain stage of progress, all the good that caste did was to keep it at that stage, to prevent Hindu society from going to pieces. Caste has held together the heterogeneous elements, of which Hindu society is composed, it has probably prevented that fusion which, in other countries, as in England, has produced more or less homogenous nations. Caste has prevented the Hindus from sinking; but it has also prevented them from rising.

The Brahmans have handed down the learning and wisdom of their ancestors from generation to generation. The surviving representatives of the Kshatriyas are still found to possess to some extent the martial qualities of their forefathers. The artisan classes have for many centuries maintained their skill and workmanship. But progress is always relative, and stagnation in social movement really means retrogression. While other societies have moved forward in the path of progress, Hindu Society, by remaining stationary, has been left behind; and this stationariness is largely due to the institution of caste. Caste has preserved order, but has, at the same time, hindered progress. Except two or three commentators, the Brahmans have not during the last seven centuries, produced a single writer of note in any department of human knowledge. They have forgotten the principles of the mathematical and medical sciences in which their ancestors had acquired such distinction; and these sciences have been reduced to mere arts by which ignorant astrologers and indigent physicians earn a living. When a century ago, Sir William Jones, the founder of the Asiatic Society of Bengal, offered ample stipends to any Hindu astronomer who could name in Sanskrit all the constellations which he would point out, and to any Hindu physician who could bring him all the plants mentioned in Sanskrit books, he was assured that no Pandit in India even pretended to possess the knowledge which he required. Monopoly is unfavourable to intellectual, as it is to all other progress. Learning or wisdom, like industrial or commercial enterprise, cannot long be kept up as the exclusive heritage of a limited class. The Kshatriyas bravely resisted the invasions of the Mahomedans, but without the co-operation of the other classes of the Hindu community they could not long resist successfully; and caste rendered such co-operation an impossibility. The artisans and traders have ever been without the aspiration or the education to rise high, kept down as they have been at a low level, both socially and intellectually. However wealthy

they might be, their social rank could never be improved; however necessary it might be, they were not allowed to receive any but an elementary education. Illiterate and unaspiring, they have been content to occupy the position assigned them in the Hindu society and to follow their hereditary occupations as far as possible, but have not kept pace with modern progress, and have never exhibited enterprise and inventive powers such as characterise the modern civilisation of the West.

The caste-system, however, does not deserve the large measure of odium which is usually cast upon it. It was probably the best solution possible, at the time it was formed, of the great social problem which is at present exercising the minds of the Western philosophers, the problem namely how to distribute the good things of the world so as to liberate the lower classes from the vices and miseries of destitution. No such solution is possible now. The Western proletariat have been given political equality. But no steps have been taken to secure to them the measure of economic equality without which political equality is worse than meaningless—positively dangerous. The policy of *laissez faire* hitherto pursued by the most advanced nations of the West has landed them in a critical situation; and some form or other of state socialism is now being influentially advocated as a means out of it. Viewing the caste-system, as originally developed in the light of recent Western developments and movements, we are inclined to think that it does credit to the head no less than to the heart of the Aryan sages of ancient India who conceived and constructed it, especially, if we consider the condition of political morality which prevailed among the other civilised nations of the time. It is a system of organised inequality, but of inequality so adjusted as not to press very severely upon the classes affected by it. The dark-skinned aborigines of India were not made slaves; but they were assigned a well defined position, though that position was the lowest in the society of the Aryan conquerors. The treatment which the Sudras received was no less humane, and infinitely less calculated to produce friction than the treatment which, at the present day, the "blacks" receive at the hands of the "whites" in parts of the United States after a century's war-cry of "liberty, equality, and fraternity," and after so many centuries of the altruistic influence of Christianity.

The Brahmans, as a class, did not seek material aggrandisement; government, trade, in short, every occupation calculated to further material interests they left to the lower classes, and thus they effectually secured themselves against the desire of encroachment. What they sought to restrict within the two highest classes, and especially within their own class, was spiritual and intellectual advancement; and that is of a nature which does not usually excite the jealousy of the mass of the people. This monopoly, however, was all the more detrimental to intellectual progress beyond a certain stage, because it was of such non-material character that the lower classes would not think it worth their while to contest it. Competition artifically limited and secured within a well-defined body restricted the range of favourable variation in intellectual development which was thus placed, to a great extent, beyond the action of the law of natural selection—a law as supreme in the case of intellectual as in that of physical development. The isolation of the intellectual class was specially injurious to the progress of those branches of knowledge which increase the comforts, conveniences and luxuries of civilised life. The Brahmans were averse to material progress. They looked down with undisguised contempt upon arts and manufactures upon, in fact, all occupations which had not spiritual or mental culture as their primary object. Wrapped up in serene philosophic contemplation, taking but little interest in the struggles after material progress carried on by the lower classes whom they looked upon as the "vulgar herd," they carried mental science to a high pitch of perfection, while they neglected physical science to a most serious extent.

Directly, the caste-system prevented in course of time the spread of knowledge beyond a small, privileged, hereditary class, and indirectly it led to the neglect of the physical sciences. It is precisely because it did so, that the Hindu intellect has remained in such a condition of barrenness for so long a period, and the Hindu civilisation has remained stationary while other peoples, unhampered by caste restrictions, have been making rapid strides towards progress. The claim of Western civilisation to intellectual superiority over Hindu civilisation—in fact, over all ancient civilisations—rests upon the unrestricted diffusion of knowledge and upon the advance made in physical science. It rests upon the increased enlightenment of the race, not upon the increased intellectual capacity of the individual. Intellectual progress under the democratic influence of modern civilisation has spread over a wider

area; it covers a large variety of subjects; but, the mental power of the individual now is not higher than it was in ancient times. The great names in the intellectual world of the present day are no greater than the great names in the intellectual world of antiquity. The intellectual calibre of a Cuvier or of a Darwin cannot be said to be superior to that of a Kapila or of a Kanada. The great men of the Western civilisation differ from the great men of the Hindu civilisation in the fact that the former represent the progress of a much larger body than the latter. The intellectual giants of the present day have been nourished not only by the accumulated knowledge of past civilisations, but also by the acquired knowledge of the whole modern world. The sages of antiquity stand out as a few stupendous heights towering above a slightly elevated plain. But, the most prominent men of the present day are like peaks but slightly higher than innumerable other peaks surrounding them on all sides. True, to continue the metaphor, time will reduce—nay, plane away—many a peak that looks so majestic now. But, making all allowance for the destructive action of time, there can be no doubt, that the great men of the Western civilisation will, even after the lapse of many centuries, greatly outnumber the great men of the ancient civilisations. The eminent names that cluster round a single feat of the intellect at the present day are more numerous than all the eminent names connected with all the great intellectual efforts of ancient India. We can form some idea of the damaging influence of the caste-system upon Hindu progress, when we consider from what different ranks of the Western society have risen the men who have contributed to the building up or expansion of a modern scientific theory; how men who began life as indigent mechanics are ending it as great philosophers or honoured inventors, how the sons of parents altogether unconnected with literature or science have risen to literary or scientific eminence.

ESSAYS ON INDIAN ART, INDUSTRY AND EDUCATION.—By E. B. Havell, late Principal of the School of Arts, Calcutta. The subjects dealt with are "The Taj and Its Designers," "The Revival of Indian Handicraft," "Art and Education in India," "Art and University Reform," "Indian Administration and Swadeshi," "The Uses of Art." Price Re. 1-4. To Subscribers of the "Indian Review," Re. 1.

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THE ETHICAL IDEAL OF THE BHAGAVAD-GITA.

BY

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INTRODUCTORY.

FOR many centuries past, Hindus have recognized, in the Bhagavad-Gita, the crowning monument of Indian Wisdom. The course of time has only deepened the influence of the Lord's Song, on the thoughts and ideals of the nationalities professing the Hindu Faith. Today, the modern Hindu finds in the Sacred treatise, his Bible, his Book of Duty, his Book of Devotion, and his Book of Salvation. Even non-Hindus and even those who have lost faith in all Theology find in the philosophical teaching of the Gita "thoughts sublime that pierce the night like stars." At the present time, there is a fervent desire among Hindus all over India to revise their ancient ideals of conduct and of duty with a view to adapt themselves to the altered conditions of the rapidly-changing East. Everywhere, Hindus are asking, "Does the Gita help us in fashioning for us new ideals of conduct in the conflicts of the modern time?" I intend in the following essay, to define the Ethical Ideal as set forth in the Gita, and to describe the foundations on which it rests. Incidentally, it will be shown that the Ethical principles enunciated in the Gita offer to us suggestive hints for the solution of all the main problems affecting human conduct.

THE DATA FOR THE ETHICAL IDEAL OF THE GITA.

Everyone knows of the perplexities of Arjuna on the day when he viewed the opposing hosts on the battlefield of Kurukshetra. What good is there in killing kinsmen in battle? How could he slay teachers and fathers, uncles and brothers-in-law? Nay, did he not incur sin in killing even the wicked sons of Dhritarashtra? For, thereby did he not extinguish families? "On the extinction of the family, the rites of the family disappear. When the rites disappear, the women of the family become corrupt, owing to the prevalence of impiety. Then there will ensue *confusion* of castes. This leads the family and the destroyers of the family to Hell. For the

[*Author's Note.—The quotations from the text of the Gita given in this Essay are from the English translation of the Gita by Mr. A. Mahadeva Sastri* (1897 *Edition.*]

departed forefathers fall from Heaven when deprived of the offerings of cooked rice and water." Unnerved by these doubts and difficulties, Arjuna cast aside his bow and arrows and sat still in his chariot.

The despondency of Arjuna thus described rests on the philosophy of the Natural man instructed by the Theologian. To the natural man, the phantom of Death is the personification of Terror. The positive Philosophy of the Natural man assumes the independent existence of every object in the Universe of Objects, as an indubitable Fact. Hence, while the Natural man rejoices in the Birth of Beings, their passing away fills him with the greatest dread. In the early stages of the development of the Reasoning Mind, Theological beliefs readily offer various consolations to men and women. Various attempts are made to "justify the ways of God to men." The earliest Theological Philosophy in India seized on various aspects of Nature and of human life to enunciate, at the outset, two great doctrines *viz.*, the Survival, after the Death of the body, of man's individuality with human emotions, human sentiments, longings, desires, aims, affections and affinities, and the control of great Natural Phenomena by Special Deities. Holding these two great dogmatic beliefs, the earliest Theology laid down two permanent injunctions for the guidance of men. It was set forth that until the spirit of a deceased ancestor was purified by the prayers and sacrifices of his descendants at least till the third degree, the Ancestral Spirit cannot be freed from the taint of human weaknesses and human longings and affinities, and was not fit to join the ranks of the heavenly host of Shining Deities. If the ancestor was so unfortunate as not to leave any male descendants, his spirit could not be purified, and so, in the language of Hindu theology, the spirit was made to dwell in the place of Horrors and interminable torments. If the ancestral spirit was purified by the prayers and offerings of his descendants at least to the third degree, then he took rank among the Shining Deities of Heaven. Along with the duty of prayers for the safety of the Dead, injunctions were laid on men to propitiate by sacrifices of various material objects, and even by means of animal sacrifices, the Deities who were supposed to preside over the great Elemental Phenomena of Nature, so that the Elements might shower their blessings on, and withhold their fury from, the objects of man's desire. The Karma Kanda of the Vedas enumerates in great detail the various sacrifices which a man is bound to perform in order to attain worldly and spiritual prosperity. A later development of theological and philosophical speculation seized on another phenomenon of human life, to modify the modes in which Divine Justice operates in the sphere of human life. It was noticed that the just man and the virtuous man did not often meet with worldly prosperity, and that neither the just man nor the virtuous man was immune from the "ills that flesh is heir to." It was noticed also that wicked men often flourished in the world in all the pomp and glory of material wealth. These facts that constituted the difficulties of the Hebrew job, and which form the motive of the speculations of Socrates in Plato's republic, became the foundation, in India, of the theory of re-incarnation. This theory so far modified the original notions of the first Indian theology as to assert that the earth inhabited by mankind is the centre of all the Universe and that Heaven and Hell are really comprised in mortal life and are not objective realities apart from the pleasures and pains experienced by men and women in the mundane life. Taking hold of the belief of every one that the individual ego enjoys the pleasures and suffers the pains affecting the body, and of the fact that the ego is, in a special degree, affected by the conduct following on the choice it makes between opposing motives, the Philosophic Theologian laid down the theory of Re-incarnation. According to this theory, if the virtuous man suffered in this life, it was because he was guilty of crimes and misdemeanours in a past incarnation. If the wicked man flourished in his present incarnation, it was because he had performed meritorious sacrifices in some past incarnation which have not hitherto received their adequate reward. Thus the doctrine of Karma and the doctrine of Re-incarnation became the cardinal tenets of Hinduism. These doctrines have retained their central position in the Hindu's creed since the post-Vedic times began. Indeed, these doctrines have been greatly elaborated and fortified by arguments drawn from the supposed reasonableness and inevitableness of the Law of continuous development or Evolution. The theological philosopher, moreover, seized on the darker aspects of human life to drive home the lesson that the unceasing round of births and deaths is essentially an evil, and tacked on to it the conclusion that the chain of incarnations can be broken only by the Grace of Omnipotent God,

obtained by unceasing prayer and by the practice of Virtue and Charity and Love. The great Buddha seems to have argued that the chain of incarnation was really broken by the conviction that life is essentially an evil, aided by the practice of virtue and charity, and that the Gods, if they were real independent entities, had no power to help or hinder man's progress in the search for Liberation. According to the Buddha, cessation from birth is the one true Liberation.

The Gita contains internal evidence that it must have been composed sometime subsequent to the rise of Buddhism. For instance, I may refer to verses, 24, 25, and 26 of the Fifth Chapter wherein the word Brahma-Nirvana occurs three times. The word Nirvana appears to be of Buddhistic origin. And the use of the compound, Brahma-Nirvana suggests that the Gita is a work of the post-Buddhistic period. It is, however, unnecessary, for the purpose of the present essay to fix the exact period when the Gita was composed or to determine who was the real author of the Gita. These questions must be left to be determined by students of Indian History and Chronology. Without a reference, however, to the doctrines set out in the preceding paragraphs, the Ethical Ideal set forth in the Gita is not intelligible, and this is my excuse for stating them at length.

THE FOUNDATION OF THE ETHICAL IDEAL OF THE GITA.

The answer of the author of the Gita to the difficulties and doubts of Arjuna is virtually contained in the second chapter of the Gita. And that answer is exclusively the assertion of the metaphysical faith that all Nature, physical and psychical, is in uttermost verity a transcendent illusion due to the will of God who is unperceivable, eternal, indestructible, and unknowable, by the senses or by the intellect. Sri Krishna teaches,

"Know then that to be imperishable by which all this is pervaded. None can cause the destruction of That, the Inexhaustible." (II. 17.) "These bodies of the embodied, which is Eternal, Indestructible, and Unknowable are said to have no end." (II. 18.) "It is not born, nor does It ever die. Having existed, It exists no more: nor the reverse Unborn, Everlasting, Unchangeable, and primeval. It is not killed when the body is killed. He that knows It to be indestructible, everlasting, unborn, and inexhaustible, how and whom does such a man cause to slay and whom does he slay?" (II. 20, 21.). Later on, we are taught "He is said to be unperceivable, unthinkable, and unchangeable. Wherefore, knowing Him to be such, thou had better not grieve." (II. 25.). The metaphysical dialectic of the Gita may be stated in the following terms:—The basis of all knowledge, of all thought, is the fundamental distinction between the *Subjects* and the *Objects* of knowledge, the knower and the known, the Kshetragna and the Kshetra. The objective Universe or the Kshetra includes, according to the Gita, not only the material world but also the immaterial or psychical world consisting of feeling, thinking, willing and acting individuals. "The great elements, Ahankara, Buddhi, and also the Avyaktha, the ten senses, and the one, and the five objects of the sense—desire, hatred, pleasure, pain, the aggregate intelligence, firmness,—the Kshetra has been thus briefly described with its modifications." (XIII. 5 & 6.)—The Test of Reality is stated as follows in the Gita. "There is no existence of the unreal: of the real there is no cessation of existence." (II. 16). Judged by this test, the nominative to the verb, Is, the predicate of universal denotation cannot be any object as known by the perceiving subject. For, every material object of thought changes its appearances, and its contents so far as it is analysable by thought. And the psychical entities or the immaterial objects which compose the world of Individuals are not known to act otherwise than through, and by means of the changing world of material objects. The tendency of every individual is to identify his ego with the perceiving *Subject* of all knowledge, as contradistinguished from the *Objects* of knowledge. But reflection quickly shows that as soon as any individual conceives of his individual Self as an entity, then, immediately, such individual Self becomes an object for the perceiving Self, with all the limitations inherent in an object. This fundamental given distinction between the *Subject* and the *Object* of all knowledge is the foundation of the Metaphysic of the Gita. "And do thou also knew Me, Kshetragna, in all Kshetras. The knowledge of Kshetra and Kshetragna is deemed by Me as the Knowledge." (XIII. 2.). It has been pointed out above that no object in the Universe of Objects fulfils the test of Reality laid down in II. 19. "There is no existence of the Unreal; of the Real, there is no cessation of existence." And yet, the Gita tells us in Chapter XIII, 26, "that whatever is born, the unmoving or moving, know thou that to be from

the union of Kshetra and Kshetragna." What then is the upshot? The result of denying independent reality to any object whatever in the objective universe is stated in verses. 4, 5, & 6 of Chapter IX.

"By Me all this world is pervaded, my Form unmanifested. All beings dwell in Me. And I do not dwell in them. Nor do beings dwell in Me. Behold My Divine Yoga. Bearing the beings and not dwelling in them: is Myself the cause of beings. As the mighty wind moving everywhere rests in the *Akasa*, know thou, so do all beings rest in Me."

The purport of these strange, and at first sight conflicting assertions is that no object in the Universe of manifested objects has any reality in itself independent of the Universal Subject, and that such independent existence as every object implies is due to the fact that such object is a manifestation of the Universal Subject. In other words, the Objective world has no independent existence at all apart from the Universal Subject. Does this mean that if you abstract in thought, from an object, all the characteristics which constitute it an object for thought, then you arrive at the Universal Subject? Certainly *not*, says the Gita, if by this is meant that there can be any verification in any experience, of men or angels or gods, of the Universal Subject apart from its manifestation in some form or other.

"Know thou that Prakriti and Purusha are both beginningless; and know thou also that all emanations and qualities are born of Prakriti." (XIII. 19.) "The foolish regard Me as the unmanifested coming into manifestation, knowing not My higher immutable, most excellent nature." (VII, 24.).

And this statement is not a dogma, but is due to the fact that every experience of every individual entity postulates the distinction and opposition of Subject and Object. If so, what is the basis of the assertion that the subject of all knowledge is the only reality? "That assertion," says the Gita, "is the Metaphysician's Faith," for in the perceived distinction between the Universal Subject and any object whatsoever, the Universal Subject answers to the test of reality above-stated, and insisted upon, *viz.*, that nothing that changeth, *i. e.*, that nothing that at one time is and at another time, is not, can have independent reality. If this be granted, is not the Universal Subject, it will be asked, a mere abstraction of thought? That would be so; but for the fact of the endless existence of a perpetual succession of a Universe of manifested objects of all degrees and grades of development, of all qualities, shapes, sizes, forms, material and psychical, all of which are, in various modes the vehicles of the manifestation of the Eternal Subject. The whole argument may be clinched thus: analysing the factum of knowledge, we find, given the Universal Subject of Knowledge as against the changing objects of all knowledge. But no experience can be conceived intellectually without implying the distinction and the opposition of Subject and Object. This very distinction and opposition, argues the metaphysician, implies an underlying unity and concord, shewing that the Object is in some unknowable mode, related to the Subject. But this unity cannot be perceived through knowledge, and otherwise than through knowledge, there is no experience. Therefore, the thought of the unity of the Subject and the Object which is expressed in the ancient formula, "That Thou art" can only be said to be the metaphysician's faith. In other words, all experience postulates a Reality which cannot be perceived as an Object of knowledge in any manifestation, or any number of manifestations. But all manifestations imply an objective and concrete Reality, since there can be no shadow without a Sun. "As the One Sun illumines all this World, so does the Khetri, O, Bharata illumines all the Kshetra." (XIII. 33.)

THE ETHICAL IDEAL OF THE GITA DESCRIBED.

If we bear in mind that the metaphysical faith above sketched is the foundation of the ethical Ideal set forth in the Gita, we shall find that its ethical teaching is in perfect accord with its metaphysical teaching: for ethics, in the most comprehensive sense, is the science of the practical conduct of the man who knows the truth, towards the manifested Universe. That manifested Universe is a transcendent illusion, but it is an illusion due to the will of God, and cannot be got rid of by any manner of experience. In other words, we cannot, by any possibility, have actual experience of the reality underlying every objective manifestation. On the other hand, there is no actual, and there can be no conceivable manifestation which is not a manifestation of God. Hence, the wise man according to the Gita regards every object as the *manifestation* of God. "He sees, who sees the Supreme Lord remaining the same in all beings, the undying in the dying." (XIII. 27.). But, because of his faith that all manifestations have only an illusory existence, and that they have no independent existence in themselves, the wise man deals with the manifested world of objects, according as reason directs his dealings with them.

Thus the wise man is characterised by the absence of attachment for objects of the senses, and also by absence of egoism. (XIII. 8.) He hates no single being, he is friendly and compassionate, he is free from attachment and egoism, to him pain and pleasure are equal. He is ever content, steady-minded, and self-controlled. (XII. 13, 14.) He is free from joy, envy, fear and sorrow. Him the World afflicts not, nor does he afflict the World. (XII. 15.) He is free from desires, is pure, clever, and unconcerned and untroubled in spirit. (XVI. 12.) He neither rejoices, nor hates, nor grieves, nor desires, and he renounces good, as well as evil, and he is characterised by faith in the Supreme. He is the same to foe and friend, and also in honour and in dishonour, in cold and heat, and in pleasure and pain. He is free from attachment, to him censure and praise are equal. (II. 17, 18.) Fearlessness, purity of heart, steadfastness in knowledge, alms-giving, self-restraint, austerity, uprightness, absence of anger, harmlessness, truth, renunciation, tranquillity, absence of calumny, compassion to creatures, uncovetousness, gentleness, modesty, absence of fickleness, boldness, forgiveness, fortitude, purity, absence of hatred, absence of pride,—these are some of the characteristics of the wise man, according to the Gita. (XVI. 1, 2, 3.)

IS THE ETHICAL IDEAL OF THE GITA, A REALIZABLE IDEAL?

Do the characteristics stated in the foregoing paragraph flow from the metaphysical faith above-stated? Assuredly so. For, if that faith is firmly held and if one's ego is believed to have no independent existence, apart from God, then one can have no personal interest in the result of any action whatever. For him the fetters of the heart are broken. He rejoices only in the Self. He is satisfied with the Self. He is contented in the Self. For him there is nothing to do. For him there is no interest whatever in what is done or in what is not done here. Nor is there, in all beings, anyone to whom he should resort for anything whatsoever. (III. 17, 18.)

Does the wise man, then retire from the world in meditation, or does he mingle his activities in the stream of Nature's forces? As the wise man is not directed in his actions by any motives of self-aggrandizement, and as his faith is that all Nature including his ego, is a phantasm, no actions can bind him, whatever actions he may perform, and whatever may be his mode of life. "He who is free from egoistic notion, whose mind is not tainted—though he kills these creatures, he neither kills, nor is bound." (XVIII. 17.) Having abandoned attachment for the fruits of action, ever content, dependent on none, though engaged in actions, nothing at all does he do. (IV. 20.) Satisfied with what comes to him without effort, having risen above the pairs of opposites, free from envy, equanimous in success and failure, though acting he is not bound. (IV 22.) The wise man thus sees inaction in action, and is not bound. On the other hand, the wise man sees that bodily inaction by itself does not amount to actionlessness. The wise man sees action in inaction in the case of all who have not renounced personal desires and thoughts of self-aggrandizement. He who, controlling organs of action, sits dwelling in his mind on the objects of the senses, that ignorant man is called a hypocrite. (III. 6.) He who performs the bounden duty without depending on the fruits of action, he is a Sannyasi and a Yogi, not he who is without fire, nor he who is without action. (VI. 1.) Verily, no one becomes a Yogi who has not renounced thoughts. (VI. 2.) An action that is done as a duty, free from attachment, done without hatred or love, by one not desirous of the fruit, that action is Satvic. (XVIII. 23.) The action which is done by one longing for desires, or again, with egotism, with much trouble, that is Rajasic action. That action which is undertaken from delusion without regarding the consequence, loss, injury and ability, that is declared to be Tamasic. Verily it is not possible for an embodied being to abandon actions completely. He who abandons the fruits of actions is verily a Tyagi. (XVIII. 11.) The Tyagi endowed with Sattva, and possessed of Wisdom, with his doubts cut asunder, hates not evil action, nor is he attached to a good one. (XVIII. 10.)

As the wise man has no particular ideal to realise, he easily attains to supreme peace of mind. The wise man does no violence to his body. He follows Nature, but becomes not its slave. Yoga is not for him who does not eat at all, nor for him who eats much, nor for him who is addicted to too much sleep, nor for him who is ever wakeful. (VI. 16.) The wise man again, does not abandon any obligatory duty. Verily the adandonment of an obligatory duty is not proper. The abandonment thereof from delusion is declared to be Tamasic. He who from fear of bodily trouble abandons action because it is painful, performing Rajasic abandonment, he never obtains the fruit of adandonment. When obligatory action is performed be-

cause it ought to be done abandoning attachment and the fruit, that abandonment is deemed to be Satvic. (XVIII. 7-9.) On the other hand, the wise man will not deem it his duty to engage in all the actions that appeal to the crowd of miscellaneous men. To the wise man, the ultimate truth regarding the respective merits of action and meditation is summed up in the following verse. "Better indeed is knowledge than practice; than knowledge is meditation more esteemed; than meditation the abandonment of the fruits of actions; on such abandonment, peace closely follows." (XII. 12.)

SOME MISCONCEPTIONS STATED AND REMOVED.

The ethical ideal set forth in the Gita, has now been sufficiently described. Some explanations are however necessary before the bearing of the oft-repeated discussion in the Gita about the comparative merits of action and meditation can be clearly understood. To my mind, this discussion is the result of meditation on the relative merits of the conflicting systems of theology and natural philosophy current at the time when the Gita was composed. Though the particular systems of theology and natural philosophy which were in vogue at the time of the Gita have vanished into the limbo of the past, still the principles of theological speculation and the principles of a purely naturalistic philosophy are represented, in every age, by more or less eminent thinkers. While on the one hand, as has been pointed out in discussing the metaphysic of the Gita, the Gita does not lend its support to the doctrines of natural philosophy which are based on the notion of the independent reality, for the time being, of every object in the objective world, there are many significant passages in the Gita which show, that in the opinion of its author, theological speculation which proceeds essentially on the same basis, but which posits a Personal God as the Creator, the Preserver, the Ruler, and the Destroyer of the Universe, does not rest on any more solid foundations than the positive philosophy of the natural man. This statement will doubtless be challenged by many eminent and learned men. They will at once point out the various passages in which the author of the Gita refers to Vedic tradition in support of his statements, and will indeed maintain that the very object of the Gita is to insist on the reality of the Personal God of Theology as the ultimate Truth of all truths. This is not the place to take up the controversy. I cannot however omit to point to certain great passages which show the real trend of the teaching of the Gita. In the first place the emphatic statement of the Gita is that the Reality that upholds the Universe is not perceivable by the senses, or by the intellect. He is indestructible, eternal, unknowable. (II. 19.) In the second place, in attempting a description of the Kshetragna, in the 13th Chapter, the description is carried out by means of the affirmation of contradictory predicates, apparently with a view to suggest that the categories of the understanding which are useful in describing the objects of the manifested Universe are entirely inapplicable to the Subjects of all knowledge. (XIII. 13 to 17.) In the third place, verses, 42 to 44 of the 2nd chapter deprecate reliance being placed upon that flowery speech which the unwise, enamoured of Vedic utterance, declaring there is nothing else full of desire, having Swarga as their goal, utter, a speech which promises birth as the reward of actions, and which abounds in specific acts for the attainment of pleasure and power. Chapter 11., verse 45 says that "the Vedas have for their subject, the triad of the Gunas. Be, O, Arjuna, free from the triad of the Gunas." The next verse states that "to an enlightened Brahmana there is as much use in the Vedas, as there is in a reservoir at a place covered all over with water." Then again, Ch. V., verse 15 states that "The Lord takes neither the evil nor the good of any." Then again, in chapter XIII., verses 42 and 45 we are told that the differences characterising the four castes into which the Hindus have been divided for many centuries, rest on the differences of qualities born of Nature. Then again, Chapter IX, verse 25 tells us "Votaries of the Gods go to the Gods. To the Pitris go the votaries of the Pitris. To the Bhutas go the worshippers of the Bhutas. My worshippers too come to Me." Verses 20 and 21 of the same chapter read as follows. "Men of the three Vedas, the Soma drinkers, purified from sin, worshipping Me by sacrifices pray for a passage to Heaven. They reach the Holy world of the Lord of the Gods, and enjoy in Heaven the heavenly pleasures of the Gods. They having enjoyed that spacious world of Swarga, their merit exhausted, enter the world of the mortals. Thus following the Dharma of the Triad, desiring objects of desires, they attain to the state of going and coming." Verse 32 of the same chapter tells us "Finding refuge in Me, they also who may be of a sinful birth—women, Vaisyas as well as Sudras, even they attain the supreme goal." Chapter V., verse 26, says "For the

self-controlled Sannyasi, free from desire, anger, and by whom the Self is known, Brahma-Nirvana is everywhere." Verse 28 of Chapter VIII. reads as follows:—"Whatever fruit of merit is declared to be in the Vedas, in sacrifices, and also in austerities, in gifts:—A Yogi having known this (truth) goes beyond all that and he attains to the supreme primeval abode. From the passages quoted, there can be no doubt that the author of the Gita does not consider that the speculations of the theologians are ultimate facts which we are bound to accept as truths in the sense in which we accept as truths the deliverances of consciousness regarding the phenomenal world. Hence, if the theologian enjoins eternal meditation on Divine glories as the proper end of man, we are not bound to accept the statement as an ultimate truth. It may be said that the 10th and the 11th. chapters disclose the author's belief in the ultimate truth of the theology of the Hindus. A careful perusal of these chapters shows that this conclusion is erroneous. The tenth chapter is merely an attempt to state in concrete terms the faith of the author that the whole universe of manifested objects is really the manifestation of the unknowable reality. The 11th chapter contains ample internal evidence to show that the vision of God therein seen by Arjuna is the result of the clumsy but, as every one knows, the familiar and inevitable attempt of the Scholar to render into a thing of sight, to see by the mind's eye, in other words, to objectify the spiritual Truth that had been preached to him by his Master, *viz.*, that the Universe is the manifestation of the unknowable God. They lend no support to the theological speculation connecting birth with caste and re-incarnation with the merits of good and evil actions. It is not asserted that the author of the Gita anywhere expressly rejects those speculations as false. On the contrary, there are various passages in the Gita wherein these speculations are cited without disapproval. My contention is that there is sufficient evidence in the Gita to show that the real teaching of the work is a metaphysical faith which enables us to face the phenomenal world without the help of the dogmas of Theology; that the wise man instructed by this faith will not mistake Nature or the phenomenal world to consist of entities having a reality independent of the Unknowable, reality underlying all phenomena, and that this faith directly leads to the ethical conduct of the wise man as sketched in the Gita. That the Gita, while insisting that the Eternal God whose only manifestation is in an endless series of phenomena is unknowable as an object of knowledge, should yet insist on that reality being higher than the Supreme God of all theological speculation is just the point of difference between the Gita, and all systems of merely natural philosophy. "Because I transcend the perishable, and am even higher than the Imperishable, therefore, am I known in the world and in the Veda as Purushottama, or the Highest Spirit." (XV. 18.) And it is just this point of difference that raises the merely intellectual faith of the metaphysician to a level with religious belief based on the ultimate reality of the Personal God of Theologians. The position of the Gita on the question whether God is personal or impersonal may be summed up in the following sentence, "The Personal God of Theology is as real as you or I or the rest of the phenomenal world, but He is no more real." That is the answer of the Gita to every system of thought, whether monistic or dualistic which posits that in any experience whatever the Supreme Reality can be perceived as an objective entity.

The foregoing discussions must suffice to show the distinctive character of the faith on which the ethical ideal of the Gita rests. To the Theologian, the wise man instructed by the Gita, would say that if the objective phenomena which he describes be true, then they too must partake of the illusory character of all the objective world. At any rate he would vehemently oppose every attempt of the Theologian to thrust, to use a phrase of Robert Browning, 'eternity's concerns into time.' The sage of the Gita would side with the natural philosopher in so far as the latter asserts that the shadows of other worlds or of previous or succeeding incarnations should not be allowed to hinder man's activities in the present life, except in those instances where such phenomena become realities of one's individual experiences. On the other hand, he would unhesitatingly side with the religious philosopher in holding that the natural world is endurable by the spirit of man only when in some sense the veil of Nature can be pierced by the vision of Faith.

I have now described the Ethical Ideal of the Gita, and the foundations on which that ideal rests. I have shown that any one who in reality holds the metaphysical truth enumerated in the Gita, will not find much difficulty in realising the ideal conduct required of the wise man by the author of the Gita. The recorded histories of many holy men testify that in times past, there

have been men who have realised the ideal of the sage as defined in the Gita. It is clear therefore, that the ideal set out in the Gita is a realizable ideal. From what has been already said, it will be clear that the ideal conduct required of the sage consists essentially in a certain spiritual and metaphysical faith, and that it does not consist in any particular acts or omissions in dealing with the world of objects, and that it does not even consist in devotion to a Personal God with certain defined attributes. Hence, the ethical ideal of the Gita is sufficiently elastic to guide the practical conduct of the enlightened man in all the emergencies of life. Owing to this faith that Nature is an illusion, he does not cling with zest to the shadow called the ego. Hence, the stream of Nature flows past beside him without alluring him to those fatal plunges which leave him a prisoner and firmly bound. Or rather, it is more true to say that every time he takes a plunge, he manages to raise his head above the water. Of mortal men, he alone will best be able to shun the Heaven that leads men to the Hell of Shakespear's great Sonnet,

> "The expense of spirit in a waste of shame
> Is lust in action; and till action, lust
> Is perjured, murderous, bloody, full of blame,
> Savage, extreme, rude, cruel, not to trust,
> Enjoyed no sooner, but despised straight,
> Past reason hunted; and no sooner had,
> Past reason hatred, as a swallow'd bait,
> On purpose laid to make the taker, mad;
> Mad in pursuit, and in possession so;
> Had, having, and in quest to have, extreme:
> A bliss in proof,—and prov'd a very woe;
> Before, a joy proposed; behind, a dream:
> All this the world well knows; yet none knows well
> To shun the Heaven that leads men to this Hell."

Farther, the sage of the Gita will act as one of the great steadying influences in human life. He will be the champion of the freedom of the human spirit from all bonds, whether materialistic or Spiritualistic, and will be the sworn foe of every form of fanaticism, whether of the materialist or the spiritualist whether of the Social Reformer or of the conservative. Tyranny and persecution, by whomsoever championed and whether proclaimed as necessary in the name of religion or in the name of order, or in the name of Social Reform or in the name of culture or in the name of progress will meet in him their unconquerable enemy. He to whom fear is unknown will not be afraid, if necessary, to stand in a minority of one in regard to what he deems the right, and the just as against all his fellows. He will do battle for the right and the just, but he will not be aggressive in the pursuit of any ideal. The fruit of action will not be his motive, nor will his attachment be for inaction.

While the sage, instructed by the metaphysical faith of the Gita will easily conform to the ideal above set forth, it cannot be expected that the majority of mankind will grasp the metaphysical teaching of the Gita, or will realise the effect of that teaching in their conduct. Hence, the Gita suggests various methods by which the spirit of its metaphysics may influence the average man and woman. The average man is directed to do his bounden duty without heeding the result, and he is referred, for authority to his scriptures, *i. e.*, in other words, to the traditional usage current in his community. The man who has reached a higher stage of intellectual development, but who is still unable to comprehend metaphysical Truth is directed to do his duty, as being the command of a Personal God. The performance of duty is demanded of him in the name of the "Stern daughter of the voice of God" The wise man, says the Gita needs no special instruction as to what is action or what is inaction, and what ought to be done and what ought not to be done. (XVIII. 30.) "It is commonly asserted that the Gita teaches three different modes of salvation to three different classes of men; that it teaches Karma Yoga to the practical man as his means of salvation; that it enjoins the Bhakthi Yoga as the means of salvation to the emotional man; and that it reserves to thoughtful men, salvation through knowledge of metaphysical truth. The foregoing exposition will have shown that this is an erroneous notion. It is no doubt true that reflective power and depth of emotion, and the capacity for action are distributed in varying degrees in men and women. But no one is wholly devoid of any of these three constituents of human nature. Hence, any exclusive scheme of salvation in the manner commonly stated would be at once arbitrary and futile. And a careful study of the Gita will quickly dispel this common error.

The ethical teaching of the Gita may now be summed up. The supreme end of man, the highest good of human life, the *summum bonum* is not pleasure or happiness or even culture, but the peace of man's spirit (Santi) consequent on the consciousness of freedom from all bonds, natural and spiritual (Moksha). This freedom is truly and firmly won and retained only by the comprehension of and adherence to the metaphysical faith that the phenomenal world is, in uttermost verity, an illusory unsubstantial appearance due to the will of eternal and unknowable God. As however this illusion cannot be transcended in the actual experience of any being during the persistence of consciousness, the wise man will generally deal with the objective world according to the dictates of rational experience. But should the proper occasion arise, he will be found ready to testify in his conduct, to the transcendent faith that he holds. He will discover, in the established constitution of human institutions, and in the demands of physical, intellectual, and moral culture, and in the so-called laws of Nature, the basis for all his practical action. In short, in his practical life, the sage will follow the teaching of St. Paul. "Prove all things, and hold fast to that which is good."

Considerations by the way.

The last and the most important question of all remains untouched. Is the metaphysic of the Gita the ultimate truth? It is not appropriate to take up the discussion of this supreme question towards the close of a fragmentary essay. Instead therefore, of entering on such an enquiry, I shall conclude with a few observations relating to this question—the deepest of all the problems that can engage the thoughts of man. The theory that Nature is a transcendent illusion due to the will of God gives to the human spirit the "peace of God which passeth the understanding." That theory absolves the human spirit from all dolorous responsibilities, whether appertaining to the intellectual life or to the practical life of man. The wise man of the Gita is not called upon to justify the ways of God to men. He is not concerned with the failure or success, in the world of men, of any ideal of life or conduct. He is not afflicted by any consuming desire to realise in himself any particular ideal of spiritual or intellectual culture, though he will not rest in ignorance of the objects, or the so-called laws of the phenomenal world. He alone is beyond the grasp of that supreme irony in things, the transcendental world-laughter of Carlyle's vision which allows short shrift to every type of organisation and every type and pattern of theory and conduct that can be set up in the world of men, and which forms the basis of all theories of fatalism. He alone realises fully the meaning of the fact that Nature is a two-handled fork, and is untroubled by the unceasing controversies of the optimist versus the pessimist: of the idealist versus the realist: of the spiritualist versus the materialist. No natural or theological philosophy has yet succeeded in framing any intelligible conception of Nature as a whole. The learning of Mr. Spencer, the most eminent natural philosopher of the 19th century leaves Nature just as it is, an endless see-saw of the alternation of the forces making for evolution and those making for dissolution. As Mr. Spencer will not admit teleological implications in Nature, his ethical system is an attempt to evolve principles of morality out of the facts of the natural life of man, and hence his repeated statements that Nature should be left alone in her attempts to evolve the best races by means of the survival of the fittest races through the operation of so-called natural laws carry very little conviction to our minds, that such an ideal is the best that can be got out of Nature. A great English poet, Tennyson, asserts that the whole creation moves to one far-off Divine event, but he is unable to define what that event may be. But apart from the merits of the teaching of the Gita, as compared with the merits of other systems of philosophy, the human reason can certainly point to various difficulties in accepting the metaphysical theory set forth in the Gita as the ultimate truth. This theory, however, has been consecrated by Vedic tradition and has been confirmed in the Gita, by the greatest philosopher born on Indian soil. A Hindu, therefore, may well hold the theory as expressing the supreme truth until rational necessity obliges him to abandon that position.

Industrial India.

BY GLYN BARLOW,

Principal, Pachiappa's College, Madras.

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MACAULAY: THE MAKER OF MODERN INDIA.*

BY

MR. P. N. RAMAN PILLAI

ON his appointment, in 1832, to one of the Commissionerships of the Board of Control, Macaulay first became actively connected with the management of the affairs of India. Impressed with the grave and solemn responsibilities of his office, he set himself to master Indian history and the Indian system of government with enthusiastic zeal. In the days of his infancy and boyhood his warm imagination and ambition were roused and kindled by stories of the deeds of valour, conquest, and renown, told in his own home, by those around him, especially by those who knew his uncle, Colin Macaulay, then a distinguished servant of the East India Company. His biographer tells us that he looked upon his new duties as demanding the best that was in him. The Ministers under whom he served were so struck with his genius, industry and vast information that within a few short months of his first appointment they elevated him to the Secretaryship of the Board of Control. It was, while holding this appointment, a subordinate one in the scale of official heirarchy to be sure, that he laid down those principles and maxims of Indian Government which will ever be honourably associated with his name and fame. His public declaration and avowal of those principles and maxims, made though they were almost at the outset of his political career, were not a mere rhapsody, a sudden outburst of a too generous enthusiasm on the part of an inexperienced lover and upholder of British liberty and British justice. He amply illustrated by his subsequent conduct that what he then said embodied his abiding political faith and his own reasoned convictions. And it was the good fortune of India that at a momentous epoch in her history —at a great period of transition—one of the foremost Englishman of the time should not merely have shown her the right path of progress but helped her forwards through the first few halting and faltering steps. Macaulay, indeed, presided at the birth of New India. If any single British statesman deserves to be known in history as the maker of New India, that statesman was undoubtedly Thomas Babington Macaulay, as the following facts will show.

The reformed Parliament met on the 29th of January, 1833, and it had its attention drawn to the affairs of India. The periodical scrutiny by Parliament into the system of government then in existence in this country was deemed the occasion for the introduction of changes which the spirit of the time and the needs of the situation demanded. The revision of the system which every fresh renewal of the Company's Charter involved, was, as one great authority has said, a revolution, though, indeed, a revolution accomplished by means of carefully-planned reforms.

The chief feature of the legislation of 1813 was that it destroyed the monopoly of the Indian trade, and twenty years afterwards, when the revision of the system was taken up by Parliament, something more than the question of Indian trade was to engage its thoughts. Upon this subject Macaulay's biographer, who is not merely a man of letters, but a distinguished statesman and administrator, has his own remarks to make. He says :—

> In 1833, the time had arrived when it was impossible any longer to maintain the monopoly of the China trade, and the extinction of this remaining commercial privilege could not fail to bring upon the Company commercial ruin. Skill and energy and caution, however happily combined, would not enable rulers who were governing a population larger than that governed by Augustus, and making every decade, conquests more extensive than the conquests of Trajan to compete with private merchants in an open market. England, mindful of the inestimable debt which she owed to the great Company, did not intend to requite her benefactors by imposing on them a hopeless task. Justice and expediency could be reconciled by one course, and one only—that of buying up the assets and liabilities of the Company on terms the favourable character of which should represent the sincerity of the national gratitude. Interest was to be paid from the Indian Exchequer at the rate of 10 guineas a year on every £ 100 of stock; the Company was relieved of its commercial attributes, and became a corporation charged with the function of ruling Hindustan; and its Directors, as has been well observed, remained princes but merchant princes no longer.

But the character of the Company as ruling princes was not left undefined. The Cabinet resolved to accompany the renewal of the Charter with a broad but definite scheme of reforms of far-reaching consequences. The proposals of the Government were embodied in a Bill, called, in after years, as the Charter Act of 1833, which was introduced into the House of Commons by Charles Grant, President of the Board of Control and was read a second time on the tenth

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of July. Among its most important provisions were the clauses which threw open the whole of India as a place of residence for all subjects of the King, which put an end to slavery in this country and which ordained that no native of India should "by reason only of his religion, place of birth, descent, or colour, be disabled from holding any place, office or employment." It was in defence of this Bill and during the debate on the second reading of it, that Macaulay, who, as we have already said, was then Secretary to the Board of Control, made his celebrated speech on the Government of India, which was at once a most lucid exposition of the measure and a prophetic forecast of the future.

In this famous speech he urged that the authority exercised in England over the Indian Government should be divided between two bodies, between a Minister or a Board appointed by the Crown, and some other body independent of the Crown. The Minister or the Board, appointed by the Crown, should, in accordance with the spirit and law of the British constitution, be under the control of Parliament. But Parliament could not be an efficient check on abuses perpetrated in India. It could not undertake the direct control and administration of a vast continent, thousands of miles away, with diverse problems of its own, which should be dealt with on the spot. Parliament had neither the time nor the knowledge directly to assume charge of the affairs of India. Nor had it the motive to acquire that knowledge. It was not a representative of the Indian people. Macaulay then illustrated his point by a few well-known sentences the first of which, as Sir George Trevelyan says, has been elevated into an apophthegm.

> "A broken head in Cold Bath Fields produces a greater sensation among us than three pitched battles in India. A few weeks ago, we had to decide on a claim brought by an individual against the revenues of India. If it had been an English question the walls would scarcely have held the members who would have flocked to the division. It was an Indian question; and we could scarcely, by dint of supplication, make a House. Even when my Right Hon'ble friend, the President of the Board of Control, gave his able and interesting explanation of the plan which he intended to propose for the Government of a hundred million of human beings, the attendance was not so large as I have often seen it on a turnpike Bill or a Railroad Bill."

From this and from the general condition of India Macaulay concluded that the Crown must have a certain authority over India, subject to the control of Parliament and that in turn, in the existence and maintenance of the East India Company would be found an efficient check on the authority of the Crown.

In the new plan, for every vacancy in the Civil Service in India, four candidates should be named and the best candidate elected by examination. Macaulay contended that under the new system the persons sent out would be young men above par. His main proposition was that India was entitled to the service of the best talents which England could spare and that the introduction of the principle of competition was the only available security for ensuring this result.

The most important part of the speech was that in which the question of the appointment of Indians to high offices was discussed. In alluding to the clause which referred to this subject Macaulay said :—

> "There is, however, one part of the Bill in which, after what has recently passed elsewhere, I feel myself irresistibly impelled to say a few words. I allude to that wise, that benevolent, that noble clause, which enacts that no native of our Indian Empire shall, by reason of his colour, his descent, or his religion, be incapable of holding office. At the risk of being called by that nickname which is regarded as the most opprobrious of all nicknames by men of selfish hearts and contracted minds, at the risk of being called a philosopher, I must say that, to the last day of my life, I shall be proud of having been one of those who assisted in the framing of the Bill which contains that clause. We are told that the time can never come when the natives of India can be admitted to high civil and military office. We are told that this is the condition on which we hold our power. We are told, that we are bound to confer on our subjects every benefit—which they are capable of enjoying?—no :—which it is in our power to confer on them?—no :—but which we can confer on them without hazard to the perpetuity of our own domination. Against that proposition I solemnly protest as inconsistent alike with sound policy and sound morality."

Then followed the magnificent peroration containing his great prophecy about the future of India.

> Are we to keep the people of India ignorant in order that we may keep them submissive? Or do we think that we can give them knowledge without awakening ambition? Or do we mean to awaken ambition and to provide it with no legitimate vent? Who will answer any of these questions in the affirmative? Yet one of them must be answered in the affirmative, by every person who maintains that we ought permanently to exclude the natives from high office. I have no fears. The path of duty is plain before us: and it is also the path of wisdom, of national prosperity, of national honour.
>
> The destinies of our Indian Empire are covered with thick darkness. It is difficult to form any conjecture as to the fate reserved for a State which resembles no other in history, and which forms by itself a separate class of political phenomena. The laws which regulate

its growth and its decay are still unknown to us. It may be that the public mind of India may expand under our system till it has outgrown that system; that by good government we may educate our subjects into a capacity for better government; that having become instructed in European knowledge, they may, in some future age, demand European institutions. Whether such a day will ever come I know not. But never will I attempt to avert or to retard it. Whenever it comes, it will be the proudest day in English History. To have found a great people sunk in the lowest depths of slavery and superstition, to have so ruled them as to have made them desirous and capable of all the privileges of citizens, would indeed be a title to glory all our own. The sceptre may pass away from us. Unforeseen accidents may derange our most profound schemes of policy. Victory may be inconstant to our arms. But there are triumphs which are followed by no reverse. There is an empire exempt from all natural causes of decay. Those triumphs are the pacific triumphs of reason over barbarism; that empire is the imperishable empire of our arts and our morals, our literature and our laws.

The passing of the India Bill marked a turning point in the career of Macaulay. In the new Act it was provided that one of the members of the Supreme Council in Calcutta was to be chosen from among persons who were not servants of the Company; and the place was offered to, and accepted by, Macaulay. Writing to his sister in August, 1833, he said:—

"It is a post of the highest dignity and consideration. The salary is ten thousand pounds a year. I am assured by persons who know Calcutta intimately, and who have themselves mixed in the highest circles and held the highest offices in that Presidency, that I may live in splendour there for five thousand a year, and may save the rest of the salary with the accruing interest. I may, therefore, hope to return to England at only thirty-nine, in the full vigour of life, with a fortune of thirty thousand pounds. A larger fortune I have never desired."

He left England with his sister in February, 1834, and arrived in Madras on the 10th of June.

IN INDIA.

Macaulay spent three months at Ootacamund. In September he came back to Madras; and thence he proceeded by sea to Calcutta which he reached after a journey of about nine days. Before he was a few months old in that city his sister was married to Charles Trevelyan, then a young Civilian, and afterwards Governor of Madras. Macaulay had the highest opinion of his brother-in-law who was a reformer even before Macaulay and was then "the soul of every scheme for diffusing education among the natives."

PRESS CENSORSHIP.

First, he addressed himself to the task of persuading the Council in India and the Court of Directors in London to remove the modified Press Censorship which existed in India previously to the year 1835. He pointed out that the question was not whether the Press should be free, but whether, being free, it should be called free. He argued that the Government was exposed to all the dangers of a free Press, but that at the same time it had to incur the opprobrium of a censorship. It was admitted that the licensing system did not keep any man, who would buy a press, from publishing the bitterest and the most sarcastic reflections on any public measure, or any public functionary. But the words "license to print" had a sound hateful to the ears of Englishmen; and it was Englishmen that demanded that the censorship, which the system of license implied, should be removed, and the Press, both nominally and virtually, made free. Macaulay stood out as the champion of a free Press. He ridiculed the argument that if the Press were made free, it would be dangerous to the safety of the Empire. He held that the Government possessed ample power to put an end to any evil which became a serious menace to the State and that Press Censorship was not a weapon essential to its safety or existence. In a letter to the Court of Directors he set the evils of a free Press against its advantages and pointed out that the advantages preponderated. Referring to the good the Indian Press had done he wrote:—

"It sometimes renders useful services to the public. It sometimes brings to the notice of the Government evils the existence of which would otherwise have been unknown. It operates, to some extent, as a salutary check on public functionaries. It does something towards keeping the administration pure."

Macaulay, of course, gained his point, and the Press Censorship was withdrawn.

THE BLACK ACT.

But the very Press of which Macaulay constituted himself the champion and which he liberated from the shackles of censorship, turned furiously against him, eighteen months later, and assailed him, as his biographer says, with a breadth and ferocity of calumny such as few public men, in any age or country, had ever endured. He was called "a cheat, swindler and charlatan;" indeed, no epithet or abuse was considered too vulgar to be applied to him. It must, in this connection, be borne in mind that there was hardly any Indian newspaper at that time and that what was then called the Indian Press was what is now known to us as the Anglo-Indian Press. And it is no wonder that its ire was roused and kindled by Macaulay's action with respect to what was known as the Black Act, which withdrew from European British subjects resident in the mofussil their privilege of bringing civil appeals before the Supreme Court at Calcutta. Such appeals were thenceforward to be tried by the Sudder Court which was manned by the Company's Judges. But the handful of Englishmen resident in Calcutta raised a hue and cry against the change and denounced its author in terms not less virulent than those which were hurled, decades after, at Lord Ripon in connection with the Ilbert Bill. Memorials were addressed to the Government. But Macaulay made short work of them and their authors in a most effective manner, in spite even of the personal violence with which he was threatened.

EDUCATIONAL REFORM.

It has been the fashion with certain critics to attribute every political distemper in the country to the part he took in the shaping of modern India. Had he not come to this country, we are sometimes told, the work of the governing community would have been easy. But these people forget that the spirit of change has long been abroad and that if the soil had not been prepared by Macaulay, the consequences would have been disastrous. He was a prophet. He saw what lay hid in the future; and his sagacity prompted him, early enough, to broaden and deepen the foundations of British rule, on the surest and firmest of all foundations—the awakened intelligence, the stimulated manhood, and the widening mental outlook of the people. He foresaw that the mighty fabric of government could, under the new conditions, rest securely only on liberal ideas and accurate knowledge, such as could be gathered from the literature, science and art of the West,—or rather, on the harmonising of what Europe could give with what flourished in India; and the progress of India since his time, has been his best vindication.

Those who condemn him for what he did for the Indian people have been a narrow-minded few, who have failed to read the history of the world in its proper light. England's work in India has been one of emancipation and regeneration; and among the agents she employed in India Macaulay occupies one of the highest places. No single Englishman has achieved so much as Macaulay to enable Indians to understand the manifold blessings of British rule and to work towards the realisation of the ideals of the progressive and world-wide civilisation of which they too have been made participators and inheritors. And of all his work in India that which claims our attention and demands our gratitude most is and will always be what he did for the formulation and inauguration of the Indian educational policy.

When he arrived in India an exciting educational controversy was going on among the members of the Committee of Public Instruction. Half the members were for maintaining and extending the old scheme of encouraging Oriental learning by stipends paid to students, and by liberal grants for the publication of works in Oriental languages; while the other half were for teaching the elements of knowledge in the vernaculars of the country, and the higher branches, in English. Macaulay was appointed President of the Committee. Before going into the details he demanded that the Government should first give its decision on the main question. In January, 1835, both parties on the Committee laid their views before the Council of the Governor-General. On the 2nd day of February, Macaulay, as a member of that Council, placed before it his celebrated minute, expounding and defending the views of the advocates of English education. On the 7th of March, Lord William Bentinck's Government decided that "the great object of the British Government ought to be the promotion of European literature and science among the natives of India."

Having obtained a decision on the main issue, he entered on the labours of the Committee with characteristic zeal. He had to bring into being the whole apparatus of education. There were no Universities, no organised educational institutions, no Department of Education, no prescribed courses of study, no text-books, no teachers—nothing at all to furnish him and his Committee with the raw materials to work upon. He had to plan the whole system and put it into regular working order.

The educational machinery of the time consisted of voluntary Committees acting on the spot, and corresponding with the superintending body at the capital. Macaulay set himself vigorously to organise a system and a department out of this slender and unpromising material. His keen eye saw through everything; his comprehensive vision enabled him to judge the position and its needs correctly; and his constructive energy ultimately built up a structure suited to the needs of the country. Schools, teachers, text-books, prize books, regulations governing them all, and a department to look after the entire arrangement

TOPICS FROM PERIODICALS.

State Control of Emigration.

In the September number of the *Empire Review*, Mr. H. Ingleby M. P., puts in a strong plea for the necessity of the State taking an effective control over the emigration of the people. Despite the blessings of Free Trade there is in England a large surplus population unable to obtain a living wage. While the mouths to be fed continue to increase, the lands have no corresponding power of expansion, and the industries cannot keep pace with the demands of work. In these circumstances the country is clogged with its human species, and emigration is the only available solution of the problem.

As far as Canada is concerned she is defended from all possibility of outside danger and there is nothing to cause her Trade Unions to break away from their traditional policy of monopoly. Consequently the rules for emigration are being rendered more stringent and apart from agricultural labourers, emigrants who are assisted by [illegible]sations in England are given the cold shoulder. The emigrants therefore have to labour under several disadvantages and hence it is that the State should have control in the matter affecting emigration in general. By the organisations taking the necessary steps in sending young men to the various portions of the Empire, chaos and confusion reign in the minds of those needing assistance. Another difficulty in this connection is:

> Not only have we these numerous societies tumbling over one another in their philanthropic efforts, but the Dominions themselves have their agents in London, and these agents have their sub-agents dotted about in all parts of the country. Presumably these agents are paid by results, and obviously it is to their interest to direct their own particular colony or province the man who desires to emigrate. And no one can have failed to notice the spasmodic efforts made from time to time by attractive advertisement to allure our youths to some particular quarter of the globe where labour is needed. Now I do not for a moment allege anything wrong in the methods of procedure, but it does sometimes lead to square men being put into round holes, and pressure being put on a man to go to one colony when he is anxious to go to another. I have known men persuaded to go to one Dominion, from whence, after a short experience, they have transferred themselves to another Dominion, the one on which their hearts had originally been set, thus wasting precious time and money. The field is so diverse that it requires to be scientifically treated, and this leads me to the conclusion I am anxious for leaders to join me in drawing.

The writer is convinced that only under the guidance of the State can such a plan be developed that chaotic condition of things would cease.

Mrs. Besant's on the "Unrest."

The "Christian Commonwealth" for September 13, contains the third of Mrs. Besant's articles on the "Unrest in India." In it she continues to discuss the immense change which has been wrought by the opening up through English education of a new world to the modern Indian.

They are fed on English books, English history English economics, English science; the old religion was laughed at and they turned the weapons which had slain their own religion against all religion. They travelled and saw English wealth, English prosperity, English freedom: their teachers extolled English ways, held up English ideals.

As a consequence, they tore down their immemorial religion and says Mrs, Besant, until Theosophy came their way put nothing in its place.

Along with education they co-operated in the building of an united India, the steady pressure of British rule and the bond of common English language.

Unhappily, economic pressure came to precipitate a crisis, and made a soil into which revolutionary seed could be thrown. Indian industries had withered under Western competition; hand-made cloths were ousted by Lancashire cotton goods, cheap and shoddy; the country was flooded with rubbish and its artisans were pushed to the wall. The educated class had increased in size, had crowded Government service and learned professions, and swamped all the available openings; competition was crushing; a B. A. went cheap at £1 a month as a clerk, and, hundreds of B. A.'s hung about unemployed even at that modest remuneration; the cost of education became prohibitory for the sons of the clerk B.A.'s and sullen discontent spread far and wide. Englishmen held the best paid posts; why should they? Places of authority were closed against Indians: but were not Indians in their own country, and had they not first claim? There was no thought of disloyalty, no hatred of British rule. Indians were willing to learn the ways of freedom from the English, but they were unwilling to be for ever shut out from treading them.

And so, because they chafed against the barriers and desired to appeal to English good will and love of liberty by giving articulate expression to their hopes and fears, their views and well-considered opinions, they founded the Indian National Congress.

trate of Cawnpore was in the chair. Apparently no better selection could have been made. Perchance, not a single individual could come forward from the orthodox party to preside over a meeting in which some subtle metaphysical questions were being discussed and therefore a representative of the British Government who was a Sanskrit scholar of no mean repute and who could not be expected to be biassed in favour of any particular individual was offered the chair and like a true Britisher he readily accepted it. The meeting came off on the appointed day and though the orthodox party endeavoured to claim victory tor themselves, the president, Mr. Thaire, decided in favour of Swami Dayananda and remarked "Dayanand's arguments were in accordance with the Vedas and he won the day".

From Cawnpore he proceeded to Benares which was then believed to be the great centre of Sanskrit learning and was actually the stronghold of the orthodox pandits. Here also there was held a public deleate which ended no better.

HIS VISIT TO CALCUTTA.

From Kasi Dayanand went to Calcutta. Just then the *Sanatana Dharma Rakshini Sabha* was contemplating to found a Sanskrit School there, run on Vedic lines and Dayananda was quite willing to co-operate with the members and help them materially towards the establishment of the seminary. Again, the Brahmo Samaj there, was wielding a powerful influence over the minds of the educated public and the Vedic scholar could find no better field for sowing the seeds of Vedism where already the pioneers of Reform, men like Raja Ram Mohan Roy had prepared the field for him. In response to an invitation sent to him by Mr. Chandra Sen, Barrister-at law, Dayanand went in the month of December, 1872 to Calcutta and remained as a guest of the gentleman in the garden of Baboo Surrendra Mohan. He delivered many lectures there in Sanskrit on various topics. The Brahmo leaders were very much impressed by his eloquence though some of them could not fall in with the views expressed by the Sannyasin on the rationale of *yagno-pavitam*—the wearing of the sacred thread—and the performance of Agnihotra. Dayanand spoke on the 'philosophy of Darshanas' and proved that the *Sankhya Darshana* was not atheistic as was then generally believed by many Sanskrit scholars. Baboo Keshab Chandra Sen, Maharishi Devendra Nath Tagore and many men of light and leading paid him frequent visits and were all favourably impressed with what they saw and learnt of Dayananda.

HIS VISIT TO BOMBAY.

Leaving Calcutta on the 1st of April, 1873, he arrived at Hughly where he held a debate with Pandit Tara Charan on "Idolatry". He thence proceeded to Cawnpur and Farukhabad where he had an interview with Sir Charles Muir, the Lieutenant-Governor of N.-W. P. whom he addressed on the necessity of cow-protection in an agricultural country like India. The sympathetic officer gave a kind hearing to whatever the monk said and promised to do what he could in due course. In the latter part of the year we are speaking of, the energetic reformer delivered many lectures in several places as Aligarh, Brindabhan and Mathura on various topics connected with the *true Sanathana Dharma*. He remained in Allahabad till the end of September, 1874. Passing through Nasik and Jabalpoor he, in response to an invitation from some leading gentlemen in Bombay, made his first appearance in the capital of the western Presidency early in November, 1874.

THE ESTABLISHMENT OF THE FIRST ARYA-SAMAJ.

Leaving Bombay he went to Ahmadabad and Rajkot which he left on the 18th of January, 1875 to visit Bombay for the second time. The work of reform undertaken by the Brahmo Samaj in Calcutta which was supplemented by the Prarthana Samaj established in Bombay should have brought home to the mind of Dayanand and some of his admirers the fact that without the establishment of a regularly organised body no great success could be achieved and no social regeneration was possible. No time was lost in framing a set of rules for the guidance of the members of the organization and in a public meeting convened on the 10th of April, 1875 an announcement was made, the rules were read and the first Samaj was formally established. The seed sown in 1875 has developed itself into a mighty tree and its branches to-day are spreading far and wide under the shade of which many a weary traveller can hope to get rest and repose. The society was named the Arya Samaj and no better name could have been given. At first 28 rules were read out in the meeting referred to above, but these were a collection of bye-laws and principles. But in 1877, they were reduced to ten which still form the chief tenets of the Arya Samajists.

LECTURES IN POONA.

In the year 1875, Swami Dayanand delivered about 15 lectures in Poona on various topics "The Transmigration of Souls", "the Vedas"

were evolved out of what was available, and the product in all cases of his organising capacity more than satisfied the demands of the situation.

THE PENAL CODE.

In accordance with the Act of 1833, a Law Commission was appointed, with Macaulay as President. He and his colleagues first turned their thoughts to the framing of a Criminal Code for all India. "This Code," Macaulay wrote :—

"Should not be a mere digest of existing usages and regulations, but should comprise all the reforms which the Commission may think desirable. It should be framed on two great principles—the principle of suppressing crime with the smallest possible amount of suffering, and the principle of ascertaining truth at the smallest possible cost of time and money. The Commissioners should be particularly charged to study conciseness, as far as it is consistent with perspicuity. In general, I believe, it will be found that perspicuous and concise expressions are not only compatible, but identical."

The progress of the work was not rapid. No such task could be so performed, and Macaulay had to explain the magnitude of the undertaking to the ignorant and the impatient who, apparently, imagined, that a Code of the kind could issue forth like Minerva from the head of Jupiter. His defence was characteristic.

"People who have never considered the importance and difficulty of the task in which we are employed," wrote he, "are surprised to find that a code cannot be spoken off extempore, or written like an article in a magazine. I am not ashamed to acknowledge that there are several chapters in the code on which I have been employed for months; of which I have changed the whole plan ten or twelve times, which contain not a single word as it originally stood, and with which I am still very far indeed from being satisfied. I certainly shall not hurry on my share of the work to gratify the childish impatience of the ignorant. Their censure ought to be a matter of perfect indifference to men engaged in a task, on the right performance of which the welfare of millions may, during a long series of years, depend. The cost of the Commission is as nothing when compared with the importance of such a work. The time during which the Commission has sat is as nothing when compared with the time during which that work will produce good, or evil to India.

Indeed, if we compare the progress of the Indian Code with the progress of codes under circumstances far more favourable, we shall find little reason to accuse the Law Commission of tardiness. Bonaparte had at his command the services of experienced Jurists to any extent to which he chose to call for them; yet his legislation proceeded at a far slower rate than ours. The French Criminal Code was begun, under the Consulate in March, 1801; and yet the Code of Criminal Procedure was not completed till 1808, and the Penal Code, not till 1810. The Criminal Code of Louisiana was commenced in February, 1821. After it had been in preparation during three years and a half, an accident happened to the papers which compelled Mr. Livingstone to request indulgence for another year. Indeed, when I remember the slow progress of law reforms at home, and when I consider that our code decides hundreds of questions every one of which, if stirred in England, would give occasion to voluminous controversy and to many animated debates, I must acknowledge that I am inclined to fear that we have been guilty rather of precipitation than of delay."

The Penal Code was a masterpiece. The Law Commissioners, with Macaulay at their head, set about gathering in the materials, examining the existing regulations, and investigating into the conditions of the country. The traditional criminal laws of the Hindus and Muhamedans were carefully gone through and were practically discarded as being unsuited to the needs of the time. The regulations existing in the various Provinces of India were likewise surveyed with a view to take in that which would be useful. Nor were the social condition of the people, their peculiar characteristics and wants ignored. In the introductory report, or the letter addressed to the Governor-General prefixed to the Code and in the Notes which accompanied it, a full and clear idea of the undertaking, in all its varied aspects, was given by Macaulay. In that letter he said that it was an evil that any man should be above the law, that it was a still greater evil that the public should be taught to regard as a high and enviable distinction the privilege of being above the law, and that the supreme test of a Code of the kind was that it secured to all the advantages of equal justice. He also deprecated the evil of leaving to the Courts the task of making the law; and he accordingly insisted that cases of uncertainty and doubt should be brought to the notice of the Legislature and that not more than three or four years should elapse before a disputed point was set right by legislation. So far as his Code was concerned, nothing was left to conjecture. Everything that was included in it was defined, explained and illustrated in precise, simple and easily intelligible terms.

The excellence of Macaulay's Code was borne testimony to by several eminent jurists; and among his successors in the Law Membership, by none more fully than Sir James Stephen. With Macaulay were associated three other gentlemen. But beyond lending him the light of their experience and knowledge, nothing else seems to have been done by them. The Indian Penal Code bears on almost every line of it the distinctive personality of Macaulay; and the illustrations in it, drawn as they were, from literature,

history, and from the practices and occurrences of life and the style of the Notes, place the authorship beyond the possibility of a doubt. Macaulay himself in a letter to Napier of the *Edinburgh Review* admitted it. But when he left India in 1838, his Code was still a draft, and not till January, 1862, did it come into full force,—of course, with the additions made to it, in the light of subsequent experience, among the rest, by Sir Barnes Peacock.

CLIVE AND HASTINGS.

With the sole exception of the immortal orations of Edmund Burke, there is nothing in English literature relating to India, that could be mentioned in the same breath with Macaulay's celebrated essays on the two great builders of the British Empire in India. Since Macaulay many a volume has been published, in order to remove the impression which his essays have produced among the enlightened classes all over the English-speaking world. But hardly any work of the kind has succeeded to live even through the publishing season. Many such publications were still-born. But Macaulay's essays will be read so long as the English language lasts. None but Macaulay could have produced them; and though both Indians and Englishmen will find a great deal in his general observations to disprove of, their value, both from the literary and historical points of view, could scarcely be exaggerated. Macaulay himself placed his essay on Clive above that on Warren Hastings; and the cultivated reader will have his own preferences. Both were published after the author's return to England —as, perhaps, the first fruits of his Indian experience. The essay on Clive was thought of in 1837, when he was in India, though it appeared only in 1839. Nearly three years afterwards, just after his resignation of his seat in the Cabinet, was published the celebrated piece on Hastings. We need not here go into the subjects of these essays, because we may take it that there is no school boy in India in the higher forms—and he need not be that phenomenon known as Macaulay's schoolboy—who could not have read them.

THE GATES OF SOMANATH.

1842. Lord Ellenborough, the Governor- issued a general order, respect- the gates of the temple

censure on the Governor-General was broug forward in the House of Commons, which w opposed on behalf of the Government by the Sec tary to the Board of Control and was, on a di sion, lost. But it occasioned an important deb and Macaulay, who had then been recognised one of the leaders of the Opposition, made a spee in reply to the spokesman of the Ministry which he himself regarded as one of his best Parliamentary efforts. In those days, as indeed in our own times, there were politicians and critics who argued that Indian affairs should be lef alone by Parliament and that in all cases the authority and prestige of the men on the spot should be invariably upheld. Macaulay and the members of the Whig Opposition of the day took a entirely different view. He put it to the Govern ment whether the House of Commons should b interdicted from ever considering in what mann Her Majesty's Asiatic subjects were to governed and whether it was seriously argu that the conduct of the British rulers in In should never be gone into in their absence. He those who acted with him maintained that credit of England and the interests of India manded the unsleeping vigilance of Parlian in regard to matters Indian. In the open paragraph of his essay on Clive he deplored lack of interest on the part of the British pu in Indian affairs. On the present occ he called attention to the same fact with a to impress upon Parliament a due sense o own responsibility.

Various were the charges brought against Ellenborough. Macaulay charged him with h interfered in the concerns of a Hindu te with having attempted to make a present t decorate it and otherwise to do honour There is much in the speech to be object But the principle of religious neutrality l down and emphasised with all the autho an experienced Anglo-Indian statesman. he believed that Lord Ellenborough had v that central principle of British Rule in Macaulay considered him unfit for the offi held and urged on the Government and the of Directors his immediate recall lest he mi something worse. It so happened th another year had come round the Court o were compelled, by force of circu recall Lord Ellenborough. We may

ill of the selfsame disease which had carried away his (Moolshankar's) younger sister. Despite expert medical assistance the disease claimed its victim. Lying on his death-bed he sent for Moolshankar to pronounce his last benediction on him. As the flame of life was being slowly extinguished tears were gushing forth from his uncle's eyes. Strange thoughts came surging in the mind of this young man. Who that has stood by the death-bed of a near relative or a dear friend has not felt that after all this physical body is one day to crumble to dust? When even ordinary mortals like ourselves think and think seriously on such occasions, though for the time being, of the eternal doom that overtakes mankind, what wonder if great souls like the one of our hero under similar circumstances should ponder over the true import of disease, decrepitude and death? How to escape from the agonies of death and how to be above all feelings of pleasure and pain were the questions that now suggested themselves to young Moolshankar. The solution of these problems became the ruling passion of his mind and every one to whom he turned for a solution gave him to understand that the only means whereby death might be conquered was the practice of *yoga* which could only be learnt after severe discipline under qualified *gurus* who in these degenerate days were so few and who then, as now, could only be found in their secluded retreats amidst sylvan solitudes. Accordingly, Moolshankar resolved on acquiring Yogic Sidhees and with this end in view was waiting for an opportunity to renounce the joys of his hearth and home in quest of immortality. He tried his best to keep his parents entirely in the dark about the changes that were coming over him, but as he grew enthusiastic over the affair his father somehow got scent of his son's intentions. Like many a fond parent he thought that marriage was the only effective cure for such eccentricities, as he took his son's aspirations to be, and strongly desired to bind him down for ever in adamantine chains of matrimonial life. The young man, however, proposed that he would first go to Benares to study astronomy and physics and begged of his father not to tie the millstone round his neck till at least he had finished his education. He was, as a compromise, allowed to undergo some training under a Pandit residing in a village, about six miles from Morvi. It was, however, impossible for a buoyant young man not yet out of his teens to conceal from those around him the inner workings of his mind. The Pandit teacher, shrewd as he was, very soon studied the runaway tendencies of his over-ardent pupil and brought the matter to the notice of Moolshankar's father with the result that preparations were soon made to get the young man yoked to what would have proved in his case the double-cursedness. When matters assumed a return which left no doubt as to the intentions of his parents, which intentions there seemed every prospect of being fructified, Moolshankar determined to adopt the only course open to him of bidding a good-bye to parents, home and all and uninterruptedly pursue his cherished ideal away from the sensuous snares of life.

RENUNCIATION.

At last, finding every act of persuasion ineffective in turning his obdurate parents from their purpose, Moolshankar in the evening of a hot day in the month of Jeshtha crossed the Rubicon by stealing away from his paternal home. After much wandering he met a Sannyasi, Lala Bhagat Ram by name, to whom he related his adventures and explained the object of his renunciation, at the same time requesting him to admit him into the order of *Naishteek Brahmacharees*. The good old Sannyasin accordingly initiated him and gave him the name of *Shuddha Chutana*—the pure-souled—a name which correctly describes the character of our hero even at the time we are speaking of.

Soon after, hearing that a *mela*—a religious fair—would be held at Siddhapur, a place situate on the Saraswati, Shuddha-Chaitanya betook himself thither, with a view as he hoped to find some *yogee* who would initiate him into the mysteries of *yoga* on the acquisition of which he had set his heart. He met on the way a Sannyasin who after reprimanding him for the step he had taken conveyed the information to his father. The disconsolate father came with a batch of sepoys to recover the son and found him in a temple and sharply rebuked him. During the night the sepoys kept watch over him. And when the guard was off his guard in the early hours of the morning, Shuddha Chaitanya once more effected his escape. After spending sometime in Ahmadabad and Baroda, he betook himself to a place situate on the banks of the holy Narbada where he hoped to come across some genuine *yogees* who would unravel to him the mysteries of the mystic science of *yoga*. Here he read several works on *Vedanta* under one Sanyasi, by name Paramahansa Paramanand, the result of which study was that, at that time, he believed in the identity of the human soul with that of the Universal Spirit.

HIS INITIATION INTO THE SANYASASHRAMA.

In conformity with the rules to be observed by Brahmachari, Suddha Chaitanya had to cook his od himself and this greatly interfered with the idies which he had undertaken. He was, erefore, anxious to be initiated into the *Sanyasa-am* which would enable him to pursue his idies unmolested. He accordingly approached Sanyasi by name Chidashram with a request o give him the *Sanyas*. That Sanyasi, however, peremptorily refused to grant the request of the Brahmachari on the ground of his being too young for that *Ashrama*. In spite of this refusal, Suddha Chaitanya remained as firm as ever in his determination to become a Sanyasin and eagerly longed for that memorable day in his life-time when he could become an absolute master of himself. A strong will he had and a sure way he sought to find. He waited and waited for one full year on the banks of the Narbada river till, at last, he saw, one day, a Dandi Swami and a Brahmachari both of whom were on their way to Dwaraka. Here was a magnificent opportunity or our hero. The Brahmachari who accompanied the Swami introduced Suddha Chaitanya to that Dandi and a conversation followed, in the course hich our young aspirant after *Brahma-Vidya* eply impressed with the profound learning the Sanyasin. Suddha Chaitanya at first opened his heart to the other Brahmachari and begged of him to recommend him to the Sanyasin so that he might be pleased to initiate him in his own *Ashrama*. Swami Purnananda, for that was the name of this Sanyasin of the Maharashtra, hesitated a little at first and considering the youth and the caste of the aspirant declined to 'entertain the petition'. After much discussion, however, on the third day after their first meeting, the Sanyasin though belonging to 'the *Maharashtra*' consecrated the Brahmachari from Gujarat and gave him the staff of his order, naming him *Swami Dayanand Saraswati*. Dayanand was now in his twenty-fourth year and had not lost sight of that grand ideal for the pursuit of which he had left his home very early in life. He for some time studied with Swami Purnanand and again resumed his wanderings in search of *yogees*.

In his wanderings, he came across two *yogees* who were known to him as Jwalanand Puri and hivanand Giri. These two ascetics taught him e method of attaining beatitude through the ctice of *yoga*. At Theri, he, for the first time, the books known as Tantras, a perusal of which convinced him that they were a filthy and a dangerous sort of literature inasmuch as they preached that the attainment of salvation was only possible through the use of intoxicating drugs, fish and flesh. From Theri, he proceeded to Kashmere and after undergoing tremendous difficulties reached the Himalayan Mountains which he believed to be the abode of *Mahatmas* or *yogees*. Without rest or repose, without food or water he wandered through the dense forests but nowhere was he able to trace these celestial beings.

LIFE, A VOID AND A CHASM.

Like Ulysses of Trojan fame he went from place to place in order to satisfy the cravings of his inner soul. Sometimes he would ascend the lofty mountains, at other times he would descend into the deep valleys and search every nook and corner of the caves in dense forests. The net result of all these wanderings was that he hardly came across any genuine *yogees*. To Dayanand many a time as a result of keen disappointment born of dire reverses and sad frustration of fond hopes, life presented itself as a void and a chasm. His travels and wanderings taught him that many of those Sadhus were steeped in ignorance and superstition, that their asceticism was a mere sham and that their knowledge of metaphysics and theology was superficial. Wild fancies, moribund imagination and grim asceticism do not make up *yoga*, was what he thought. Here and there, of course, he came across men of sterling worth but they were few and far between. Now, thirty-six long years of his life-time had rolled by and still his thirst for knowledge was never satiated. Having nothing particular to do at this juncture he took a survey of the society; and what did he find there?

HIS VIEW OF THE SOCIETY.

The rigours of the caste system were eating into the vitals of the society. Religious leaders were breaking their heads over questions of vital importance to the well-being of society. 'Religion consisted more in the appearances put on than in the lives lived.' Moral cowardice, mental degeneration and social degradation were to be seen on all sides. Early marriages, meaningless rituals and superfluous ceremonials were the order of the day. Love of knowledge was not existing and study of the arts was neglected. The Brahmins oppressed the Shudras, the rich cared not for the poor and the strong ill-treated the weak.

As there was no freedom of thought and liberty of judgment, all round progress became an impossibility. In fact, he found that those times constituted a dark period in the religious history of India. Dayanand then thought to himself how it could be possible for him to evolve order out of chaos and whether he was the man fitted to create a mighty force which would exert a steady pressure on the diverse elements of the Hindu society in order to combine and coalesce them into one whole. Similar were the riddles that now confronted Dayananda. He, however, knew full well that he was yet ill-equipped to carry on the stupendous work of reorganising and consolidating Hindu society.

HOW TO CONSOLIDATE AND REORGANISE?

The Hindu Society, he argued, had religion for its basis. He, therefore, thought that the scientific study of the *Shastras* and their rationalistic interpretation were quite necessary, if at all any success were to be achieved in his attempts to reconstruct that Society. Revival of religion seemed to him an absolute necessity. Without a scientific study of the Shastras no such revival was possible. The Vedas, the revealed scriptures, had become sealed books to many. Who could teach him the correct interpretation of the Vedas, who could acquaint him with the grandeur and sublimity of the philosophy of the *Upanishads* and who could give him instructions to dive deep into the ocean of the *Darshanas* to pick up gems of 'purest ray serene'? These were the questions that now troubled him most. Just then, fortunately for him he heard that a great Vedic scholar was maintaining a school of his own at Mathura. Dayananda whom experience had taught that no success was possible without undergoing hardships turned his footsteps towards Mathura.

SWAMI VIRAJANAND AND HIS MESSAGE.

The name of that preceptor was Swami Virajanand. He was a blind monk, an ardent ascetic and a profound Vedic scholar. At one time he was under the patronage of the Prince of Ulwar. Were it not for his choleric temper and self-willed nature, the monk would have passed the remainder of his life-time under the roof of the Raja in peace and plenty. But he was destined to do and achieve something great and glorious in this world. He was no doubt a scholar but his physical infirmities were too great for him to be able to set right a world so full of malice, hatred, ignorance and bigotry. His tremendous enthusiasm and his mighty energy were only to find a proper channel and when once he would infuse that spirit in a worthy disciple his mission in life would be fulfilled. His name then would find a permanent place in the muster-roll of the benefactors of humanity. To such a monk, on the 14th of November, 1860, Dayananda in all sincerity of purpose repaired. A middle aged man of thirty-six still approaching a *guru* to sit at his feet and drink deep at the fountain of knowledge shows us clearly with what intense love and ardent devotion he applied himself to study and acquire knowledge.

Already Dayanand in quest of the elixir of life had traversed all seats of learning but nowhere could he find such a worthy *guru* as this blind sage. But here too, comfort, ease and luxury were all denied to him. The son of a landlord was to sustain himself on a handful of grains, the child born with a silver spoon in the mouth had to depend upon the bounties of a charitably disposed gentleman for a few copper coins where with he could buy his books or other necessarie for the maintenance of the life of an ascet Again, to add to his misery, Virajanand, his *gur* was, as has been mentioned above, of a choleric temper. On the slightest pretext he sometimes would kick Dayananda out of his house. For a trivial offence or for the neglect of duty, his stern rod would descend upon the body of Dayanan and even long after, the scars of the wounds which were left on his body, which wounds were inflicted by that stout cudgel of the stern master brought to him 'happy recollections of happier moments' he spent in Virajanand's *kothi* at Mathura. In spite of all this, he served his tutor diligently, he patiently bore all the miseries, he fetched water for the *guru* from a great distance, he swept his room and washed his clothes as well. In spare moments he learnt Mahabhashya and other works of Rishis. For a period of about two years and a half he sat at his feet and drank deep at the founts of immortal learning. At last, the parting day came. The *chela* with a few cloves in his hand for which the *guru* had great fondness approached him to bid a farewell and said, "My revered Guru, I am a poor man and have nothing more to give you." "No, Dayananda," replied his Guru, "I am anxious that you should part with something that you possess." On receiving a reply from Dayananda in the affirmative, Swami Virajanand delivered this message.

"Go thou, my disciple and make a proper u of the education you have acquired. There ignorance in the land. People do not know

ight from the wrong. They wrangle about astes and creeds and neglect the study of the Vedas. Teach them to study the true books, to believe in one God and in one religion taught by the Vedas." Dayanand received the message in the way he ought to have received it and bowing down reverentially took a vow that he would consecrate his life to the cause of the revival of the Vedic religion. With this determination he took leave of his Guru and resumed his peregrinations.

HIS TRAVELS.

The early training which Dayananda had received was best suited to call forth in him a feeling of deep reverence for the religion of his fore-fathers. This feeling was intensified by a sentiment of love and admiration for a purer form of Hinduism, engendered in him by his Guru. Again, commonsense dictated to him the necessity of at first familiarising the followers of that religion with the evils that had crept into it. He also knew that all the forces of bigotry, fanaticism and pig-headed conservatism would be arrayed against him when he would begin his *Prachar*-work. Come what may, he was determined to carry on the noble work entrusted to him by his Guru. From Mathura he went to Agra where he delivered sermons condemning idolatry and other practices of a like nature. In 1865, he proceeded to Gwalior where cholera was then raging in an epidemic form. The priests who were more or less the great pillars of orthodoxy had already begun the exposition of Shlokas from the *Bhagvat*. By a sad perversity of fate, however, there were bereavements even in the royal family and the fell disease showed no signs of abatement. Here Dayanand fearless of frowns and careless of favours spoke in condemnatory terms of such books as the *Bhagvat* and suggested that as treatises on Theology, they bore no comparison whatsoever with the Vedas or the Upanishads. In 1866, he went to Ajmere where also he followed his usual programme of delivering sermons and holding debates and is believed to have spoken to the then Commissioner of Ajmere on the necessity of eradicating social evils by legislation. Dayananda, even then seemed to have felt the great necessity of preserving the bovine species in a country like India and therefore, he approached another high official with a request to put a stop to cow-killing in India. The kind officer however intimated to him that nothing could possibly be done, by him at least, in the matter.

THE KUMBHA-MELA AT HARIDWAR.

Haridwar is a place most sacred to the Hindus. Here, once in twelve years a great fair called the *Kumbha-mela* is held when millions of men flock together from all parts of India in order to have a bath in the river, which is supposed to purify their souls of all their sins and give them a passport to Heaven. The year 1867, was one in which this fair was to come off and Dayanand could not think of a better opportunity to propound his doctrines. He, therefore, with three or four followers of his went there and put up a shed not very far from Haridwar in which he took his abode. In the presence of Rajahs, Maharajas, Pandits and Sannyasins, all of whom came there to have a bath in the Ganges, the solitary monk had the moral courage to denounce in strongest possible terms the dogmas and beliefs common to *Pauranic Hinduism*. The protestations of this Indian Luther were of no avail. His cry was a cry in the wilderness. Superstitions and prejudices die hard and before *Pauranic Hinduism* could be purged of all the evils that have crept into it, not one, but many Dayanands will have to take up the work of regeneration in right earnest.

In 1868, he carried on his *prachar*-work at Kanauj, Farukabad and Cawnpore where some orthodox Brahmins spread a rumour that Dayananda was a Christian missionary in the disguise of a Sannyasi whose object was to convert Hindus to the faith of Christianity by condemning the worship of stocks and stones. They had even the audacity to excommunicate those that came to hear him and in several cases are believed to have prescribed the dose of *Prayaschitam*—a purificatory ceremony—to those imbecile intellects.

A DEBATE OF HISTORIC CELEBRITY.

In the course of his wanderings Dayananda reached Cawnpore in the month of July, 1869, and lost no time in issuing manifestoes after manifestoes vehemently declaring that Vedas did not sanction idolatry and that the *Pooranas* were not authoritative books in matters religious, the result of which naturally was that there was a great consternation in the orthodox circle. The leaders of the orthodox party thought it best under the circumstances to arrange for a public debate and, once for all denounce in the strongest terms possible the 'heretic Sannyasin', who however was quite ready to accept the challenge. Accordingly on the 31st of July, 1869, a grand meeting was convened and Mr. W. Thaire, the Joint-Magis-

the capital city of the powerful Peshwas, the treatment meted out to Dayanand was not at all befitting. Even Sanskrit Scholars of repute and Maratha Pandits, many of whom knew English as well, joined in condemning Dayanand and his teachings.

THE CHANDAPUR FAIR.

Chandapur is a small village in the District of Shahajanpur (U. P.). In this village Munshi Pyare Lal in the year 1877, arranged for the holding of a religious fair where representatives of different religions could come together and ascertain the truth regarding *Dharma*. Rev. Mr. Scott, and Rev. Mr. Parker represented Christianity while on behalf of Mohamadanism Moulvi Mahamad Kasim and Syed Abdul Mansoor were to speak.*

HIS VISIT TO THE PANJAB.

The year 1877, in which Swami Dayanand visited the Panjab for the first time as a Missionary of Vedic religion was a momentous one in the history of his eventful life. In spite of his strenuous efforts to familiarise the people with the doctrines of the Vedic religion, of Bombay and the United Provinces of Agra and Oudh success worth the name did not seem to crown them. But in the Panjab the case was quite different. Within two months of his appearance in the 'Land of the Five Rivers' the movement inaugurated by him touched and touched effectively all classes of the community. The rich and the poor, the literate and the illiterate, the atheistic and the agnostic were one and all influenced by Swamiji's teachings. His was a movement which aimed at the conservation of national energies for the advancement of his countrymen in all the departments of life. The Panjab, a country which was first sanctified by the early Aryan Rishis and which in troublesome times struggled for peace, which peace the sublime theism of Nanak, the founder of Sikhism, gave to the agitating minds of the Panjabees, was best suited for sowing the seeds of the Vedic religion. Undoubtedly in the salubrious climate of the Panjab where the soil also was fertile they did take deep roots and in spite of the storms and hurricanes the majestic trees have spread their branches far and wide and to-day the Arya Samaj movement is a force to be reckoned with. The pioneers of the movement are ably conducting many schools, colleges, orphanages and girl schools. The presiding genius of this body was Dayananda and the work of reform undertaken by him was taken up in right earnest by some of his sincere admirers. Swami Dayananda delivered several lectures on "Vedas", "Transmigration of Souls" and *Vedic Dharma*. The effect of these lectures was very wholesome and on the 26th of June, 1877, a Samaj was established with some men of light and leading as members and office-bearers. The original rules framed by the Bombay Samaj were revised and the ten new rules were framed to which reference has already been made. Swami Dayanand then undertook long journeys, and visited several towns in the Panjab as Mooltan, Gurudaspur, Rawalpindi, Jhelum, Wazirabad and Guzerat. Wherever he went he delivered lectures, held debates and as a result thereof many Samajes were established.

In the year 1878, he left the Panjab for the United Provinces of Agra and Oudh and here too he followed the same programme. In the year 1879, he visited Bareilli and conducted a debate with missionaries. The subjects for discussion were (1) Transmigration of Souls (2) Incarnation and (3) The Forgiveness of Sin, Rev. Mr. T. Scott upholding the last two and the Swami speaking for the 1st subject. At Meerut, in 1880, Pandita Ramabai, Colonel Olcott and Madame Blavatsky paid visits to him.

HIS ILLNESS AND DEATH.

In the year 1883, he was in the Native States of Rajputana. In response to an invitation sent by the Chief of Shahapur he went there in the month of March, 1883. He delivered many lectures there on Religion and Morality. Again the Maharaja of Jodhpur invited him to visit his city in the month of May. Here he remained for four months and in the fifth month he suddenly fell ill but was removed to Ajmere for a change where, in spite of the best medical aid, his condition grew worse day by day and in the last week of October the malady took an alarming and a serious turn. "A little more than an hour before his death, he raised himself in his bed and in that posture went into the contemplation of the Deity for some time. He then stretched himself on the bed and ordered every one present to retire behind him so that his mind might not be detracted by the sight of any one present. And when this was done, he began to sing praise to God in Hindi and recount His Attributes and Glory. After this he recited certain Vedic

* For details of the discussion see "Dayanand Sarasvati" in Eminent Indians Series. Messrs. G. A. Natesan & Co. As. 4.

Mantras, especially the *Gayatri Mantra*, and at about 6 P.M. on the 30th of October, 1883, when in Arya Varta the *Deepavali illuminations* were illuminating the dark fortnight of *Kartika*, the soul of that useful entity passed away."

Gloom was cast all over the country and many shared the general grief caused by the most lamentable death of that Vedic scholar, and a *Rishi* in more senses than one. When shall we see the like of him again?

DAYANAND AS A SOCIAL REFORMER.

A close and critical study of the Vedic Literature, a thorough grasp of the principles of sociology enunciated in the *Smirtis*, and an intelligent reading of the *Darshanas* convinced him that India had a glorious past. When he once realised that religion formed the basis upon which the ancient civilization and the social organisation of the Aryan race rested, he strongly felt that even under the present changed conditions of life, religious revival was capable of working out the salvation of the descendants of that race. Many of the reforms, therefore, advocated by him are on 'Shastric *lines*' which are however ultimately rationalistic as well. He held that whatever is irrational is un-Shastraic and whatever is *shastraic* need not necessarily be irrational. To him 'reform was revival and revival was reform.' To carry on the great work of reform and the more difficult work of revival, he had at first to study carefully all the individual and national weaknesses of the Hindu Society. The evils of caste-system, the miserable condition of women, the physical, the mental and the moral deterioration of the younger generation, the observance of meaningless ceremonials, the dethronement of ideals by idols and above all the slow but sure decay of the Hindu Race resulting from constant conversions to alien faiths were some of the national and individual weaknesses which first attracted his attention.

MARRIAGE REFORMS.

Early marriages are condemned even by Shastras, is what he holds. On the question of age, he is very definite. He says:—

"The best time for a girl's marriage is when she is from 16 to 24 years of age and for a youth when he is 25 to 48 years of age. The marriage of a girl of 16 and a youth of 25 is of the lowest order; of a girl of 18 or 20 years and a youth of 30, 35, or 40 years is of the middle order and of a maid of 24 and a bachelor of 48 is of the best kind."

In support of post-puberty marriages he quotes authorities, from Manu, the great Law-giver and from Dhanwantry, the great physician an says:—

"The impregnation of a woman less than 16 years o age by a man less than 25 years of age is subject to mis fortune. Even if the child be born, it will never b healthy. So, the conception of a minor should never b encouraged."

He was of opinion that the system of early marriage is responsible for the physical deterioration of th Hindu Race and he contrasts the state of Arya-Vart before the introduction of this baneful system with tha of the one existing after its introduction.

"The country of Arya-Varta enjoyed prosperity an progress so long as all the sages, philosophers, princes emperors and people in general acquired knowledg during the time of their vow of bachelorship an observed the custom of marriage in which a maid, (c *Brâhmacharinee*) selected a suitable husband for herse *in Swayam Vara*. But when the acquisition of know ledge in the Brahmacharyashrama ceased and th contraction of early marriages became the custom national degeneracy and physical deterioration set in ..... Hence, this evil custom should be given up

His views on the question of re-marriage are a follow:—

"Men and women whose marriage ceremony *only* i performed and who have had no sexual intercours should marry again in case one of the party happen t die. Men and women of the Dwija class who have ha conjugal intercourse should not marry again after th death of their consorts.....Men and women shoul lead a chaste life and on the failure of issue they shoul adopt a son in order to continue the line of descent If they cannot keep up their chastity, they can begei children by the *Niyoga* form of marriage (tem rary nuptial contract.)"

FOREIGN TRAVEL.

In ancient times he believes that men from Arya-Varta did visit foreign countries, cross the oceans and had free intercourse with men living in the distant Patala (America). He in support of this statement states that Shree Krishna and Arjuna went to America to bring Udalaka sage to the sacrifice performed by Yudhistira. Dhritarashtra was married to the princess of Kandhahar (Gandhari). Madri, the wife of Pandu, was the daughter of a King of Iran (Persia). Arjuna was married to Ulopi, the daughter of a ruler of a state in America. His remarks give ample food for reflection:—

"The people of Arya-Varta did undertake journeys to foreign countries for purposes of commerce and with a view to settle disputes on international affairs. The present dread of the destruction of purity and religio are due to ignorance. By paying visits to forei countries one learns much about the manners a customs of people inhabiting those regions.

DAYANANDA AS AN EDUCATIONIST.

Dayananda was driving a lonely furrow in se field of pedagogy when he preached that the Ri

kula system of education was the one that was best suited to the needs of the country. When he placed his ideals of education before his countrymen he vehemently declared that the basal rock upon which the superstructure of physical culture can be raised is *Brahmacharya* and *Brahmacharya* alone. In order to shield the children from the evil and pernicious influences of city-life he suggested that the schools should be situated at considerable distances from the hubbub of busy town-life. He was also of opinion that the work of educating the children should be entrusted to *Dharmic*, learned, self-sacrificing and disinterested persons who were in the *Vanaprastha Ashrama*. He says:

"Boys and girls when they attain the age of eight years should be sent to their respective schools. The seminaries should be situated in sequestered places. Schools should not be nearer than five miles to a town or a village. The *Brahmacharins* and *Brahmacharinees* should not be allowed to hold any communication with their parents."

Following Manu, the great Aryan Law-giver, Dayananda suggests that the first essential factor of the ancient system of education in India was the imparting of *free* and *compulsory* education for a period of at least 18 years to boys and 10 years for girls.

BELIEFS AND TEACHINGS OF DAYANANDA.

Dayananda never in his life claimed that he was a prophet commissioned by God to preach a new religion to the people. He was himself an inveterate foe of the degenerate form of Man-worship with the nature of the evolution of which he was thoroughly acquainted. It often happens that self-styled prophets who lay arrogant claims to their being appointed specially by God to found a creed proceed along the line of least resistance to divinity itself and in course of time many of their followers *idolize* them though such prophets may not have anything in them even to be *idealised*. Dayananda was keenly alive to the dangers resulting from this kind of man-worship and he in all humility preached that his was a religion based on the true, eternal and universal doctrines embodied in the Vedas. 'Back to the Vedas' was, therefore, the cry raised by him. evival of the Vedic religion was the end and aim his life. Never did he invent any new dogmas. ver did he pretend to preach a new religion. only wanted that the people in whose veins the blood of Rishis—the mighty seers of nt times—should once again follow that on which has for its basis the Vedas. He himself has ably summarised all his beliefs and teachings in his well-known work the *Sathyartha-Prakash*. Let it be remembered, however, that he never forced his beliefs upon others. He earnestly desired on the other hand, that people should study them in the light of reason and accept them only when they stand the severe test of reason and common sense which should not, however, be in the least influenced by peevish prejudice or blind bigotry.

CONCLUSION.

Such was the life and such were the teachings of Maharishi Swami Dayanand Saraswati. In the galaxy of eminent men in India he is undoubtedly a bright star, the magnitude of which can only be realised by those who have wiped the dust of prejudice from their eyes. What the late lamented Mahadeva Govind Ranade said of Sivaji, the founder of the Maratha Power, can with equal propriety be said of Swami Dayananda, the founder of the Arya-Samaj. 'Religious fervour, almost at white-heat, bordering on the verge of self-abnegation, a daring and adventurous spirit born of a confidence that a higher power than man's protected him and his work, the magnetism of superior genius which binds men together .....a rare insight into the real needs of the times and a steadfastness of purpose, which no adverse turn of fortune could conquer, a readiness and resourcefulness rarely met with either in European or Indian history of religious revival, true patriotism which was far in advance of the times and a sense of justice tempered with mercy (Daya)—these were the sources of the strength that enabled Dayananda to organise a movement which, God willing, would accomplish in the hands of his successors all that he had planned out in his life-time and 'enable his admirers to write a chapter in the history of Protestantism in India to some purpose.' To use the words of another writer, 'the movement inspired by him is already a mighty moral force visibly shaping and moulding the social life and laws in India.' It is essentially an intellectual upheavel, the forerunner of a mighty social revolution with a new organism and a new philosophy of life behind it. It is the summing up of the long course of the great historic evolution of Vedic India. Its message is the perfection of humanity through a reconstructed social and civic life in the light of a lofty spiritual philosophy.

question, "what is death?" One of them says that it is a mystery. Another takes no interest whatever in the question and refuses to think of it. The general consensus of opinion appears to be that death is "the exhaustion of vital functions." This certainly fails to explain the phenomena of death and lands us in a vicious circle. The body degnerates because of its loss of vital power and loss of vital power takes place because the body degenerates. Each author formulates his own theory of death. Mr. Carrington conceives the manifestation of life to be a species of vibration of the particles of the body especially of the nervous system. If the rate of vibration be raised above or lowered below the limits necessary for the manifestation of life, what is known as death ensues. Mr. Meader is "personally convinced that natural death is a habit to which man has become addicted through countless centuries of anticipatory suggestions." Thus the destructive element that produces physical decay may be traced directly or indirectly to the mind. To the question whether lower animals and plants also possess mind enough to bring about their own death, the answer is given that the principle of life being different in the case of man and other living objects, the modes of death are also different. Consciousness is accepted as shaping the destiny of the higher animals while it is supposed to have but little effect in the lower planes of activity. The psychic life which plays so important a part in the evolution of man and forms so large a part of his life, is assumed to play an equally important part in his death also. The effect of consciousness is probably an almost negligible quantity in the case of lower forms of life. Their death would be largely a matter of physical conditions and surroundings, while man's death would depend largely on his mind, the form and content of his conscious and sub-conscious life. From the well-known facts that a healthy mind is most conducive to the health of the body and that it is possible for a man to worry himself to death, it is presumed that a *fear* of death which has become innate in man through countless manifestations of the law of heredity, is capable of producing death by its effect on the body. It may be possible to conceive of the unification of these two theories. According to Mr. Carrington death is "the inability of the life force to raise to the requisite rate of vibration, the nervous tissue upon which it acts, its manifestation being thus rendered impossible," while according to Mr. Meader mental states can modify this energy known to us as life, lowering its tone and rate because of the lessened activity of the mind. This would enable us to see how death is induced on the one hand, and how largely it may be postponed by will-power and other mental states, on the other.

In the second part are set forth the various theories regarding Immortality, brought forward by Philosophers, Theologians and Scientists. In conclusion, the authors admit that a belief in immortality has not been proved by any conclusive experiments but that belief "in almost every heart may be taken as a *presumption* that such a desire may be realised." In other words, "the thought of immortality appears rather as a pious longing of the imagination, devoid of sufficient support in the reality of fact." The problems of Immortality and persistence of consciousness, which have baffled all the European scholars and thinkers, were solved long ago in India by the Vedantins of whom Messrs. Carrington and Meader seem to be utterly oblivious. Everything in the universe can be classified into two and only two groups, (1) the perceiving consciousness which may also be spoken of as the subject and (2) the objective world, the world of percepts or the world of experience. Without the perceiving consciousness, the latter can never exist. Percepts arise and are destroyed and the consciousness that witnesses the origin and destruction of percepts can never be said to die, for to do so it must become a percept which is unthinkable. No man never yet saw another die, for we can never see the another's *self*. What we see is the death of the body, which is merely a phenomenon in our own world of experience. Thus a real Vedantin cannot be said to die, for, to him, death is a term having meaning only in the objective world. To one that identifies himself as the perennial stream of consciousness running as a continuous thread through the three states of waking dream and dreamless sleep death is void of significance.

This is hardly the place where a question of such absorbing interest can be fully discussed but we cannot refrain from pointing out that the problems which have been complacently given up as unsolvable by Western philosophers can be tackled from the standpoint of human reason and experience.

The third part dealing with Psychological aspect of death appears to be the weakest and the

least convincing portion of the book. The so-called "experiments" in photographing and weighing the soul cannot possibly appeal to men of Science. In the same category lie the sources of the various mediums, spiritualists and others of that ilk, who seem to flourish more in America than in any other country. In conformity with its title, the book is bound in sombre black and though to outward appearance, it looks heavy, it is really very light when actually handled.

THE PROPOSED CIVIL MARRIAGE BILL

BY

MR. R. SWAMINATHA AIYAR,
Retired Deputy Collector.

I. INTRODUCTORY.

FROM the discussions that are now taking place in connexion with this Bill it is obvious that it cannot become law in its present form. The Christians have a civil marriage law in Part V. of Act XV. of 1872, the provisions of which are to some extent at variance with the provisions of this Bill. The Muhammadan law does not recognise marriage between a Muhammadan and a believer in many gods as valid, and that community must as a body be opposed to the Bill. The Parsees and the Sikhs have got their own marriage laws, and none of the communities named above have asked for a change. In the Hindu community itself doubt has arisen in a most unexpected quarter; and reading between the lines of the memorial to the Government of India recently adopted by the Bombay Social Reform Association one can see that the Bombay Reform party will be content with a Bill confined in its scope to Hindus only, while some members of the forward party in Madras are of opinion that it will be sufficient for the present to merely legalise intermarriages between the sub-castes comprised under each primary Varna. It may, therefore, be safely assumed that if any law is passed as a result of the present discussions it will be confined in its scope to the Hindu community only. I wish to draw attention to certain aspects of the Bill as thus limited, which have not received sufficient emphasis in the discussions and in respect of which there is considerable misconception.

In their attempt to disarm opposition to the Bill many have argued that to the extent to which it legalises intermarriages between persons of the main castes the Bill merely brings about a reversion to the state of things which prevailed in the Golden Age of India. The Hon'ble Mr. B. Basu remarked in the Imperial Legislative Council:—

"It cannot be denied that intermarriages between different Varnas were prevalent in ancient India and are sanctioned in Smritis and Samhitas...Manu, the great law-giver of the Hindus, sanctions the marriage of a Brahman with women of lower degrees though he reprobates the marriage of a Brahman with a Sudra woman, a reprobation which shows that the practice existed".

Dr. P. C. Chatterji, C.I.E., writing in the July number of the *Indian Review*, points out that Sanskrit literature is full of allusions to intermarriages between main castes and that all the Hindu law-givers recognize such intermarriages, the earlier commentaries mentioning the same without forbidding them. He therefore argues that there is no cogent reason why, if custom has changed in the past, it should not change now. The Hon'ble Justice Sankaran Nair, C. I. E., points out that though the sacred books discourage intermarriages, there is hardly any Hindu law-giver who does not recognise such marriages or classify their issue and that an appeal from the moderately sacred to the undoubtedly sacred books of the past such as the Upanishads and the Vedas completely disarms the objection that the caste system as now understood in Courts of Law is an essential part of the Hindu religion. He adds that it has also been placed beyond doubt that not only throughout the times of the Vedas, Upanishads and Puranas but for most of the historical period, and even in our own day intermarriages have frequently taken place. ("Contemporary Review," September, 1911.) Similar views were expressed by Dr. Bhandarkar in the Bombay Reform Meeting of the 30th ultimo.

II. THE SMRITIS.

I find that Megasthenes, the Greek ambassador in the court of Chandragupta, has stated of the caste-system from personal observation:—

The custom of the country prohibits intermarriage between castes." "No one is allowed to marry out of his own caste or to exchange one profession or trade for another. An exception is made in favour of the philosopher (Brahman) who for his virtue is allowed this privilege* of following more than one occupation. The

* M'crindle. Ancient India-Megasthenes and Arrian pp. 85-86, Ancient India 55.

statement of Megasthenes refers to the country of Magadha in the fourth century before Christ. Even in earlier times when intermarriages were allowed it must be remembered that the law never recognised Pratiloma marriages, *i.e.*, the union of a woman with a man belonging to a class lower than herself. To this extent the statements quoted above of the advocates of the Bill are wholly incorrect, and they are only partially correct in regard to *Anuloma* or hypergamous marriages, as when a woman of one caste is married with due marriage rites to a man of a higher caste. This point will become obvious even from a cursory examination of the Smritis.

In *Yajnavalkya's* Smriti and Vijnanesvara's Mitakshara thereon castes are either pure or mixed. The pure castes are the four primary ones and are made up of the offspring of couples belonging to the same caste joined in holy wedlock (I-90); for instance, only those are *Kshatriyas* both of whose parents are *Kshatriyas*. The mixed castes fall under three heads—*Anulomaja*, *Pratilomaja* and *Samkirnasankara*—the last being composed of the offspring of the *Anulomaja* and *Pratilomaja* castes with one another and with the four primary castes (I. 91-95). Both Yajnavalkya and Vijnanesvara who mention marriage when speaking of the formation of the pure and Anulomaja castes studiously avoid mention of the same when speaking of the genesis of Pratilomaja castes. There are six different Anulomaja castes—three born of Sudra mothers, two of Vaisya mothers and one of Kshatriya mothers—and six different Pratilomaja castes. Yajnavalkya characterises the Anulomaja castes by the word *Sat* (good) while the adjective used for the Pratilomaja castes is *Asat* (evil) (1. 95).* The Sankhasmriti which the Mitakshara quotes under verse 1. 91 says that Anulomajas belong to the caste of the mother. (Verse 1. 62.)† and the Mitakshara thereon lay down that when the bride and bridegroom belong to the same class the former should take hold of the hand of the bridegroom during the marriage ceremony; but when the bridegroom belongs to a higher caste a Kshatriya bride should touch an arrow held by the bridegroom, and a Vaisya bride should touch a goad held by the bridegroom. No similar rules find place in the Smriti for the *Pratiloma* unions. In the section dealing with sexual offences the death penalty is prescribed for the man when he is of a caste lower than the woman's (II. 236)* It should be noted here that though Anulomaja castes born of Sudra mothers are mentioned by Yajnavalkya he does not admit that the twice born castes can marry a Sudra woman; he says that the Brahmans can take wives only from the three twice born castes, the Kshatriyas from two and the Vaisyas from only one. (I-57)† *Baudhayana* says that a Brahman can take wives from all the four castes, a Kshatriya from three castes, a Vaisya from two, and a Sudra from his own caste only [I. (8) 2-5].‡ The offspring of a Brahman on a Kshatriya wife is a Brahman; of a Kshatriya on a Vaisya wife is a Kshatriya; of a Vaisya on a Sudra wife is a Vaisya [I (8) 6].‖ With these exceptions the Anulomaja and Partilomaja castes are the same as in Yajnavalkya. There is a rule in regard to the elevation of the *Nishada*—offspring of a Brahman on a Sudra woman—which differs from that in the Mitakshara on Yajnavalkya (1-96)¶ This latter rule is as follows:—A *Nishadi* marrying a Brahman produces a girl who again marries a Brahman; in this manner the marriage of the sixth daughter produces a Brahman. The Mitakshara rule is applicable to all Anulomaja castes. The Baudhayana rule which is restricted to *Nishadas* is expressed thus:—"A *Nishada* marrying a *Nishadi* produces offspring who in the fifth generation throw off their Sudrahood. The fifth generation can be invested with the holy thread; and the sixth can perform sacrifices" [I. (8) 13, 14-15].§ But the caste so formed has a special name and does not become any of the three primary twice-born castes. I wish to draw prominent attention to this as I find that some have understood mere wearing the thread as identical with becoming a Brahman.

* Asatsantastu vijneyah pratilomanulomajah.

† Panirgrihyah savarnasu grihniyat kshatriya saram, Vaisyapratodam adadyat vedanety agrajanmanah.

* Sajatavuttamo dandah anulomyetu madhyamah Pratilomye vadhah pumsam naryah karnadikartanam.

† Tisrah varnanupurvyena dve tathaika yathakramam Brahmanakshatriyavisam bharya sva sudrajanmanah.

‡ Tesham varnanupurvyena chatasro.
bharya brahmanasya,
Tisro rajanyasya.
Dvevaisyasya.
Eka Sudrasya.

‖ Tasu putrah savarnanantarasu savarnah.

¶ Jatyutkarsho yuge jneyah panchame saptame piva.

§ Nishadenanishadlyam apanchamat jatah apahanti sudratam. (13) Tam
upanayet shashtham yajayet. (14)
Saptamo vikritabijah samabijah sama ityekesham samjnah kramena nipatanti.

The *Gautama* Dharma Sutras like the Mitakshara recognize six distinct Anulomaja castes and six distinct Pratilomaja castes, but the names of the castes are not always the same in both (IV—16, 17, 18, 19, 20, 21). *Gautama* denies purificatory rites to all Pratilomajas and persons born of Sudra mothers. (IV—24-25).* The *Vasishtha* Smriti refers to Pratilomajas as devoid of virtuous qualities and good conduct (XVIII—5) and deprecates the marriage of a Brahman with a black woman (XVIII—13) † The *Apastamba* Dharma Sutra prohibits the marriage of any man out of his own caste. [II—5-(13)-3.] ‡

In *Manu Smriti* (Chapter X.) as in Yajnavalkya the four principal castes are composed of the offspring of couples belonging to the same castes joined in holy wedlock (X. 5) In regard to Anulomaja castes a distinction is made (as in Baudhayana) according as the man takes his wife from the next lower class or goes further down. In the former case (X. 6) ‖ says that the offspring though partaking of the lower nature of the mother should be regarded as of the same status as the father, but Kulluka Bhatta, the commentator, says that they are intermediate in status between the father and the mother. Verses III. 43, 44 lay down the same rule as Yajnavalkya's I. 62 referred to above; no corresponding rule is found for Pratiloma unions. In sexual offences the death penalty is prescribed for the male offender if he is inferior in caste to the woman (VIII-366)¶

III. ANULOMA AND PRATILOMA UNIONS.

It will thus be obvious that there was no marriage ritual for Pratiloma unions, and that the law-givers looked upon Pratilomaja castes as evil and treated Pratiloma sexual offences as capital offences. It will be wrong to argue that the mention of Pratilomaja castes is proof that the practice of Pratiloma unions once existed, for, nobody will maintain that our *paracheris* are now peopled by the descendants of the offspring of Brahman mothers and Sudra fathers merely on the strength of the Smritis which designate such offspring as *chandalas*. There was undoubtedly a racial *chandala* group which formerly absorbed the occasional outcastes from the Brahman fold, just as the outcasted Numbudiri women and their offspring are now sometimes absorbed by the Tiyar group. As has been pointed out by competent critics the classification of society into four main Varnas had become traditional even in the time of the earlier lawgivers, and the genesis of the mixed castes given in the Smritis is an attempt on the part of the Brahmans to derive them from the original four Varnas. I believe this is the correct explanation of the genesis given of most of the Pratilomaja castes, for with a single exception to be noted presently there are no instances of Pratiloma marriages or unions in the whole range of Sanskrit literature. The disinclination to allow one's womankind to consort with men of lower races seems to be a deep-seated instinct of the human breast. The Rajputs take Jat wives but do not give their own girls in marriage to Jats. It is stated that some Mahratta clans take Kunbi wives but not the other way. The marriage of the Negro with the white woman is looked down upon as a social anomaly by the whites of Africa and America. It is well known that the Nair women of Malabar enter into temporary unions with men of other castes, but all such extra caste unions are Anuloma or hypergamous. If the object aimed at be mere improvement of the race there is no doubt that the law-giver should condemn Pratiloma unions in matriarchal communities and encourage Anuloma unions, for it is obvious that the offspring of a woman entering into a Pratiloma union is worse, and that of a woman entering into an Anuloma union better than the offspring of a Savarna union. The practice of Anuloma unions so very popular in Malabar has thus a scientific basis and has brought about a great improvement in the race. I find that Vasco da Gama's diary describes the Zamorin of Calicut at the time as a *very dark man* and that a Mahomedan traveller of the 15th century refers to the fighting people of Malabar, *i.e.*, the Nairs, as the blacks of the country. These descriptions have now ceased to be true. Hypergamous unions, of course, necessarily imply polygamy in the higher castes and polyandry in the lowest or the Sudra class as was till recently the case in Malabar.

The solitary instance referred to above of a Pratiloma marriage in Sanskrit literature is that of Yayati with Devayani, daughter of Sukracharı. Yayati was averse to the union but was prevailed upon by Devayani's father, the Guru of the Asuras. This Asuric instance is not of course for our imitation. So far as I am aware the only law book which speaks of marriage rites for Pratiloma unions is Ausanasa which appropriately bears the name of this same Asura preceptor; and the only Pratiloma union which even this book recognises is that of a Kshatriya with a Brahman girl. I advisedly omit reference here to one or two cases mentioned in the Vishnu Purana of kings having married the daughters of Brahmans as the mothers of these girls did not belong to the Brahman caste.

* Pratilomastu dharmahinah (IV—24)
Sudrayam cha (IV—25.)

† Krishnavarna yarama
ramanayaiva nadharmaya

‡ Purvavatyam asamskritayam varnantare cha maithune doshah

‖ Strishvanantarajatasu dvijairutpaditan sutan
Sadrisan eva tanahuh matridoshavigarhitan

¶ Uttamam sevamanastu. jaghanyo vadham arhati.

IV. CHANGES IN MARRIAGE LAWS.

I will now take it as established that to the extent to which the proposed Bill legalises Pratiloma marriages it will introduce an innovation unrecognised at any time by orthodox Hinduism and will offend against some of the deep-seated prejudices of the Hindus. Even as regards Anuloma marriages it is evident that what the advocates of the Bill contemplate is different from what is described in the Smritis. The Hon'ble Mr. Basu apparently contemplates that when a Brahman marries a Komati or a Sudra woman the offspring of the union should have the status of a Brahman, but none of the Smritis accord such a status to the offspring and in order to find a parallel to what the social reformers contemplate we must go, as the Hon'ble Sankaran Nair puts it, "from the moderately sacred to the undoubtedly sacred books of the past"—that is—to times when society was yet in a fluid state. It is difficult to distinguish which is myth, which is allegory and which fact, in the literature referred to, but it must be conceded that in some distant past the offspring of Anuloma unions were of the same caste as the father. The next stage is one in which the offspring of Brahmans by Dwija wives only are stated to have been regarded as Brahmans.* A later stage of society with which we are made familiar is that disclosed by Baudhayana [I. (8) 6] and perhaps by Manu (X—6,) already quoted in which the offspring of mixed unions is given the status of the father only when the mother belongs to the next lower class; a fourth stage is that to which Yajnavalkya Smriti is applicable; here the offspring of mixed unions form distinct castes—intermediate in status between the father and the mother according to some, of the same status as the mother according to others. In both these stages there is an under current of protest against the marriage of Brahmans with black women. To these stages also belong what I may call the breeding up processes under which Nishadas throw off their Sudrahood and the offspring of mixed caste mothers obtain Brahmanhood. Lastly, we have the stage corresponding to Apastamba Dharma which prohibits mixed marriages altogether.

Now what was the cause of this gradual change in the laws? I answer that the change was due to the gradual deterioration of the higher castes consequent on mixed marriages. The Brahmans appear to have begun with wrong notions as to the laws of heredity, and being a patriarchal race they attributed to the father the entire share in the production of the offspring. Manu (IX-35, 36).* thinks in one place that the mother has no more part in the production of the offspring than the soil has in the conversion of the seed into the tree. The word Kshetram means both *land* and *wife*. The Vedic saying that the father reproduces himself in the son by means of the wife expresses the same notion. When the community was more or less homogeneous one could take wives from the lower castes without observing any marked physical deterioration in the offspring. When subsequently aboriginal races differing in physical characteristics from the Aryans began to be incorporated in the body politic physical deterioration as compared with the father must have become noticeable in the dark skin and the stunted stature of the offspring, and this must have led to some recognition of the mother's share in reproduction, and hence the restrictive rule that the offspring will be taken into the father's caste only when the mother did not differ much from the father. It is obvious how a further infiltration of aboriginal foreign blood into the lower castes might have accentuated the physical differences among the various castes and led to further restrictions on mixed unions and to the rule that a black woman may be kept as a concubine but not married. And when ultimately owing to the gradual disappearance of Kshatriyas and Vaisyas the Brahmans came to be settled in the midst of aborigines mixed marriages were prohibited altogether.

* I state this on the authority of Mr. M. Madhava Row, but I do not find in my Mahabharata (Anusasana Parva Chapter XLVII) the verses referred to by him (*Vide* "Madras Mail" 7—8—11).

* Iyam bhumirhi bhutanam sasvati yoniruchyate
Nacha yonigunan kamschit bijam pushyati pushtishu

Anuloma marriages in a patriarchal community must be distinguished from Anuloma unions in a matriarchal tribe. In the former case the offspring inferior to the father is left in the father's house and leads to the gradual deterioration of the father's race. In the latter case the offspring superior to the mother is left in the mother's *Tarawad* and leads to the gradual improvement of the mother's tribe. I have little doubt that the discontinuance of mixed marriages was due to the causes stated above. This is confirmed by the devices adopted from time to time to avoid deterioration of the higher castes. The Baudhayana rule [I. (8) 12—15] by which a Nishada becomes entitled to wear holy thread in the fifth generation must have given rise to many of the various Dwija castes now existing in the country. The Manava (X. 64)* and Yajnavalkya (I. 96) rule by which a Nishadi or other mixed caste woman and her female issue continue to marry Brahmans so as ultimately to produce Brahmans shows how the community endeavoured to minimise the taint that would otherwise be introduced by mixed marriages. This law is not a mere figment of the imagination but must have been a living rule at one time as is obvious from certain practices now prevailing in Malabar. In the community of the Koil Tampurans of Travancore the females can form Sambandhams only with Nambudiri Brahmans. The same is the case among some Nayar, Samanta and Kshatriya families of British Malabar. The females of the Tampans and Tirumulpads in Travancore can form Sambandhams only with Brahmans. The members of almost all the above castes refrain from meat and liquor; the males form Sambandhams outside the caste and their children do not belong to the caste. These customs which have prevailed now for centuries have entitled the above communities to Brahmanhood, but none have received it ostensibly because the Sambandham is not a marriage as required by the Smritis, but really because mixed marriages have become thoroughly discredited and the Brahmans have closed their ranks. This is a sufficient answer to the Hon'ble Mr. Sankaran Nair who says "the Sudra of yesterday becoming a Kshatriya to-day may be a Brahmin in the next few years." The Zamorin has not attained even the title to wear holy thread notwithstanding at least four centuries of purification. Whatever "Revenue Officers" may see, or fancy they see, in the north-west and in the north-east borders, it is not so easy to rise in caste in places where Hinduism is strong.

* Sudrayam brahmanadjatah sreyasachet prajayate
Asreyan sreyasimjatim gachchhati a saptamat yugat.
(Manu X—64.)

V. ARE SOUTH INDIAN BRAHMANS ARYANS?

The conclusion which I draw from the above discussion is that mixed marriages (Anuloma) were once in vogue and have been definitely abandoned now for many many centuries—it is impossible to say how many—in consequence of the deterioration they produced in the higher castes. The extent of this deterioration is being grossly exaggerated, for political reasons by one class of writers, to pave the way for radical changes in society by another class of writers. The latter class includes a few individuals who chafe at the low place which is accorded them in the religio-social scale of Hinduism and would gladly sweep away the whole fabric. In their radical hatred of existing institutions these welcome every theory which is supposed to show that the higher castes are not so very superior. Mr. Sankaran Nair refers to "ethnological investigations which have shown that the features of some of the so-called lower classes have more of the distinctive physical characteristics of the Aryan race than even the higher castes can show and that there is a good deal of foreign and aboriginal blood among the Brahmans and Kshatriyas". The reference is apparently to the investigations of the late Sir H. Risley. It is impossible to deal adequately with this question here, but I may point out that some of Sir H. Risley's conclusions are highly hypothetical and speculative as he himself admits. For instance, while there are long headed and broad headed nations among European Aryans he assumes that only long headed Aryans entered India; and it is this assumption mainly that makes him refuse to the Mahratta Brahmans a place in the comity of Aryan races, and to predicate much aboriginal intermixture in the Bengal Brahmans and Kayasthas. Again he places too great a reliance on the nasal index, overlooking the fact that among many castes, including Brahmans, in Southern India and parts of the Deccan, women wear nose ornaments on both sides of the nose and in the septum; I have reason to believe that boys also wore nose ornaments among some classes in the past. The hourly manipulation of the nose which the wearing of these ornaments involves will, in the course of centuries, broaden the end of the nose and raise the nasal index. These nose ornaments are, I understand, becoming common among the Nair females of the West Coast, although they have not yet been adopted in North Malabar and are worn in South Malabar on one side of the nose only. I see that the Nambudiri Brahmans have a rule that the noses of their women should not be pierced; if this is any indication of the custom that prevailed in the past in Northern India from which the Nambudiris originally came, a large deduction must be made from Sir H. Risley's conclusions based on the nasal index. Sir H. Risley's theory and classification require further examination as regards the higher castes. The only valid conclusion from his data is that the Bengal Brahmans and Kayasthas and the Mahratta Brahmans are not of the same race as the Gujars, the Jats and the Rajputs. Of course not. The Jats and Gujars are a blend of the Sakas, Yu-chis and the Gujars who came to India, at the lowest computation, two thousand years after the Vedic Aryans.

Sir H. Risley holds, and deservedly holds a high place among the anthropologists of the world, but that is no reason why we should accept without question his guesses and opinions on historical and archæological questions; for example his assumption that the Jats and Rajputs of the Panjab, Rajputana, and Cashmere are the descendants of the Vedic Aryans. This assumption runs counter to many accepted theories and established facts and Sir. H. Risley has been put to the necessity of adopting various devices to explain away the contradictions. I will mention some of these contradictions here. (1) He denies the correctness of the identification of the Jats with the Getæ of Herodotus. (2) He says that the first batch of Vedic Aryans entered India through what are now the inhospitable deserts in South-Eastern Persia and Baluchistan and first settled in Sind not in the Panjab. (3) It seems that the Sakas also entered India by the same path (4) It seems that the caste system did not originate in India, but was copied by the Hindus from the Persians. (5) It seems that the Yu-chi and other Asiatic tribes who held sway over the Panjab, Rajputana and Cashmere for at least three centuries disappeared without leaving any traces on the population while the Sakas in Central India and Sourashtra who had but a short-lived influence on the Andhra Kingdom made the people of the Deccan brachy cephalous as far as Coorg. Sir. H. Risley's assumption that the Sakas were brachy cephalic is a wild guess. He appears to have put forward his theory at a time when the historical data in regard to the rule of Yu-chi and allied tribes had not been properly marshalled. The theory is also at variance with the linguistic theory of Dr. Grierson in some material points. Lastly I may note that while the names Khatri and Mina occur in ancient history, Jat and Gujar are not heard of till several centuries after the Christian era. There are also other considerations which show conclusively that the Jats were not Aryans but this is not the place to enter into details.

Mr. E. Thurston of the Madras Museum published a Bulletin in 1896, containing among other things comparative anthropometrical data for Brahmans, Kammalans, Pallis and Pariahs residing in the Madras town. The data for Brahmans were obtained by taking measurements on forty adult males of the poorer classes, some of them so dark that Mr. Thurston said he would be sorry to acknowledge common Aryanhood with them. I suppose the poorer classes were chosen in order to give the Kammalans, Pallis and Pariahs a chance in the comparison. The individuals selected were from the following occupations—agriculture, clerk, Guru, mendicant and school master, and the average nasal index arrived at was 76·7. against 70 or 71 arrived at by Sir H. Risley for his typical Aryan. Sir H. Risley has reproduced 76·7 in his Census Report of 1901, but even he hesitates to accept it as it has probably been affected by the inclusion in the group of some tribal "priests who obtained recognition as Brahmans when their votaries insensibly became Hindus." He could not help doubting the correctness of Mr. Thurston's figures as these led to the absurdity that the indigenous tribes had finer noses than the immigrant Brahman. The average of 76·5 given for Pattar Brahman in the Census Report was also furnished by Mr. Thurston; I do not know whether any selection was made by him in this case also. The above appear to be the only materials on which Mr. Sankaran Nair and others base their speculations on South Indian Brahmans. Mr. Thurston's data are obviously and clearly not typical.

"There is very little doubt" says Mr. Sankaran Nair "that the majority of the Brahmans, at least in Southern India, represent the priestly classes among races long ago assimilated by Hinduism." The only authority for this statement in regard to Southern India is, so far as I am aware, the above remark about tribal priests,

I think that the word *majority* is a venture of Mr. Sankaran Nair off his own bat. Everything that we know of the Malabar and the Tamil country is in direct contradiction of the statement. The Brahmans of Southern India formerly considered the other castes as aliens to Hinduism and it is only recently that many non-Brahman castes of the South have come to be regarded as Sudras; this is the explanation why even the sight of a non-Brahman pollutes food here, while it is otherwise in the Deccan and Northern India. The *Ilayathus* are a small thread-wearing community in Malabar who officiate as priests to the Nayars, but their Makkattayam system of inheritance shows them to be immigrants, and their Gosha system shows them to be late immigrants, into Malabar. They could not therefore have been the original tribal priests of the Nayars. In the Tamil country it is considered degrading to Brahmans to officiate as priests to non-Brahmans or to accept gifts from them, and the people who do so officiate are generally Adisaivas and Telugu Brahmans. The Telugu Brahmans are very recent immigrants and could not have been tribal priests of Tamil castes. The Adisaivas are a small community of temple priests called also Gurukkal and are not associated with by the other Brahmans; I do not know if these are the tribal priests referred to, but the tradition is that they came from the north in the early years of the Christian era. I understand that in recent years some Tamil Brahmans who are not Adisaivas go to Sudra houses on religious occasions, but their number is very limited. Mr. Sankaran Nair's statement is thus unsupported by facts or by authority.

Again, it is insinuated by Mr. Sankaran Nair that the Brahmans, though reputed to be foremost in intellectual capacity are sadly wanting in character and moral courage, and would therefore greatly improve by a cross with castes which are physically strenuous and possess high moral stamina. It is well known that since the times of the Upanishads the Brahmans have never set store by merely physical qualities and have devoted their entire attention to the cultivation of their spiritual and intellectual side, but it will be a great mistake to suppose that they are in consequence physically less strenuous than other castes. One material factor that goes to undermine the physique of the Indian is the periodical famine during which the population has to live on insufficient food for months together, and this weakens the system beyond the limits of perfect recovery; the Brahmans who in times past were never left in want have been free from the effects of these periodical visitations, and one of Mr. Thurston's bulletins shows, I think, that the Brahmans compare well with the other castes in regard to weight and stature. I am surprised at the insinuation that the Brahmans are wanting in moral courage, for many of the greatest reformers have been Brahmans both in ancient and modern India. General sweeping remarks in regard to whole communities based on personal dislikes or insufficient information often prove false—as for instance, the opinion of Macaulay in regard to the Bengalees. Mr. Sankaran Nair is possibly misled by the peculiar circumstances prevailing in Malabar. The Nambudiris who, be it remembered, entered Malabar as conquerors, have peculiar marriage laws under which all but the eldest son must take to lower caste consorts. The virility and the intellectual acumen of the race as expressed in its junior members are thus transmitted to the Sudra caste, the members of which have in consequence taken greater advanatge of the educational facilities offered by Government than the corresponding castes on the East Coast; and some of them are thought capable of holding their own with the best of the Brahmans. But the Nambudiri connexion is not likely to last long as the so-called patriots of the caste are getting impatient of it. If I find that the caste continues to show undiminished its energy and its intellectual forwardness even after throwing off the Nambudiri connexion then I may perhaps admit that the Brahman will not deteriorate by a cross with the Malabar Nayar.

I have entered at some length into this question of ethnology and anthropology as it has furnished the main argument by which the social reformers have attempted to silence their opponents in the present controversy. The Brahmans do not deny that their ancient Rishis at times married non-Aryan wives; to this extent and to the extent to which the Smritis allowed inter-caste marriages in the past there is foreign blood in the Brahman and in the higher castes. But so far as I can judge with the evidence available there is absolutely no ground for doubting that the South Indian Brahmans—such of them at least as are not hereditary priests to Sudras—are of Aryan descent.

An ancient Sanskrit writer, I think it is the grammarian Patanjali, has stated that the Brahmans are distinguished from the other castes by their Sweta (white) or Goura (whitish yellow)

colour; this shows that the class was racially distinct from the rest of the population and Greek writers of, and since, the time of Alexander the Great have placed it beyond doubt that the Brahmans were always *born* and never made. They were the repositaries of learning, sacred and secular; but Megasthenes distinctly states that they could follow professions other than sacerdotal. And we learn that in his voyage to the coast down the Indus, Alexander came across a city and colony of Brahmans—called Brahmanabad; the Brahman inhabitants of this city could not all have been priests. We learn from history that the Brahmans have been advisers and counsellors, messengers and officers of Kings and that they have not hesitated to bear arms when necessary—like Drona and Parasurama of the epic period and the Nambudiris and Mahratta Brahmans of modern history. In the Telugu country the whole of the Niyogi section of Brahmans have been following now for several centuries secular occupations as advisers, generals and officers of Indian Kings and of the British Government. The same has been the case in the Tamil country where members of the same family follow secular or religious pursuits as suits convenience. Mr. Risely thinks ('People of India' p.250) that the occupations followed by the Brahmans were as diverse in the time of Manu as they are now. In all these cases a ritual is prescribed which is shorter and less engrossing than that adopted by the Brahmans whose whole time is spent in devotion and study. I make these remarks because I find that, Mr. Sankaran Nair has in his article in the "Contemprary Review," (August 1911) intended for the consumption of the British public, made the astounding statement that since the advent of the British Government in India "the Brahmans have had to face the humiliation of seeing the other classes taking possession of fields from which their religion jealously excluded them" and "yearned to follow professions and accept Government service;" and "the very occupations which they now began to embrace would have rendered them outcastes in ancient Hindu Society." Everybody knows that it was the Brahmans who were the first to follow the learned professions in the British regime and to enter State service; it was the same in ancient India, Puranic India and modern pre-British India. If the Brahman caste was originally an occupational one the consequences imagined by Mr. Nair would have followed. But the caste was racial in its inception and has always remained so. Till Mr. Nair realises this he can never read history and sacred literature aright.

VI. THE BOMBAY REFORM MEETING.

In the meeting of the Bombay Social Reform Association held on the 30th ultimo in support of Mr. Basu's Bill, Dr. Bhandarkar Ph. D., C. I. E., is stated to have said "At present the High Court Judges did not know the real spirit of the Hindu religion, and when there was an intermarriage between different castes they declared it illegal because it was opposed to custom. They placed custom over the Vedas, the Smritis, the Shrutis, and Sadachar, though their ancient law-givers, Manu and Yajnavalkya declared that such a marriage was not opposed to religion." It is known that Buddha denounced the caste-exclusiveness of Hinduism; this was in the sixth century before Christ. In the fourth century B. C., about the time of Megasthenes there was no inter-caste marriage. Is not a custom that has been in vogue for at least twenty-two centuries—for a period longer than the age of Christianity and twice as long as that of Muhammadanism—entitled to religious sanctity? Let us see what the Smritis—the law of still earlier times—say. According to Manu and Yajnavalkya whose Smritis I have summarised under part II., the son of a Brahman by a Vaisya or Sudra wife was not a Brahman; this did not matter much in those days as the Brahman could then have a Brahman wife also for begetting a Brahman son and for perpetuating his family which is a religious duty. But this is not allowed under the present Bill which prohibits bigamy; how then can a Brahman marry a Sudra wife? It might be answered that in still earlier literature there are instances of sons taking the *status* of the father in such unions. True, but this refers to a period when society was in a fluid state and marital relations were very loose[1]. The instances referred to are found mixed up with cases in which men are stated to have consorted with the lower animals. In the Vedas the word Svasa[2] means not only *sister* but also *wife*, and the word Bhrata [3] means not only *brother* but also *husband*. What is the state of civilization which these indicate? If we are to go from the "moderately sacred to the really sacred books", we may as well revert to a state of nature.

Again does anybody contend for a moment that Manu and Yajnavalkya laid down rules of

1 [Mahabharata, Adi Parva Chapter 128.]
2 [R. V. X-1-3 (6)].
3 [R. V. IV 1, 5 (5). I 18, 124 (7)].

their own making which they considered best for the community? They merely recorded the customs prevalent in their days. In the course of natural evolution a community often out-grows an old custom and change of circumstances often necessitate the adoption of new practices. The changes are recorded from time to time in the Smritis; and as all such books are sacred with the Hindus—the older being the more sacred—a reason is usually given for the change. Sometimes the old practice is *Kalivarjam* sometime the change is due to a *Sapam*. In all these cases the obstacle to a reversion to the old practice is custom and popular sentiment. What is Sadachar but custom? What is Smriti but a record of customs? If it is answered that the reformers are here meeting the orthodox party on their own ground, then I ask "Have you convinced them? What is the good of approaching Government with an unreal argument?"

The memorial to the Government of India adopted at the Bombay meeting says that the Bill is for safe guarding freedom of conscience. Suppose in a community laying much stress on strict vegetarianism a person thinks that there is no harm in eating beef; he must certainly go out of the society. The memorial also points out that Act III. of 1872, and the Lex Loci Act have not yet operated to the detriment of any of the great religious communities of India and that the apprehension that the present Bill will have greater effect is unfounded. When a man becomes a Christian or a Brahmo the new mode of dress, of worship, of food &c., effect a complete severance between him and his Hindu relatives, and he leaves the family altogether. Under the present Bill a Brahman marrying a Panchama wife may claim shelter under the family roof and cause immense annoyance to the other members. Further the Bill as drafted confers on those married under its provisions a higher status and larger rights of inheritance than Act III. of 1872; for under the Lex Loci Act children of converts can only inherit property which became vested in their parents during the latter's life time, while children of persons marrying under the Bill can inherit directly from collaterals. It is essential that those marrying under the Bill should not remain in the caste against the wish of the caste; there is no objection to their calling themselves Hindus.

VII. THE HON'BLE MR. SANKARAN NAIR, C. I. E.

The case for reform as stated by Mr. Sankaran Nair, C. I. E., in his articles in the *Contemporary Review* for August and September, 1911, may be considered here. The article is so full of false sociology, perverse readings of history and envenomed attacks on particular classes of society that it is impossible to deal adequately with it in this connexion. I only consider here the views expressed by Mr. Nair on inter-caste marriage. His scheme is altogether revolutionary.

The main argument is that under the present individualistic regime which allows every person to pursue any calling at pleasure it is no more necessary to divide the population into separate compartments, and that the time has come to abolish the caste system. Mr. Sankaran Nair therefore thinks that the restrictions on marriages where such restrictions are due to the supposed religious inferiority of some of the castes must be removed. This proceeds on the assumption that caste is occupational. As I have already pointed out the Brahman caste was racial in origin, and to this has now been added intellectual and spiritual development the result of a continuous cultivation for twenty-five centuries which of itself is sufficient to induce a cleavage even in a homogeneous community. The Brahmans may desire to keep their stock pure without assigning any religious inferiority to the other castes. This is a legitimate desire and the right is claimed and exercised by Europeans settled in Africa. Does Mr. Sankaran Nair deny it to the Brahman? The individualistic regime has been in existence now for many centuries in all communities. I see from the proceedings of the meeting held in Madras to protest against the Bill that some of the higher non-Brahman castes desire to keep themselves unmixed.

Some of the other proposals in Mr. Sankaran Nair's article are equally objectionable.

(1) *Prohibition of Polygamy.* I have already pointed out that polygamy is a necessary consequence of the system of hypergamous unions prevalent in Malabar, and I will presently point out that if Mr Basu's Bill becomes law polygamy must become common among Brahmans. The proposal to prohibit polygamy illustrates how radical reformers do not stop to consider the effect of their proposals on the complicated structure of society.

(2) *The right of excommunication should not be recognized by Civil Courts.* How else can an endogamous community keep itself pure?

Before leaving Mr. Sankaran Nair, I wish to ask the social reformers whether he is one of them or is only masquerading in their cloak. His

scheme of reform is revolutionary and not confined to "safeguarding freedom of conscience." Do social reformers subscribe to his wild statements and theories advanced for English consumption? I take it that every social reformer reprobates his abuse and misrepresentation of orthodox Hindus.

VIII. CONCLUSION.

The Brahmans constitute a type superior to the other castes, and they would be justified in opposing the present Bill even if the ancient law-givers had sanctioned intermarriages. As a fact, however, none of the law-givers sanction Partiloma marriages; the aversion to this kind of union is an ultimate fact traceable in the last or probably to the desire of the female to have the best mate available. As regards Anuloma marriages it is obvious that even according to Manu and Baudhayana, the most liberal of the law-givers, a Brahman cannot perpetuate his lineage by marrying a Sudra wife and that he must have a Brahman or a Kshatriya wife in addition to have a Brahman son It is impossible for a Brahman marrying a Sudra woman under Mr. Basu's Bill to discharge his debt to the Pitris. Mr. Basu's Bill thus receives no support from the ancient law-givers except where a man marries a woman of a class next below his. Mr. Sankaran Nair's proposal to go to the really sacred books of the past has merely to be looked at closely to be summarily rejected.

There is a vast field for social reform without this extreme step which appears to involve the extinction of the Brahman as a separate type. The social reformer says that it will be a glorious end to the Brahman caste to get itself lost in the endeavour to unify the various classes of India. The Brahman must greatly modify his spiritual conceptions and ideals before this can become possible meanwhile the education of the masses, the elevation of the depressed classes, the fusion of the sub-castes etc., these offer a vast field in which the reformer can have the hearty co-operation of the educated Indian. And these are the essential preliminary measures.

To put my case concisely, the reform proposed is not, like post-puberty marriage, a desirable reform which is opposed merely on religious grounds. The practice of inter-caste marriages was deliberately given up by the community in consequence of its baneful effects on the higher classes, and its revival will tell most disastrously on the Brahman community. It must inevitably lead to further deterioration of the Brahmans, physically, mentally and spiritually. It will be many generations before the Brahmans can reconcile themselves to the idea of giving their girls in marriage to Sudras or Panchamas, and if Brahman boys take, in yearly increasing numbers, to Sudra and Panchama wives, the number of unmarried Brahman girls will annually increase; and, as a consequence, polygamy which is now a rare exception must become the general rule. The marriages under the Act will be usually against the wishes of the boy's parents and will therefore be without any religious rites unless social reformers and other proselytising agencies kindly provide such rites for them; in any case marriages will soon lose their sacramental character. Lastly, the Hindu scriptures have never countenanced divorce, and the introduction of this as an element in the marriage relation amongst Hindus must upset many a cherished notion of Hindu orthodoxy; it is no answer to this to say that amongst certain late accretions to Hinduism at the bottom of the scale, there is tribal custom countenancing the free separation of husband and wife. The supporters of the Bill cannot argue that instances of marriages contrary to the present customs will be few and far between and that the effect of the proposed legislation on society will be very limited; for it is mainly with the object of removing caste barriers that the present legislation has been proposed. The forward party should not therefore be surprised if even educated Indians stand aghast at the magnitude of the social changes involved, and suggest a less ambitious programme which can be carried out without rousing much opposition. Our efforts may for the present be limited to the fusion of sub-castes by legalising intermarriages between sub-castes under each major Varna where, and if, such marriages are really not sanctioned by law.

My conclusions are:—

(1) The proposed legislation is premature and far in advance of the community.

(2) The Bill as drafted confers on those marrying under its provisions a higher status and larger rights of inheritance than Act. III. of 1872.

(3) If the Government of India ultimately decides to proceed with the legislation, the orthodox party should secure such modifications of the Bill as will ensure that persons taking advantage of the new Law have no more right than persons now marrying under Act III. of 1872 and shall not be entitled to share in the rights and privileges of the caste.

EVERY INCH THE BLACK IS A MAN.*

BY

MR. M. K. ACHARYA.

The black hath hands, the black hath eyes,
And straight he walketh—as well he can;
He hath his Gods too in the skies:
Aye, every inch the black is a man!

The black hath limbs, the black hath brains,
His place he keepeth, as well he can;
And at his work each nerve he strains:
Aye, every inch the black is a man!

He hath a heart: he too can hate,
He too love truly, as well he can;
Strike him, he will retaliate:
Aye, every inch the black is a man!

He hath a home where snug he feels,
And blest and cheery, as well he can;
With kisses too his love he seals:
Aye, every inch the black is a man!

The white how is he higher born?
In what shows nobler, an if he can?
More mighty through his pride and scorn?
Why, every inch the black is a man!

Grows any greater by his drink?
By dancing thoughtless, as well he can,
Till reacheth oft destruction's brink?
Why, every inch the black is a man!

Not by the colour of the skin,
But by true merit, an if you can,
Decide the world is all akin;
And every inch the black is a man!

One only God hath made us all,
Whom each doth worship what way he can;
By deeds we rise alike or fall;
And every inch the black is a man!

* Suggested by the Viscount Cole Incident.

THE MODERN PARIS.

BY

MR. K. S. RAMASWAMI SASTRI, B.A., B.L.,

Life came with three gifts in her hands
Love sweet and secret as the night,
And Fame bright through the sunlit lands
And Power's short-lived but wealthy might

He yearned for Love; he yearned for Fame;
He yearned for Opulence and Power.
How can he ever successful claim
From Life the longed-for threefold dower?

Alas! Life sternly bade him choose
But one among her gifts so bright.
Which shall he take and which refuse,
When three were tempting in his sight?

The Modern Paris in amaze
Stood long before Life's glittering shows.
At length impelled by newborn ways
The gift of wealth and power he chose.

Ah! who was wise-the prince of Troy
Who won as guardon Helen's kiss,
Her love's bright bliss without alloy,
And fathomed Love's sweet mysteries

Or he who chose the gift of Power
And turned away from Love and Fame
And sowed in toil in youthful hour
To reap neglect when evening came?

Alas! if with a single heart
He sought Power's fair enchanting height,
He might have played a dazzling past
Upon Life's stage before our sight.

But he pined for Love's mystic charms
And Fame's bright seat and deathless days;
And flirted with lust's sensual harms
And trod foul notoriety's ways.

He thus lost Love and Fame; and Power
Brought grief to him when shadows came,
Alas! he died before his hour
Neglected, lonely, and in shame.

CURRENT EVENTS.

BY RAJDUARI.

TRIPOLI.

MOROCCO having for the time receded somewhat from their gaze Tripoli has for the last four weeks become the cynosure of the great civilised states. In reality the forcible occupation of that seaport of North-east Africa by Italy is a corollary of the events that have recently occurred and are still brewing in Morocco. The seizure, so far as we notice, has been looked at askance by the great European Powers! The sort of virtuous denunciation in which the Continental and the British Press has indulged seems to us to be purely pharisaical. Satiated as they have been with a prolonged career of landgrabbing in divers parts of the world, specially in South Africa, some of the great Powers view with a shrug the identical operation Italy has adopted so successfully in Tripoli. It may be fairly inquired, what difference there is between the daylight buccaneering of lands belonging to many a wild indigenous community in South Africa which was carried on during the last quarter of a century and more and this new highway robbery of Tripoli? Have the public, which takes interest in the world's politics, forgotten all about the struggles of certain Pecksouffian nations of Europe in Zululand, Damarland, Bechunaland, Swaziland, Matableland, and so on, from the early seventies? Have they forgotten the occupation of "No Man's Land" in the Hindu Kush? Each and all have got fat slices of the territory they coveted for in search of pelf. But now that they have had the buccaneering to surfeit, and not without bitter cost, they are venting their pious sermons on the unholiness of the fraud. Italy has perpetrated! One is apt to exclaim, that there may be a difference of degree in these landgrabbing exploits of the unctuous European Powers, but there is none of kind. Resolved into their fundamental basis we are disagreeably compelled to admit that they were all an unprovoked robbery where the god of Might, as usual, overrode the god of Right. If all their virtual indignation is now poured on the devoted head of Italy may it be asked whether she is not faithfully following the example of her elders in the art of despoiling your neighbour of his vineyards? But such is hypocritical Europe; and such has her memory proved traitor, that she has clean forgotton what she did a while in South Africa! On our part we can have no sympathy with any Power, however great and however civilised, which sets at defiance not only the scriptural commandment but even the ordinary laws of Humanity. Thus it is that we condemn as much the phariseeism and philistinism of Italy as we emphatically do of the pirates of South Africa. Each and all have done their best to squat on the lands of helpless and powerless people with no friends to assist them, force and fraud have reigned rampant, and these are the civilised states which are supposed to set an example to the world in universal brotherhood humanity, and righteousness!!! Tripoli is Italy's. Italy has firmly refused to listen to Europe. She has reason on her side. Not that we defend her. No. But Italy is entitled to say that she has followed the example of Europe. She could point her finger at her old enemy, Austria, and ask what that Power has done with Bosnia and Herzegovina? If everybody has tried to compensate himself, why should Italy lag behind? Ethics have no place in the politics of Europe. Expediency is the word. It is expedient, proclaims Italy, to occupy Tripoli in her own interests, and she is determined to do so at all cost and hazard. Conscience-stricken Europe dare not unite and resist that determination. That is the long and the short of it. Of course, the struggle meanwhile with Turkey will continue. Turkey, unbefriended has to bear the brunt of this fresh "outrage" of her territory as best she could. Short of the necessary military strength which alone can cope with Italy, she is trying to carry on a kind of *economic war*, namely, boycot Italian people, Italian commodities, Italian everything, within her own territories. She has adopted the policy of economic reprisal. It may or may not prove successful. That remains to be seen. Europe is presented with a duel between the Irridentists and the Ottomans. In reality the Ottoman, if well equipped, both on military and naval armaments, can overcome the hot-headed, bragging, and less martial Italian. But at present, Turkey is wofully deficient in both, while to add to her troubles she is a divided house. Both the foreign and domestic policy are at sixes and sevens. There is a rift in the Turkish Parliament—the Committee of Union and Progress on the one hand and the independents on the other. Both suffer from their strength as well as their weakness. While this deplorable con-

dition lasts, Italy is making the best of her opportunities. No doubt a kind of truce would soon be established. Italy is posing as a naval Power. She is determined to show that she is a factor to be counted with, though hitherto relegated to a second place in the Counsels of the Greater Powers. These, in their turn, perceive a new element which in all probability may threaten the balance of power, at least, in the Mediterranean. No wonder they have at least been driven by Italy's persistency to bring about peace which may for the present put an end to her further aggressive ambition. So we do not expect anything like war to the knife either on the one side or the other, howsoever the chief actors may foam at the mouth.

A POLITICAL EARTHQUAKE IN CHINA.

While the battle was raging in Africa, none expected that in the Far East, the Kingdom of the Son of Heaven, would partially be overthrown by a political earthquake. It is generally the case that the untoward happens. The rebellion in and around Hankow has come upon us as a surprise. Evidently the Chinese literate are taking a leaf from the West. Republican Government is the order of the day. Why not make China a Republic? So down with the Manchus who have oppressed China these two hundreds and more. But such shibboleths are more easily pronounced than converted into action. The impatient idealists of Hankow are all for a "Swaraj" in the Province. But the idealists have already found to their cost that it is not so easy to drive away the Manchus back to their indigenous home. The Manchus has come to stay. He has stayed enough, and consolidated his power; and woe be to them who try to overthrow them. Swiftly like the Assyrian wolf has the imperial force attacked the Hankan republican fold which has thus suffered defeat. The new Viceroy is a terrible personage. His very name strikes terror and quakes the Chinaman to the sole of his foot. With such a Viceroy and an Imperial Commander, Hankow is bound to be soon restored to peace and commerce and the republican leaders will have learned their first lesson on revolt. Awakened China is aware of her own weakness. She is taking every step to fortify herself for purposes of defence and offence, both by land and sea. She is rapidly rising industrially with the aid of railways and there is nothing which China cannot do, given the necessary sinews. She may one day astonish the world as much as Japan; and though Japan may inwardly wish and even try to weaken China, the latter is fully alert and knows her next door neighbour to the very tip of his finger. Hitherto China had moved with the pace of the tortoise. Her policy was Fabian. But the utter foreign compact, to which she has now become fully alive has taught her that she must quicken her face in international progress. Organisation, including speedy mobilisation, whether of armies or commodities, is absolutely essential for her future wellbeing. She is doing everything to attain that end. The rebellion in Hankow is bound to receive its quietus as much as the Boxers revolution did. It is indeed lucky that India is at present ruled by a Viceroy whose diplomatic experience is of a most valuable and useful character in Indian foreign affairs. With a reddest of red Imperialist like Lord Curzon we should have heard by this time of another suffered "serious imbroglio" on the British borders of Thibet, and another preparation for "a peaceful" mission. China's internal troubles, specially Westward, will always be a signal for a militant Indian Government to push the red line of the map of India till brought cheek by jowl with South Western China. Hence it is indeed lucky we have wise Lord Hardinge as Viceroy. We have not heard of that illusion, known in ecclesiastical Thibet, as the Dalai Lama, of late; and we hope that in the present unsettled state of Hankow we shall not hear from the fiery Imperialists and their counter parts in the British Press, of any fresh intrigues. We specially fear this, seeing how Lord Curzon is endeavouring at present to form a Party on Persian affairs, as he did on Chinese just before Lord Salisbury got rid of him from his Ministry and foisted him on poor India.

DISCREDITABLE ANGLO-RUSSIAN DIPLOMACY IN PERSIA.

We entirely view the present unhappy condition of Persia with the greatest alarm. We thought the Anglo-Russian agreement would give peace to Persia and encourage her to develop her new parliamentary institution on patriotic lines. But it seems that the Muscovite element is as strong as before for subterranean intrigues, having for their ultimate aim a break down of the Mejliss and with it of all aspirations to a rejuvenated and reconstructed modern Persia. And unfortunately it is too too transparent from the trend of Anglo-Russo-Persian politics for many months past that the British Foreign Office is almost imbecile to take any independent and sturdy action to arrest all Muscovite intrigues and encourage Persia to achieve her own better evolution. By this time she could have done a great deal with the active and really friendly support of the British. But unfortunately British strength in Persia is nowhere. British diplomacy is moulded by the Russian Foreign Office. Nowhere has the imbecility of the British Foreign Minister been more discerned than in Persian affairs. And yet it is a marvel that Persia has yet shewn so much firmness and vitality. Distrusting both Russia and England, the Mejliss wisely cast about far afield and put into requisition the United States as a *disinterested* and sympathetic power to render her that good, financially and politically, which, to her bitter disappointment, she failed to obtain from the British. After a struggle she succeeded in her loans and with the aid of Mr. Shuster and his colleagues has been able to reorganise all fiscal institutions and place them on a sound footing. This financial reorganisation is growing apace. It rejoices our heart. For given sufficient scope without let or hindrance Persia is bound to emancipate herself from the thraldom of British and other European financiers who hold her in their iron grip. This conspiracy on the part of Russia and Great Britain to resist the employment of Major Stokes as the chief of the Gendarmerie is really no credit to both. It is really more discreditable to British diplomacy. All the nonsense talked about the pro-Persian attitude of the Major and his so called Russo-phobism may be taken as so much romance. No, Major Stokes is the one man who could support the Persian financial department under Mr. Shuster. But England has never forgiven Mr. Shuster. Neither Russia. No wonder that both in concert are actively endeavouring to resist his employment. What right have they to interfere in Persia exercising her independent sovereignty in the matter? What about Colonel Liakoff? How inimical he was to the patriotic party and how he strove to support that contemptible Mahomed Ali on the throne of Tehran! Did the British Foreign Office care to move its little finger against the employment of that fire-eating Muscovite? Why then are the organs of British opinion and even European trying to denounce Mr. Shuster? Is it a crime that he is doing his best to say to the Russian "Hands off"? Is it a crime that he has the moral courage to proclaim to the four quarters of the world the bare truth that England and Russia are conspiring to keep down Persia under their iron heels by a variety of means of which this Stoke affair is the latest instance? It is indeed most disheartening and deplorable to have to condemn in *toto* the policy at present pursued by the British Foreign Office towards Persia, the patriotic Persia which having freed herself from the grip of a despicable indigenous despot on the throne, is struggling to become a constitutional Eastern power for her own better regenaration which is certain to render the greatest good to the British themselves. We devoutly hope wiser and more sympathetic counsel may prevail in the Foreign Office in Downing Street and that freeing itself from the shackles of the one at St. Petersburgh, it may render lasting assistance to realise the aspirations of the patriotic Persian.

THE WORLD OF BOOKS.

[Short Notices appear in this Section.]

Mirage.—*By E. Temple Thurston* (*Methuen & Co.*)

It is the nature of humanity to believe in chimeras, to hunt the Mirage happiness.

"Talk of freedom! This a slave's world is, and we must wake,
To slavery as generations pass;
But some there are who cut the fetters from their feet and make—
A little God of brass."

The little god of brass in this case is a young girl Rosanne, a cousin twice removed, of an old French *emigre* in reduced circumstances, who had loved and lost Rosanne's mother. How the Count du Guesclin grows juvenile in spirit by daily associating with Rosanne, and believes that he is not too old to marry her, and how he actually proposes for her hand and then discovers that her love, which he fondly imagined was his, was fixed on a young man—an acquaintance of a few days—is admirably told. The Count had hunted a "mirage" and fortunately found out his mistake before he ruined Rosanne's life—and his own. It is the final chapter in the Count's career and he disappears into the Unknown—with the cab that conveyed him from the scene of his infatuation. Not the least interesting part of the story are the love experiences of the Count's old and faithful French servant who ultimately sacrifices his matrimonial ambitions to follow his disappointed master. The simple story is an idyll well worth perusal.

The Kacharis.—*By Rev. Sidney Endle, (MacMillan & Co., Ltd.)*

This contribution to our knowledge of one of the many aboriginal races of Assam has evidently been a labour of love to the Missionary, the Rev. Sidney Endle of the S. P. G. who was associated with the Kachari tribe—many of whom became, converts to Christianity, for about 20 years of his life. The book is a very complete account of the origin, characteristics and distribution of the Kachari clan with a historical summary. Light is thrown on their social and domestic life, their laws and customs, their religion,their folklore and their traditions, with an outline grammar of their language. Speaking of the "social and domestic life" of this aboriginal tribe their historian says "It is not without its pleasing and satisfactory features. It is probably, for the most part, far sounder and more wholesome than the life of great cities, whether in Asia or Europe; and it is with no little dismay and sorrow that the writer would see any hasty ill-considered attempts made to supplant or override this simple primitive patriarchal life through the introduction of a one-sided materialistic civilisation." It is regrettable to think that the reverend gentleman has been himself mainly instrumental in inserting the thin end of the wedge of a change he deprecates (for assuredly Civilization follows in the wake of Christianity.) The book is a valuable contribution to Asiatic Ethnology more especially as it gives particulars of a number of tribes closely allied to the Kacharis. A portrait of the author adorns the book and more than a dozen illustrations—some in color—enhance the value of the volume to which Mr. J. D. Anderson I. C. S. (Retired) adds a readable Introduction. There is also a map.

Textiles for Commercial, Industrial Evening and Domestic Art Schools *By William H. Dooley D. C. (Heath & Company, New York.)*

This book explains the manufacture and testing of textiles for Commercial, industrial and domestic arts. It is useful to students who are learning the textile trades but others engaged in the lines will find the book profitable reading especially the description of Cotton, Woollen, worsted and silk fabrics. The book is profusely illustrated. It is a pity there is no index to the book which might serve as a work of reference as well.

Thorpe's Way.—*By Morley Roberts (Bell's Colonial Library.)*

Mr. Morley Robert's *Thorpe's Way* is a novel full of the spirit of the times. It treats of the revolt of the New Woman against the rigid conservatism of the past, in matters of marriage and abounds with vigorous ideas for the Social Reformer and Student of Sociology. John Montague Thorpe is a young gentleman of literary tastes, a Radical in religion, politics and society, almost Bohemian in his habits of life. He falls in love—in his own unconventional manner—with Molly, who chafes under the restraints imposed by her mother, a fierce champion of philistinism. Molly is asked to prefer Edward Fanshawe, the prospective Earl who can however talk only of Polo and Golf and that in the most repulsive slang. After a long course of suffering, relieved by many romantic episodes the story ends in the good old way by Molly's marriage with Thorpe. The characters are brilliant and vivid, and the hero is quite loveable despite his numerous 'heresies'. Molly is an attractive young lady though she persists in resisting the authority of her mother. Judging by the standard suggested by Leslie Stephen—whether the person is one with whom the reader is disposed to fall in love—she must be pronounced a successful heroine. There is Thorpe's friend, Thomson, a gentleman of admirable virtues who can be relied on in any crisis.

Mr. Roberts has quite a genius for Epigram and a very valuable collection can be made from his pages. A humorous element of a highly interesting nature, is introduced in the treatment meted out to the Rev. Mallow Simpkinson and Mrs. Francis Byron and other upholders of the old order. There is no acrimonious controversy round these serious questions—the Comic Muse plays on the most bitter differences in Faith and Morality. A word of praise must be reserved for the force with which the author has drawn the character of Granny Duckey, the octogenerian ancestor of the family whose sympathies are all however with Molly. While congratulating Mr. Roberts, we confess to our sense of disappointment at the finish, which is rather lightly comic and wanting in impressiveness—but it is probably in consonance with Thorpe's way.

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"In Bengal the local Mahomedans, most of whom belong to the agricultural classes, are in the main the descendants of local converts from Hinduism. In Malabar, the only place in Southern India where the faith of Islam has many adherents the majority of the Mussalmans are said to be descendants of local converts made by the Arabs who frequented the coast as far back as the beginning of the 8th century. In Gujarat, the Bohras, Khojas and Memons, all of whom are now Mahomedans, are of Hindu ancestry, and in Rajputana the Mahomedans are for the most part the descendants of Rajputs who were converted in the time of the Delhi Emperors; of the remainder many are Meos, also of indigenous origin. Even in the north-west of India a large portion of the present-day Mahomedans have little or no foreign blood in their veins and of 14,141,122 Mahomedans in the Punjab, only 1,114,243 were returned in the Census of 1901 as Pathan, 491,789 as Baluch, 340,063 as Sheikh, 315,032 as Sayad and 111,885 as Moghal, that is to say, only 16 per cent. of the total population are of foreign origin. The rest, *i.e.* about 84 per cent. are mostly converts from indigenous races such as the Jats who numbered nearly 2 millions, the Rajputs and Arains about 1 million, and the Jolahas, Awans, Gujars, Mochis, Kumhar, Tarkhans and Telis from one to two-thirds of a million each. The vast majority of the present-day followers of Islam are shown by their caste designation to be the descendants of local converts. The following extract from the Punjab "Administration Report" 1854-55 and 1855-56 also throws light on the same subject:—"There are (in the Punjab) 7½ millions of Mahomedans to 5 millions of Hindus. This numerical predominance of Mahomedans is remarkable. From the eastern boundary, that is, from the river Jumna to the Chenab, the Hindus preponderate, from thence to the Trans-Indus frontier, and in the Southern districts, the population is almost entirely Mahomedan. But among these latter, while many are of pure Mahomedan extraction, yet many are of Hindu race converted to Mahomedanism under the Moghul Emperors."

Judicial Training of Indian Civilians.

Mr. H. Batty, I. C. S., Retired High Court Judge, Bombay, contributes an article on this subject to the October number of *East and West*. He deplores that apart from financial and administrative exigencies, the executive authorities have no exclusive interests or special information in connection with the problem of providing an efficient judiciary. Candidates who come off successful in the Indian Civil Service Examination can take to judicial or executive work and there is no special department of training for either.

All the successful candidates on arrival in India are required alike to pass departmental examinations in which the main stress is laid upon fitness for revenue and executive work, and the legal attainments required are little more than elementary. In the legal training, practical or theoretical, no facilities seem to be afforded.

A good general education is indisputably very desirable in a Judge. But pre-eminence in any subjects other than law and equity can hardly compensate for the attainment of legal attainments in a judge or be taken as indicating a special predilection for jurisprudence, . . . The present system of open competition enables candidates, some of whom, if successful, must be required for judical work, to exclude law by specialising in almost any branch of learning that they may prefer, without regard being had to one of the most essential subjects, a subject which the exigencies of the service make it almost impossible for them to master after they have been selected. So long as a hidebound system of examination presents the Indian Governments only with tyros to train in law and so long as the Indian Governments are without the facilities for training them, and can only spare for the purpose those found to be the least efficient at duties that do not call for such preliminary training, the problem of obtaining an efficient judiciary from the members of the Indian Civil Service, if not altogether insoluble, must entail upon the Indian Government, the public and individual officers, loss and trouble quite incommensurate with the difficulties that would be involved in modifying that system to meet the requirements of the case.

ESSAYS ON INDIAN ART, INDUSTRY AND EDUCATION.—By E. B. Havell, late Principal of the School of Arts, Calcutta. The subjects dealt with are "The Taj and Its Designers," "The Revival of Indian Handicraft," "Art and Education in India," "Art and University Reform," "Indian Administration and Swadeshi," "The Uses of Art." Price Re. 1-4. To Subscribers of the "Indian Review," Re. 1.

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The India of the Future.

Writing on the above subject to a recent number of the *Wednesday Review*, Mr. H. G. Keene, M. A., C. I. E., says that it is only after the establishment of British rule in this country, continental India has become a nation. The generations of British peace has accomplished what th long centuries from Vikramaditya to Aurangze failed to do. The writer proceeds:—

"Animated by English education the leaders o native thought are naturally proposing variou schemes for organising the life of the new com munity. A small body of extremists have show a desire, to abolish what they consider the humiliations of alien rule; not perceiving that the vacancy would ere long be occupied by some othe foreign power, neither to their liking nor to the general advantage of the land. A larger an more moderate party is understood to desire something like Colonial Independence, in which maintaining a British Governor they would enjo representative institutions and practical indepenc ence. A third scheme less generally expresse but probably consonant with a wider existe feeling involves an imitation of the syste has long prevailed in the Netherlands of India, where native Rajahs preside over the administration of Justice, Police, and Revenue, under th advice and co-operation of the European Resident A small step in this direction was taken by th late Marquis of Ripon with the sanction of th Home Government, when he restored the nativ Dynasty in Mysore: and in comparatively recer days the policy was repeated at the instigation Sir J. D. La Touche, who during his Lieutenanc of the United Provinces procured administrati powers for the Maharajah of Benares, in th party of the country. Wherever a Hindu Mahommedan Chief can be found with the nec sary ability he might replace the existing Co missioner, or other high British authori subject only to conditions which would ens the maintenance of such civilised principle might be consistent with native ideas and feeli In support of this it is urged that, with the intentions, the British Government has not al been in due sympathy with oriental tradit and modes of thought. A prominent instar this is to be found in the system of land rev Under various forms the British have a preserved a principle opposed to oriental and not free from practical inconven It has been throughout assumed that land must always be the property of

individual or corporation which should hold it in complete or uninterrupted possession so long as an annual tax was paid to the Exchequer, such tax being fixed either in perpetuity or for a term of years. In Oriental States, the system is well known to be entirely different. Except when granted as a reward for services the land has always belonged to the State, whose officials go round at harvest time, and collect all the surplus produce and all that is conveyed to grantees is the exercise of the power, otherwise possessed by the Government. The consequence of this is obvious: in good years the Government gets more, in bad years less; and the profit and loss all fall on the Government as Trustee for the general public.

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Indian Nationalism.

The current number of the *Rajput* contains a paper on "Indian Nationalism" by Dr. S. V. Ketkar of Cornell University, U. S. A. After pointing out the various difficulties towards the evolution of an Indian nation the writer gives out some factors which contribute towards nation-making. He puts in a strong plea for the creation of such aristocracy as would be recognised all over the country.

"Can a class be formed out of Indian princes chiefs, and other potentates. In my opinion it is possible to create such a class and to use that class to unify India. It would also be desirable in many ways to make the princes, instead of the Brahmanas, the head of the society from many standpoints which may be explained later. But such a task would need a great deal of education, sense of duty, and activity; things which have not been the characteristics of the Indian princes. They are filled with family pride, and appear to be incapable of any united action.

If the Indian princes level distinctions among them, of tribe and family, and form a class among themselves which would freely intermarry and assert their own superiority over the Brahmanas, it is possible for them to do so. I shall be but too glad to see the princes unite and challenge the supremacy of the Brahmanas. The princes have wealth and power in their favour, the Brahmanas have nothing but intelligence, education and accumulated prestige. But the princes have not as yet shown any ability to unite. It is known that the daughter of an important Indian prince was compelled to be a second wife of another prince of her own tribe, being unable to make a suitable match with a prince outside her own tribe. If the Indian princes unite they may be able to from a class, union with whom would be sought by people from all castes and tribes in India. It is not possible that the Brahmanas will refuse to inter-marry with the princes, whatever their caste pride may be. Cases of Brahmanas who considered themselves honoured by marriages with princes have occured in the past. Cases of this kind occur even now. A prince in Eastern India, who belonged to a tribe regarded among the Hindu princes as merely low-caste jungle people, was able to marry a girl from a caste supposed to be much higher than his own. He was again able to find a Brahmana to marry his daughter when she was coupled with a dowry of one hundred thousand rupees."

Energism in the Orient.

The September number of the *Hindustan Review* contains the first of the serial articles on the above subject contributed by Dr. Paul S. Reinsch. The writer remarks that the ethical thought of India, traced to its simple Aryan sources, inculcates the same cardinal virtues which are contained also in the Western codes. Purity, benevolence and truthfulness are as important here as in the morality of the West. "Quite contrary to the common belief in the West, the appreciation of veracity is just as constantly and urgently held up as a fundamental virtue as in our own ethical literature. Nor are the knightly virtues of courage and firmness neglected in these earlier Indian models of conduct"

Indian civilization was a thing separate in itself. It was divided into parts, many secondary elements were added, and there was a new distribution of emphasis. In the final result the doctrine of renunciation overshadows everything else, Indian ethical sentiment of later ages favours the abdication of life, inaction, and the uncomplaining acceptance of the evils of existence. It is a creed of inactivity, contemplation, quietism and self-suppression. The repeated conquests of India, the overpowering forces of Nature, the absence of national self-consciousness, have all helped to emphasize these characteristics. They are present, out only in Hinduism, but in other forms of beliefs, like Buddhism and Jainism, that have originated in India. But our own generation is witnessing in India a great stirring of social life, the awakening of new national forces. The ancient texts are read from a new point of view and in a different temper, and it is discovered that the morality of non-action and submission is only one part of a complex system, that there are other more active and more manly virtues inculcated as well.

Great writers and thinkers of new India agree that they must cherish that national ideal which expresses itself in spirituality.

In intellectual and spiritual force they see the highest energy, and so, renunciation, truly interpreted, is, after all, the highest virtue. "Concentration, calmness, and inactivity are the result of centralization of great power,—calmness is the mother of tremendous energy," these words of Vivekananda express that valuation which sets mental strength high above all mechanical contrivance, which appreciates that by the side of the thought-energy of the human mind everything else is insignificant. This is the greatest paradox in philosophy, that the West, where man first became conscious of his powers, where he learned to master the force of Nature before which the Oriental peoples bowed down in awe, should invariably have to yield to the Orient in fully appreciating the intense power of that very human mind and its activity.

The De-Militarisation of India.

In the September number of the *Untied Service Magazine*, Major Aubrey O'Brien, C.I.E., deplores the steady and continuous de-militarisation of the peoples of India. Says the writer:—

The only chance of achieving this is to utilise the Army not merely from the point of view of possible immediate use, but as a training ground for the manhood of the nation. At present, however, the Army in India is very limited in numbers. According to the latestGazetteer,the strength of the native portion amounts to 158,000 men only. This total is clearly but a "drop in the ocean" of three hundred millions of population. The training of one soldier out of every two thousand inhabitants clearly does not represent much advantage to the nation, and this it may be urged is a matter to which the careful attention of statesmen might well be directed.

The classes that now give soldiers to India are very limited and the writer considers that it would be very wrong to allow any particular class of Indians to obtain an undue predominance over the other classes; but it would be equally inadvisable if these men, should lose their military spirit altogether.

The writer finds good fighting material in the Indian element and what is required is encouragement shown to them.

Even the province which is best represented in the Army, which is recognised by all to be the breeding ground of fine men, whatever the religion they may chance to affect—even in the Punjab—there is immense waste of possible material. The regiments that recruit in the Punjab can pick and choose from the number of applicants that present themselves despite the wealth poured in from the ever-increasing network of our marvellous canal system. Apart from the classes who now provide recruits there are large tribes which sent strong irregular contingents to Multan with Herbert Edwardes and to Delhi with Nicholson, who, not prepared at the time to bow down to the discipline of regimental life, lost the connection with the Army which they are now ready to seek. They are potential fighters, but are, naturally, somewhat undisciplined.

Coming to the continual neglect of the resources available for recruitment the writer remarks that it is not because the war material is small, but that the army in India is a very small one.

Another substantial objection to this system of continual scrapping is that the Army tends more and more to become one composed of mercenaries. The Afridi and the Gurkha are fine men and have served us well, but they are mercenaries and subject to all the drawbacks of mercenaries. In proportion as the number of mercenaries increases and of home-grown soldiers diminishes, so the danger of mercenaries using their strength for their own purposes increases. The Afridi tribesmen, no doubt are magnificent material, owing to the very insecurity of life that is due to the absence of authoritative government; and as long as we continue the present policy of scrapping tribes that do not get the exhilarating practice of murdering each other, we are bound to seek for mercenaries from among those who are in suc practice. It is however, very doubtful whether we a wise to train tribesman in the art of war which may b used against ourselves, until we are prepared to brin them within the bonds of our communal governmen It is true that the idea of employing them, though partl due to the need of mercenaries of a natural fightin stock, is also in part a form of payment of black-mai Here, again, the wisdom of our policy might easil be questioned. The delights of receiving pay should, i theory at any rate, be confined to those who ar willing to endure government.

The manhood of real India should not in th least be affected and England may concede mor and more power over the internal administratio to the Indians as long as her Imperial authorit remains intact. Therefore it is the writer says:

It is for our genius to discover how to so govern th various tribes within the empire that the braver and fine among them, at any rate, may always consider that thei fortunes are bound up with ours and that all alike may remain in the security of impartial administration.

The Sultan's Policy.

Mr. Stead, who gave an account in last month's *Review of Reviews* of his interview with the Sultan sets forth in the September number the reasons why he is hopeful about the future of Turkey. What every country needs, he says, is a man and a policy, and he thinks he has discovered both in Turkey. "The man is the Sultan and the policy is the policy of the Sultan." For thirty years the Sultan was practically a prisoner, and has not yet quite got his "sea legs," but it is Mr. Stead's deliberate conviction that at the present moment Mohmed V. is "the man of the situation, and that the hope of the immediate future lies in the opportunity which skilful and courageous Ministers may afford him of carrying out the policy which he believes to be the best."

In reply to the question, "What is the Sultan's policy?" Mr. Stead says it is "a policy identical with what the Young Turks' policy was believed to be in the first moment of popular enthusiasm which hailed the downfall of the Hamedian despotism." It is first and foremost the policy of a Constitutional Sovereign. In the second place it is the policy of one who, while being a Constitutional Sovereign determined to govern through his Constitutional Ministers, is a believing Moslem. Thirdly, it is a policy of peace; and fourthly, the Sultan is "dead against the policy of enforcing uniformity of law, language, religion, or system upon all the races which make up his Empire." Mr. Stead, in stating these points, says he has confined himself to direct and authentic views of a sagacious Sovereign."

Orthodoxy Old and New.

Mahamahopadhyaya Prof. Ganganath Jha, M.A. D. Litt. in a contribution to *The Modern Behar* writes as follows :—

There was a time—in the palmy days of Hinduism—when the best intellects of the land were often the freest lances in the religious thought of the country. A look into the works of the stalwart bulwarks of ancient orthodoxy—Vyasa and Parashara, Vashishtha and Atri, Gautama and Angiras among the Rishis, and Shabra Swami, Kumarila Bhatta, Prabhakara, Shankaracharya, Ramanuja among later personages—will convince even the cursory reader that though avowing the staunchest loyalty to the Veda, every one of these real thinkers has given free scope to his own mind, presumably in view of the altered conditions of the times in which they lived. So long as this healthy freedom of thought remained in the soil, religious thought was virile and active and we had really devout and earnest Hindus, not one and two, but by the shoal; and these were the true salts of the earth.

Later on this spontaneous expansion of religious thought fell into decadence; as time passed and the old patriarchal system slowly disappearing, people failed to be in touch with the best thinkers. But this deficiency was to a certain extent remedied by the rulers of several states who got together the best intellects and compiled with their help the great law digests. Though these digests do not exercise the same sturdy originality of thought and honesty of conviction as the older Smritis, yet there is enough in them to show that they give free scope to their thinking faculty; and though no longer daring to compose original texts, they freely made efforts to make the old text yield what appeared to them beneficial and suited to their altered social conditions.

The death-knell of this sturdy religious thought was sounded when the expression of any opinion, that seemed to differ in the slightest degree from the old books came to be regarded as rank heresy. [To take only one example, Kumarila is regarded as the great champion of orthodoxy, even though he makes light of the greater portion of the Puranas; while at the present day if one suspects interpolation and foul play with a Puranic text he is branded as a heretic.] The beauty of the whole thing is that during these latter days, one was required to stick not only to the Vedas and the Smritis, but also to the opinions expressed in the later digests. I leave it to any person who wades, through this mass of literature, to judge how far it is possible for any person to keep his thought—much less action—in complete accord with the behests contained in all of these. The most 'orthodox' of our contemporaries do not fight shy of rejecting the authority of the Smiritis, if these are not in keeping with the view held by the particular 'digest' that he favours, but I wonder what answer he can give if asked on what grounds he objects to one's rejecting the authority of any particular 'digest'; the digest itself—and he himself with the digest—has rejected the authority of the Smriti texts, which certainly are more authoritative than the digests. When you can reject the authority of an older text, you cannot escape from the logical conclusion that one will be similarly justified in rejecting the authority of the much later digests.

But, one has to admit, it is this spirit of rejection still fostered by the orthodox people that is its saving grace. Say what they will, they have all along, in practice and precept, been preaching the advisability of adapting old text to modern conditions. The only step that is necessary for them to take is to realize that what was 'modern' two hundred years ago (when the great digests were written) is not 'modern' now; and that if they really wish well to their religion and country, they should adapt their religious thought to the conditions obtaining at the present time. Signs are not wanting that they are slowly coming to realise this, and every well-wisher of Hinduism will wish them Godspeed in this progress.

Young Turks Armed.

FIRST RATE FIGHTING MAN.

In the "Review of Reviews" Mr. W. T. Stead gives his impressions of the Turkish soldier as he saw him in Constantinople a month ago.

The Ottoman Turk has been five hundred years in Europe, and he has developed no kind of capacity but that of the fighting man. He has neither been author, sculptor, painter, inventor, nor indeed anything but a first class fighting man. He is wiry, tough, frugal, sober, capable of enduring privation, amenable to discipline, and, in his own way, religious enough to observe his fasts and say his prayers and die cheerfully, with a good hope that it is well with him beyond. By the sword he won his way into Europe, by the sword he retains his position, by the sword he will lose it. As the cat said to the fox in the fable, she only knew one trick to escape the dogs, but her device of getting up a tree was worth all

Reynard's hundred devices. So it is the Turk's one talent—a calm business-like readiness to kill or to be killed—which has made him a match for all the cleverer nations that surrounded him. His capacity in that line is his one talent. Nor has he ever let it remain hidden in a napkin. Whether with scimitar or repeating rifle, this one thing he does, and does it well.

So inveterate is his devotion to the solitary art that when there was a revolution to be made, a Parliament to be created, and a Constitution to be proclaimed, it was the army who did it. And if, as some fear, the Constitution is abolished and Parliament dissolved and despotic rule restored, it is the army that will be employed to do the job. First, last, and all the time, the Turkish Empire is the back garden of a barracks. It was, therefore, but in accordance with the fitness of things that the fete of the Revolution should be first and foremost a military spectacle, and that it should be celebrated round the Column of the Cannon. Since Tamerlane's mound of skulls, and similar mounds which the Ottoman Turk reared here and there in Europe, there is nothing so nakedly, brutally military as the monument which the Turks set up to commemorate the triumph of the Constitution. The Arc de Triomphe and the Vendome column in Paris are memorials of victorious war; but the art of the architect is used to give a beauty, a dignity, a splendour to the soldier's work. Not so with the Turks. To commemorate the triumph of liberty they erected upon a solid pedestal a gigantic reproduction in stone of a modern cannon. Now a cannon has its uses in the field of battle, but this monster stone-imitation of a field gun with its open muzzle pointed skywards, as if, like Nimrod, who has vanquished all rivals on earth, it would wage war on Heaven—was there ever a more crude or ugly memorial erected by man? Yet there it stands to this day, and there the Turkish Ministers and representatives of all arms to the Turkish army assembled to commemorate the triumph of the Constitution. How characteristically Turkish! Below the pedestal on which the breech of the skyward-pointed cannon is resting, there is a mausoleum, in which are preserved as a national heirloom the remains of the soldiers of Liberty who perished in the Revolution. For officers shot by their own men when the counter-revolution broke out were buried here as Revolutionary heroes. Afterwards others were added. I hope that in the near future it may not be necessary to enlarge the mausoleum.

The Awaking of the East.

"The Awaking of the East" is the title of a paper which appears in the September issue of the *Indian World* from the pen of the Rev. Edwin Greaves. In the opinion of the writer it is the impact of the West that has been the occasion of the great awaking of the East. Beyond doubt the East is genuinely awake. Great changes have taken and are taking place in Turkey and Egypt and a spirit of unrest is pervading Persia. In Japan, China and India are visible a great change and in India people are imbued with the desire of associating themselves more and more in the governance of the country.

About the hope of a united India, the writer observes :—

> The modern hope of "a united India" is a glorious dream, but at present it is a dream and not a reality. The prospects for its realization are far better if it can be worked out under the peaceful conditions which now prevail than under any other. The most sanguine must see that enormous work has yet to be done before the various races and nations of India can be educated to identify their interests, and to fuse themselves into one great nation. This hope should be fostered, and every endeavour for its accomplishment steadily persued. "Coming events cast their shadows before," but it is useless to clutch at the shadow and labour under the delusion that you are handling the reality itself. India, like China, is too vast to transform herself in a few years. She must formulate her ideals, apply herself to methods, patiently work, and not expect to cut her harvest while only the tender shoots are breaking through the ground.

Though political aspirations have engaged far too great a monopoly of attention in India during recent years, it is cheering to note, proceeds the writer, that other subjects have not been entirely neglected. The awakening of India has meant the consideration of matters which have to do with the social well-being of the masses of the people, the building of them up for efficiency in all departments of life. No attempt need be made to dwell in detail on the familiar topics,—the altered attitude to the questions affecting womanhood; the recognition of the wrongs which have been inflicted on the depressed classes, and the talk of righting those wrongs; the consideration of caste restrictions. These and other questions of vital importance are demanding and receiving a measure of attention and free discussion which afford hope that much may be attempted and accomplished.

Indian Hills as Health Resorts.

Medical Missions in India contain an interesting contribution on "The value of Indian Hills as Health resorts," by the Rev. William Huntly, M.A. B.Sc., M.D., Agra. He says:—It might be well for us to have some correct ideas of what the hills do for those who go there. To quite a number it is enough to know that it takes them out of the enervation of the heat-oppressed plains. But many go because they are from various reasons unfit to do their work; and to such staying in the plains offers no hope of a return to health. If Europe were not so far and the journey not so costly, then the preference would be practicable; but the Hills, so far as Europeans are concerned, being more easy to reach offer to one in hope of a speedy return of health an attractive prospect. It is thus worth while to know what just to expect and how the Hill climate acts on the human frame. Concerning mountain air one writes,—"Owing to the absence of water vapour the heat rays of the sun pass more freely at high altitudes—the diathermancy of the air is greater. This is the same with the light rays and the chemical rays." This explains the need for the care of the head a thing with some Europeans feeling the coolness and disregarding the fact that they are still in the tropics are inclined to forget. The air is cooler and the proportion of oxygen is by reason of the growing rarefaction of the atmosphere less than in the plains. At sight the lessening of the amount of oxygen in ordinary respiration seems prejudicial to the sick but in experience this is not so. Nature will have her oxygen if possible and quickened respiration atones and more than atones for the less proportion of oxygen in the inspired air. Now in the plains of hot climates as compared with temperate climate the average number of respirations decrease. Whether this is altogether due to the languor induced by the heat expressing itself in lessened exercises thus lessening the demand for oxygen, may be questioned; the less vigorous life must at least tend to emphasise the effects of the heat. The long armchair may feel grateful, the punkah refreshing, the kaskas cooling and yet the gain from them may be doubtful, perhaps, nil.

How Patients Benefit.

With a less oxygenated circulation the organs of the body are less able to do their part. From careful investigation in animals, comparing those in mountains with those in the plains it was found that the numbers of red blood corpuscles increased and not only so but the increase was sustained for some time after the return to the plains. The hills rouse the potentialities which have by heat and disuse lain dormant. In regard then to cases which will profit by the hills the rule may be laid down that those will benefit most who can react most. Youth, then, be the first to benefit; after that men and women whose tissues are yet sound and are pulled down by fevers and the heat. By tissues one means mainly the circulatory respiratory and digestive systems. The lungs will be stimulated to expand, the heart's action will be strengthened and the digestive powers regulated. Extensive organic disease in any will not be advantaged. It will be useless to send advanced tuberculosis or advanced and failing heart disease, but in the early stages of chest trouble and in a fully compensated heart trouble the hills should help. Ordinary debility, the after effects of malaria, the neurasthenic state brought on by climatic conditions, will find health in the hills. Among those who may not expect to regain health would be the irritable temperament. The stimulating effects of the high altitude might aggravate the insomnia. For such a moderate altitude in the lake districts would be better and this failing the sea-shore season would be of service. In the dispute over the relative merits of hill stations too much stress has been laid on locality, pine trees, water-supply, etc. These are all subordinate to the main benefits to be derived from the hills. It is likely that cases which derive benefit in one hill station would do so equally in another hill station similarly situated. The main point is the height; other things being equal, the more active the case the lower the level, the more bronchial the case the more a sheltered spot, and in preference the lake district. If the pines are there so much the better; higher up will come the first; it is, however, significant that the rezinous pines, which give us the turpentine are at the intermediate heights, the heights most suitable for bronchial cases and such as have less recuperative reserve. But for incipient phthisis and cases advancing slowly the higher heights may result in immediate gain. Purity of air, the stimulus of change of scene, etc., are not considered here, although these will naturally play a part in the benefit to be gained; the stress in the recuperative process is to be laid on the attitude and the cases which this will aid.

QUESTIONS OF IMPORTANCE.

The Delegation Bill.

The following Bill was introduced in the Council of the Governor-General of India for the purpose of making Laws and Regulations on the 22nd September, 1911:—

No. 20 of 1911.

A Bill to provide for the delegation of Executive Powers and Duties in certain cases.

Whereas it is expedient to provide for the delegation of executive powers and duties in certain cases; It is hereby enacted as follows:—

SHORT TITLE.

1. This Act may be called the Delegation Act, 1911.

DELEGATION OF EXECUTIVE POWERS AND DUTIES BY GOVERNOR-GENERAL IN COUNCIL.

2. Subject to the provisions hereinafter contained, the Governor-General in Council may, by notification in the *Gazette of India*, delegate to any authority or class of authority, specified therein, either absolutely or subject to such conditions and restrictions as he thinks fit to impose, all or any executive powers or duties conferred or imposed upon him or upon any authority subordinate to him by any enactment made by any authority in India.

DELEGATION OF EXECUTIVE POWERS AND DUTIES BY LOCAL GOVERNMENT.

3. Subject to the provisions hereinafter contained, the Local Government of a Province for which a Legislative Council has been, or may hereafter be, constituted, may, by notification in the local official Gazette, make a like delegation of all or any executive powers or duties conferred or imposed on such Local Government or upon any authority subordinate to it by any enactment made by any authority in India solely for such Province.

EXCEPTIONS TO SECTIONS 2 AND 3.

4. Nothing in section 2 or section 3 shall be deemed to empower the Governor-General in Council or the Local Government to delegate—

(*a*) any powers or duties conferred or imposed by the Code of Criminal Procedure, 1898, or the Code of Civil Procedure, 1908, or by any enactment relating to the constitution of the Civil Courts for the time being in force, or,

(*b*) any powers conferred by any enactment on a superior authority to sanction or consent to the exercise by an inferior authority of any powers conferred on such authority thereunder.

CONDITIONS OF EXERCISE OF POWERS OF DELEGATION.

5. The powers of delegation conferred by sections 2 and 3 shall be exercised subject to the following conditions, namely:—

(1) No delegation shall be made in respect of powers imposed or duties conferred by an enactment which has been in force for less than five years:

Provided that, when an enactment has been repealed and re-enacted, a delegation may be made of any power or duty conferred or imposed by such enactment if the provision conferring or imposing the power or duty has been in force for at least five years;

(2) the authority making a delegation under this Act shall, before issuing the notification, publish a draft of the proposed notification as follows, namely;

(*a*) when the authority making the delegation is the Governor-General in Council, in the *Gazette of India* and in the local official Gazette (if any) of every Local Government in whose territories the enactment conferring or imposing the power or duty to be delegated is in force, and

(*b*) when the authority making the delegation is a Local Government, in the local official Gazette;

(3) there shall be published with the draft a notice specifying a date on or after which the draft will be taken into consideration;

(4) the authority making the delegation shall receive and consider any objection or suggestion which may be made by any person with respect to the draft before the date so specified;

(5) at the time of the publication of such draft notification a copy thereof shall be sent to—

(*a*) every member for the time being of the Legislative Council of the Governor-General or of the local Legislative Council, as the case may be; and

(*b*) to the Secretary to such Legislative Council;

(6) the Secretary of such Legislative Council shall lay any such draft notification on the table

of the Council at the meeting of Council next following its receipt;

(7) no notification issued under this Act shall have effect unless—

(*a*) three months have elapsed from the date of the publication of the draft of such notification; and

(*b*) a meeting of the Legislative Council concerned has taken place subsequent to the date of such publication.

PUBLICATION OF NOTIFICATION TO BE CONCLUSIVE PROOF THAT IT HAS BEEN DULY MADE.

6. The publication in the *Gazette of India* or the local official Gazette, as the case may be, of a notification purporting to be issued under this Act shall be conclusive proof that the notification has been duly issued.

DELEGATION OF POWERS TO MAKE TO INCLUDE DELEGATION OF POWERS TO ADD TO, AMEND, VARY OR RESCIND.

7. Where a notification has been issued under the provisions of section 2 or section 3 delegating a power to issue notifications, orders, rules or bye-laws, then, unless it is otherwise expressly provided in such notification, the power so delegated includes a power exerciseable in the like manner and subject to the like sanction and conditions, if any, to add to, amend vary or rescind any notifications, orders, rules or bye-laws so issued.

CONTINUATION OF ORDERS, ETC., ISSUED BY AUTHORITY WHOSE POWER IS DELEGATED.

8. Where any notification is issued under the provisions of section 2 or section 3, then unless it is otherwise expressly provided in such notification, any appointment, notification, order, scheme, rule, form or bye-law already made or issued by the authority whose power is delegated, shall continue in force and be deemed to have been issued by the authority to which the power is delegated unless and until it is superseded by any appointment, notification, order, scheme, rule, form or byelaw made or issued by that authority.

STATEMENT OF OBJECTS AND REASONS.

The Royal Commission on Decentralization pointed out, in paragraph 409 of their Report, that the proposals which they made in the direction of decentralization would, in existing circumstances, entail a large amount of continuous amending legislation, in order to permit of the delegation to a lower authority of powers and duties now vested by law in a higher authority. To give effect to their proposals, with a minimum of legislation of a petty character, they recommended, in paragraph 416 of their Report, the enactment of a general Act of Delegation, which would permit of the transmission of powers and functions by notifications of the Government of India or of the local Government, as the case might be.

The Commission made this recommendation after considering the alternative of a general Decentralization Act or Acts, which would specify in schedules the specific powers under particular Acts to be delegated, and after taking into account the opinions of Local-Governments on both alternatives. They concluded that, subject to certain safeguards mentioned in paragraph 416 of their Report, there could be no objection to a system of delegation of powers and duties by notification.

To the safeguards suggested by the Royal Commission, others have been added by the Government of India. All such safeguards are shown in clause 5 of the Bill. Moreover, the Bill specially excludes from its purview (*vide* clause 4)—

(*a*) powers or duties conferred by the Codes of Civil and Criminal Procedure, and by the several enactments relating to the constitution of Civil Courts; and

(*b*) powers conferred by any enactment on a superior authority to sanction or consent to the exercise by an inferior authority of any powers, conferred on such authority by such enactment.

The Bill is designed, in short, to facilitate delegation in respect of non-controversial matters.

Aryacharitram.

STORIES OF ANCIENT INDIA.

Illustrative of Indian Ideals in the Past.

IN SANSKRIT (DEVANAGARI).

Selected from the Epic and Puranic Literature

AND EDITED BY

THE HON. MR. V. KRISHNASWAMI IYER, B.A., B.L.,

Extracts from the Preface.

☞ The stories of ancient India have been taken from the two great epics of this country and some of the principal *puranas*. They are told in the words of the authors themselves, sometimes as they are narrated in the ancient books and occasionally with omissions where the narrative was unduly long or required compression.

☞ *The book is in Sanskrit (Devanagari).*

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UTTERANCES OF THE DAY.

The Depressed Classes.

BY BABU GOVIND DASS.*

IS it polite, is it reasonable, is it just that the high caste Hindu while demanding political and social equality with the virile of the land, should refuse it utterly, uncompromisingly to 6 crores of his own kith and kin? In this city of Kashi itself I dare to put the question whether it is *dharma or adharma* to treat 60 millions of God's creatures as something lower than pigs, whose touch, nay whose very shadow defiles. A just nemesis has overtaken us for such a stupendous crime against humanity, from being the pioneers of culture and of civilization, from being the seers and Rishis of old whose mere sight like that of our great mother Ganga—purified and uplifted the unclean, we have fallen so low that we become polluted and unclean, past redemption by the foreigners' touch. Unless this 'touchness' of the Modern Hindu soon gives way to reasonable, to equitable, to a truly religious spirit, which insists on treating every man as a brother with equal rights the outlook for the reviving of this splendid ancient culture seems gloomy enough.

Can we Hindus afford to put aside and even continue by our actions the glorious precedents of our ancient ancestors. Who was higher and holier than Vasishta—the mighty seer of Vedic mantras, the Purohita of such a flawless *avatar* as the great King Ram Chandra; did he not take Arundhati—a Chandali to be his wife, who is worshipped to-day by every Hindu woman as a model wife? Was it not again that great sage Parashara, who took to wife Satyavati that peerless woman, who later was wooed and won for his father, King Shantanu by his matchless son the mighty Bhishma. This fisherman's daughter became the mother of Vedavyasa who gave us the four Vedas as we have them to-day, though unfortunately only small fragments of that enormous compilation are available now. Did not Ramachandra make great friends with Guha the Nishad? In the *Bhavishya Puran* (Venkateshavara Pun. Edn:) *Pratisarga Parva*, Khunda I. Adhyaya V. verses 12-14, we read that the Muni Karna went to Mishradesha, Egypt presumably, and there converted 10,000 *Mlechchas* into Dwijas and brought them to India, and settled them here. But I need not go on multiplying examples from the old books, especially in this city of ours; where a knowledge of our ancient literary treasures is not at all rare, though, alas, the spirit that infused them has become all too much eclipsed by the shadow of the monstrous Rahu and Ketu of narrowness and hypocrisy.

Our modern leaders may not feel strong enough to wield the powers of a Parashuram who raised by a single touch of his fingers a whole tribe of fishermen inhabiting the Konkan Coast into the Chitpavan Brahmans of to-day, as detailed in the Sahyadri Khanda of the Skanda Purana; or that of the comparatively modern King of Oudh, whose name has not came down to us, who following the precedent of Parashuram, invested heaps of Shudras with the sacred thread and called them Brahmans and fed them at a sacrifice, calling them *sawa lakhis*, and thus by one movement of his Royal hand enormously increased the number of the Sarjoopari Brahmans. But they can at least help to remove the terrible soul-searing stigma of 'untouchableness' from millions of downtrodden human beings; whose lives have been utterly brutalised because of this withholding of the hand of sympathetic and brotherly helpfulness. If we cannot hymn with the great philosopher

विप्रोयं श्रप चोय मित्यापि महान् कोयं विसेद भ्रमः,
ब्रह्मैवाह मिदं जगश्च सकलं चिन्मात्र विस्तारितं; इथ्यं यस्य
दृढाऽमति सुखतरे नित्ये परे निर्मले। Shankaracharya

who is regarded as an incarnation of Mahadeva by his followers and disciples and who says that it matters not whether the *guru* is a *Chandala* or a Brahman provided he has true knowledge,

चांडालोस्तु सतु द्विजोऽस्ति गुरु रित्येषा मनीषा मम,

we can at least be strong enough to put them on a level with the *Shudras*.

Whether we learn this lesson of equity joyfully or with bitter tears and anguish, inexorable Nature is determined that we shall learn this lesson, cost what it may to the teacher and the taught alike. The terrific Economic and Political pressure to which we in conjunction with the rest of the world are being subjected in this 20th century is bringing home to even the proverbial man in the street the dire consequences of resisting much longer the demand of the 'untouchables' to be treated as men and fellow citizens with well-defined rights as well as duties to the body politic. An awakened

* Speech delivered at Benares on the 31st July 1911.

Islam is trying heart and soul to draw tight the bonds of the Semitic religion and in a world-embracing than Islamic organization to break down the barriers of mere geographical limits within the theocratic fold. The Christian nations of the world realizing their danger are running a neck and neck race with this movement—especially in Africa—and trying with all the power of their wealth and intellectuality and political prestige to win the 'dark continent' to Christ. The Lord Bishop of Madras sounded a warning note in an issue of the "Nineteenth Century and After" last year about the danger of letting alone the Pariah castes of India and allowing Islam to obtain a footing amongst them; he in clear unmistakable words pointed out the mistake that was being committed by the Government and by the Missionaries in not helping and converting them to Christianity and thus making them into a reliable asset of the Empire. We, in Benares, are not unaware of the Rev. Mr. Cape's Chamar and Dom Christians; shall we then sleep on and allow ourselves to be robbed of those who would gladly have been our brothers, if one had but allowed them the privilege. The difficulties of the whole situation are great. No one conversant with the position of affairs would underrate them for a moment. It is not only the higher castes that are to blame. The lower castes—the *Shudras*—are even more refractory. The gulf dividing the *Shudras* from the untouchables is so narrow that in the mad scramble for a higher and ever higher social status they have been forced to keep the lowest—the untouchable castes—at arm's length. It may be startling information for many of us, that some of these *Shudra* castes, whom the Brahman and other higher castes regard as very low, as for instance *Bind* and *Gaderia*, will take no cooked food—whether, *kacha*, *pacca* or *phalahar* even, touched by the Brahman. For the matter of that *Koeri*, *Kunbi*, etc., who are, regarded as *Sachshudra* or 'good' *Sudras* will not take food prepared by Brahmans or perform menial services for them—to such lengths has been carried the theory and practice of *Shaucha* purity,—Chuachutta by and through which alone is salvation to be gained in the life to come and social status in the life of every day. But all these difficulties have to be faced and gradually got over.

The newer condition of affairs in the country is raising up a newer class of men, who imbued with the teachings of the latter day saints and *sadhus* of India—with whom godliness alone atoned for every drawback of birth and position,

हरि को भजै सो हरि को होई।
जाति पांति पूछै नहि कोई॥

as hymned so nobly by Kabir; and, farther widened in their humanitarian outlook by their English education, they are preaching far and wide the inspiring doctrine of the organised unity of humankind, where there is neither high nor low, but each has its own specified work to perform for the upraising of the whole. Our honored lecturer of this evening is one of this noble band, and has been carrying this gospel of brotherliness amongst the Namasudras of Bengal and I will now do myself the pleasure of requesting him to give us the benefit of his ripe experience and wisdom in dealing with this insistent question in such a manner as to make the transition from the existing to the desirable condition easy, such as by prescribing and proclaiming conditions of clear living and avoidance of foods and drinks which the higher castes held in abhorrance,—as the conditions on observing which those now untouchable will be treated as touchable.

INDIANS OUTSIDE INDIA.

Indians in South Africa.

LORD AMPTHILL'S VIEWS.

Lord Ampthill has written the following letter on the troubles of Indians in South Africa:—

It seems to me desirable that the public should know something of the feelings of those to whom His Majesty the King will shortly demonstrate in a striking and unprecedented manner that at any rate in the eyes of the Sovereign they are fellow-subjects of ours and citizens of the British Empire. It also seems to me to be necessary that public pressure should hasten the solution of a problem which is generally recognised to be one of extreme gravity to the Empire as a whole.

For the moment I am only concerned with the situation in South Africa, regarding which we have been lulled into a false sense of tranquillity by the smooth assurances of responsible authorities, but which is actually as serious as it has been at any time. The problem exists elsewhere, and is becoming more difficult in other places, for the solution of the question on imperial lines was again shirked by the Imperial Conference. In South Africa, however, the matter is most urgent and it is principally in regard to the position of Indians in that Dominion that there is serious discontent in India.

I cannot do better than quote the words used by Mr. Gokhale when he moved his Resolution for the prohibition of Indian indentured labour for Natal, in the Viceroy's Legislative Council.

"I am stating the plain truth," said Mr. Gokhale "when I say that no single question of our time has evoked more bitter feelings throughout India—feelings in the presence of which the best friends of British rule have had to remain helpless—than the continued ill-treatment of Indians in South Africa." Those words were uttered some time ago, but the ill-treatment still continues, although an Imperial Conference has come and gone, and although there will shortly be a great solemnity in India in the very presence of the Sovereign to demonstrate the unity of the Empire under the Crown. As Mr. Valentine Chirol said in his book on "Indian Unrest" with reference to the remarks which I have quoted, "neither the Imperial Government nor the British public seems to have at all adequately grasped the extreme gravity of the problem."

Now in South Africa fresh hardships are being persistently imposed on our fellow Indian subjects. The old question of registration and restricted immigration remains in suspense, and may possibly be settled in a satisfactory manner by the Union Parliament next spring, but other forms of persecution have been more boldly pursued, and, while possibly because the British public knows nothing about them, the Imperial Government has done nothing to check them. It is the old story of allowing under British government and under the British flag that which we did not allow when the country was under Boer rule.

A RETROSPECT.

I trust that you will kindly grant me space to explain the matter as briefly as it is possible to explain a long story and complicated situation. Law 3 of 1885 in the Transvaal, which was passed by an alien Government with no Imperial obligations, was designed to segregate all British Indians in locations, for purposes of residence and trade alike, and it denied them the right to own fixed property. This harsh law, however, was not rigorously enforced as to segregation owning to constant British protests. After the war the Transvaal Government attempted under British auspices, to enforce the segregation provisions of the law, and to make the prohibition of the law, as to the ownership of fixed property effective. The Indians carried the matter to the Supreme Court, and succeeded in establishing their contention that they had a right to trade outside locations since compulsory residence in these locations was impossible. It is worth while to quote the following comments made by the Chief Justice on the occasion:—"It does strike one as remarkable that, without fresh legislation, the officials of the Crown in the Transvaal should put forward a claim which the Government of the Crown in England has always contended was illegal under the statute, and which in the past it has strenuously resisted."

Now since it was found possible that a European should become the registered owner of fixed property on behalf of a British Indian, certain British Indian traders entered into arrangements with their European friends whereby the former retained the virtual ownership of the properties, while the latter remained the nominal owners, and these agreements were held by the Transvaal Supreme Court to be not illegal. The European traders, however, have persisted in their endeavours to compel British Indians to reside and trade in locations and in these endeavours they have had the help of the local government. The owners of private townships were permitted by the Government to issue regulations setting forth the conditions of lease or sale of their properties, including a condition prohibiting any cloured person from residing thereon except in the capacity of a servant, and British Indians were included in the term "coloured persons."

In 1906, the Vrededorp Stands Ordinance was passed in spite of Indian protests, dispossessing Indian standholders, and containing a provision that no "coloured person" should reside thereon except as a domestic servant. In 1907, the Vrededrop Stands Act was passed, giving theoretical compensation to the evicted Indian residents, but retaining disabling provisions as to residence.

The next step was the Gold Law of 1908, which made it unlawful for British Indians to reside outside of a location in proclaimed mining areas, except as servants, and made it a criminal offence if they should do so, or if any European should permit them to reside or trade on his property situated in such areas. The stong protest of the Indian community was ignored, and His Majesty's Government submitting the Act for the Royal Assent.

In 1908 and 1909, this policy of making life in South Africa impossible for Indians, whose right to be there had been fully established and admitted was still further continued under the townships Amendment Acts. These Acts, read together with

the Gold Law, provide in a subtle and indirect manner that the same prohibitions and penalties shall be enforced in regard to public townships. They provide further, that leasehold rights may be exchanged for freehold rights, but that the latter are granted only on condition that no coloured person other than a domestic servant be allowed to reside on township properties, on pain of confiscation to the State of such properties without compensation to the owner.

Now there are cases in which the real owner is an Indian residing and trading on the property, and it is against such cases that the new law is directed. I say that there are "cases," but I believe the fact to be that practically the entire British Indian population is resident in the gold mining areas or townships either, in a few instances, as virtual owners or in most cases as tenants. The effect of this legislation will be to drive this Indian population into "locations" for the purposes of trade and residence, a policy against which the British Government protested both before and after the war, but to which they have now assented since 1908.

THE PRESENT POSITION.

The only persons not immediately affected are a few Indian traders holding leases of property, but they will only be immune until the expiry of their leases. The enforcement of the law will thus result in driving away of most Indians from their homes, in the confiscation of the property of others, and in the virtual ruin of the entire Indian population. The only possible alternative to compulsory residence in locations is the cumpulsory withdrawal—or shall we say banishment?—from South Africa of the Transvaal Indian community without compensation.

It really does seem extraordinary and incomprehensible that the Government which affected to regard "compulsory residence in location" as the test and proof of salvery in the case of the Chinese should assent to the subjection of His Majesty's Indian subjects to these very same servile conditions. We have heard again and again that the policy of the South African Government is only intended to prevent further Asiatic immigration and to safeguard the interests of lawfully resident Indians, but it is difficult to see how the facts which I have briefly summarised can be reconciled with such intentions.

Hindus in Canada.

BRITISH JUSTICE.

At the present moment there are six thousand Hindus in British Columbia; most of them are Sikhs and a large number have fought the battles of the Empire. Not a few wear medals for distinguished service. As a rule, they are men of good physique, of temperate habits and of more than average educational attainments. Their acknowledged leader, Dr. Sundar Singh, completed his education at Oxford and the petition which he has prepared for presentation to the Federal Government and which is now being circulated amongst the Hindu inhabitants of the Province, exhibits a command of the English language which entitled him to be fairly classed as a scholar.

NO PREJUDICE.

No prejudice which has been created in connection with the much vexed question of Oriental immigration can be allowed for one moment to weigh in a consideration of the rights and privileges of those Hindus who are in the Province. They are here legally; if not, they could be departed, but having passed the very severe tests imposed upon all immigrants from the Orient, they must be accounted as of equal standing in the Community with their fellow-subjects of King-George.

THE DISADVANTAGES.

The disadvantages under which they labour are clearly set forth in the petition and may be summarised as separation from their wives and families; compulsion for Hindu immigrants to come direct from India, which is practically prohibition because, there is no direct steamship line; requirement of $ 200 to be produced by each immigrant, and the absence of any provision by which a Hindu merchant or student may enter Canada in a similar manner as is permitted to Japanese. It will hardly be denied that all these restrictions involve great hardships and a denial of simple juctice to men who are loyal British subjects. Not one of them can be defended on ethical or legal grounds, and hardly on the lower grounds of expediency or policy.

NO JUSTIFICATION.

There can be no justification in any event for treating a Hindu with less consideration than a Jap; there can be no justification for violating the most sacred principle of civilisation, the sanctity of home; least of all, can there be any justification for ignoring the principles of British justice which are universally recognised far beyond the bounds of our own Empire?

BRITISH JUSTICE.

The principles can hardly be defined but they are clearly understood and the concrete form of words which best expressed them is "British Justice." It is a recognition of this great fact which has made the Empire strong within and impregnable from without. It is a reliance upon the certainty that these principles would always be recognised by the British Government and the British people which has kept one-third of the population of the world both loyal and subservient to the British throne.

A FREE MAN.

It has been our proud boast for generations that whenever a slave set foot within the Empire he became a free man. Only by the recognition of such a principle could we have held the Indian Empire, in itself so far outnumbering the ruling race that the emblems of that rule could at any moment be swept into the ocean by sheer numerical superiority but for the moral restraint imposed by reliance upon Britain's good faith.

THE LOYAL SIKHS.

But while every part of the Empire places this reliance on British justice it can never be forgotten that we are under special obligations to our Hindu fellow-subjects, and among them especially to the Sikhs. This splendid race, once their kingdom of the Punjab was conquered and attached to the Empire, cast all sedition aside, and became the most loyal and puissant of the defenders of India.

THEIR MILITARY PROWESS.

It was the Sikhs who fought in the defence of British women and children and of British hearths and homes under John Nicholson and Lawrence, and it was the loyalty and prowess of the Sikh regiments which prolonged the memorable seige of Lucknow until relief came, when

"Ever above the topmost tower
The banner of England flew."

Since the Mutiny there has been no great British war in which a Sikh regiment has not distinguished itself. Their colour tell of the Russo-Turkish war, the war in the Soudan under Wolseley, the memorable siege of Magdala under their old commander, Lord Napier of Magdala, service in Somaliland against the Mad Mullah, in China at the Taku and Boxer rebellions, and in the expedition to Thibet.

THE MEN WHO SEEK REDRESS.

There are men now in the streets of Victoria carrying medals which they earned in the defence of Lucknow half-a-century ago, and Dr. Sunder Singh's own father fought at Magdala. This is the scantiest review of the splendid service which the Sikhs have rendered to the Empire in the hour of need. Through the warp and woof of its history runs the thin red line of which Kinglake wrote so eloquently but also the glittering thread, which nothing can unweave, of those splendidly caparisoned regiments raised by the Sikhs and led by British Officers. These are the men who are now asking the Canadian Government to grant them simple British justice. The demand must prevail because it is a just one, and it should and will receive the support of every British subject who realizes the debt which the Empire owes to the petitioners, and the duty which it owes to itself.

Treatment of Indians in Putumayo.

Mr. J. R. Gubbins, who presided at an extraordinary general meeting of the Peruvian Amazon Company, on Tuesday, to consider a resolution for voluntary liquidation, dealt with the alleged ill-treatment of the Indian labourers in the Putumayo. He admitted that serious ill-treatment had taken place, but said that most of it occurred before the formation of the Company. On the whole, the efforts, of the Company to improve the lot of the Indians in the Putumayo had met with a fair measure of success. Those efforts had cost the Company considerable sums of money, and had helped to bring about its present financial difficulties. Should the difficulties result in the complete extinction of the Company a beneficent influence, so far as the Putumayo was concerned, would certainly cease. Voluntary liquidation was agreed to by the chairman stating that reconstruction was probable.

Indian Emigration to Canada.

Mr. Clark, replying to the Hon'ble Mr. Sachchidanads Sinha's question regarding Indian emigrants to Canada said:—

(a) With reference to the first of the Hon'ble Member's questions the attention of the Government of India has been drawn to Canada disabilities imposed on Indian emigrants to Canada. (b) The answer to the second question is in the negative. (c) The Government of India are at present in correspondence with the Secretary of State on certain matters connected with the admission of Indians into Canada.

India's Goods in South Africa.

We are asked to give preference to the British Colonies in matters of trade by Tariff-reforms. But just look at the way in which Indian goods are treated by some of the Colonies, *e.g.*, South Africa, while their goods are allowed in India under Free-Trade. The South African correspondent of the *Madras Standard* gives some details of the duties imposed on Indian goods imported into South Africa. The duty imposed on articles for European consumption is comparatively lower than that on articles for Indian consumption. No rebate is allowed on Indian goods. The correspondent states that the duty on butter is 2½*d.* per pound and ½d. rebate; on ghee the duty per pound is 2½d. and the cost price is 9½d.; cotton apparel for Indians earns a duty of 15 per cent. mustard oil, 25 per cent. clothings, 25 per cent. Dhal, 25·9d. per 82 lbs. etc. On no European article does the duty exceed 15 per cent. Besides this heavy import duty, we are told, landing charges and wharfare duty to the tune of 2 per cent. on the value of goods are to be paid and also cost of delivering them at the merchant's warehouse is extra. The Indian consumer and trader have to labour under such heavy disabilities. Indians are already being persecuted politically on the ground of the colour of their skins, and now a heavy tariff has been added to the armoury of persecution. The following trenchant comments of the *African Chronicle* deserve notice:—

"Not only has local trade been unjustifiably restricted owing to this suicidal policy of the late Natal Farmers Parliament, but the impression that their policy has made on India is gravely damaging to the prestige of Natal. It might have been comprehensible if the articles so heavily taxed could have been produced in the Colony, but the contrary is the case. Apart from various other considerations upon which we do not propose to dwell at length in this article, we say that 'Gallant little' Natal has been ungrateful to India in many ways. She has not only failed to return 'thanks' to India for what she has done, but she has treated Indian commerce with truculent hostility. She has given Australia, Canada and New Zealand 'favoured nation treatment, but on the other hand, she has treated India as an alien and the commerce of this great British dependency with undue severity. Besides the labour advantage Natal receives from India, this country has exported goods, i. e. coal, in 1909, to the value of £56,930. Such is the volume of trade that has taken place between India and Natal, a country which has been prescribed by the Self-governing Colonies as unfit for preferential treatment."—*The Maharatta.*

Indians in Australia.

SIR,—I landed at Melbourne on the 20th January 1911 for the purpose of seeing my brother who has been living there for 15 years. After some time I consulted my brother if I might go back and return with some Indian goods. He agreed and advised me to carry on business between India and Australia. I resolved to undertake this business and put my application to the Minister for the External Affairs of Australia to grant me permission to enter Australia with some goods which would not be less than £400 or £600 in value. In reply to my application I got the following answer from the Minister:—

Melbourne, 25th July 1911.
No. 11/12448.

SIR,—With reference to your letter of the 24th July, applying for permission to revisit Australia for the purpose of carrying on business between the Commonwealth and India, I have the honour to inform you that you cannot be admitted unless you pass the dictation test prescribed by the Immigration Restriction Act which may be imposed in any European language at the discretion of the officer.

The certificates which accompanied your communication are returned herewith (one of University and the other of Engineering). On receipt of this answer I asked the Minister to allow me to appear for the dictation test in the English language and showed him my certificates. He answered that I would be examined in French.

About 30,000 Europeans who are all poor enter the Commonwealth annually and on one questions their legibility or otherwise, although they sometimes belongs to countries which are not friendly to the British. But we Indians who are the subjects of the Empire are hunted out from the Dominion. We are confined to India and are not allowed to see how the world is going on and how other nations are progressing all over the world. If the Government of India cannot interfere in the laws of the Colonies, it can surely devise a similar Test Examination in any of the Indian Languages for the men of the Colonies when they come to India.

FEUDATORY INDIA.

The Late Maharajah of Cooch Behar.

The London Correspondent of the *Manchester Guardian* writes on the 20th September:—

The qualities of the late Maharajah of Cooch Behar were rather those of an English gentleman than the ruler of a great State. He was better known in the hunting field, the polo ground, and the ballroom than in the council chamber. He was at the same time the most progressive and yet unfortunate of Indian independent princes. He was progressive, because he was isolated from the other great Indian rulers by his deficiencies in caste degree. The dynasty belonged to no race of Rajput conquerors or Brahmanical statesmen. By descent it came from the Sudra aborigines of the soil. Thus the Maharajah, though accepted as a ruling prince by the British Government, was never received into the select society of the great ruling families in India. He could find neither wives for his sons nor husbands for his daughters amongst them. This was a great grievance to him, and early in life he sought social compensations in the society of Europeans. He organised delightful shooting parties in the famous Terai jungles; he trained horses successfully for the Indian turf, and won the 'blue ribbon' three times with the horse Highborn; he took to soldiering, and became a keen attached officer with the 6th Cavalry, the 16th and 17th Lancers. In 1897 he was allowed to go to the front as a volunteer, and he joined the staff of the late General Sir Yeatman Biggs as orderly officer. He did his duties on active service bravely and well. He was fond of England, and perhaps a little too fond of London. The closing days of the Maharajah's life were full of anxieties. Besides those of a more personal kind, there was the fact that his immediate entourage become associated with some of the extreme Nationalists in Calcutta, a circumstance which did not please the authorities in Bengal. The Maharaja's eldest son and successor has been for some years attached as a gentleman volunteer to the Westminster Dragoons, the 3rd County of London Yeomanry.

A HISTORIC INDIAN MARRIAGE.

The Maharajah's marriage was an event of historic importance in India. Some time before, it came about in 1878, the Bengal Government, looking out for a suitable family from which to select a bride for the young chief, made overtures to Keshub Chunder Sen, the great leader of the Hindu theistic church (the Brahmo Samaj), who was then at the height of his influence and renown. His daughter was under fourteen years of age and the Maharajah under sixteen. Keshub, after his brilliantly successful visit to England in 1870, had succeeded in getting the Government of India to pass the Brahmo Marriage Act, according to which the minimum age of marriage was fixed at fourteen for girls and eighteen for youths. The Cooch Behar Marriage, therefore, apart from the fact that the bridegroom was not a Brahmo and accordingly had to be married under essentially orthodox rites was condemned by a large number of Keshub Chunder Sen's followers as a grave violation of principle. It provoked a controversy of extreme bitterness, and precipitated a schism in the Brahmo Samaj from which neither the community nor its powerful leader ever recovered. The Maharanee and her family are extremely well-known in London, and they form the social centre of the community of Indians which within the past few years has grown into a considerable settlement in West London.

The Maharaja of Patiala's Liberality.

His Highness the Maharaja of Patiala has certainly earned the lasting gratitude of the public by his noble efforts in facilitating the open air treatment of consumptive patients in the Dharampur Hills. His Highness not only made a free gift of the land for the purpose of the King Edward Sanatorium at Dharampur, but has been building a hospital at Dharampur for the treatment of advanced cases of consumption. This hospital, which will be named after the grandfather of the present Viceroy, and of which the foundation stone was laid by His Excellency on the 3rd instant will cost about Rs. 60,000. The services of an Assistant Surgeon, who is now under a special course of training at Kasauli have been secured for this hospital, while both the Sanatorium and the Hospital will be under the supervision of a thoroughly competent medical officer, who has been just appointed. Besides these, Mr. Malabari, the founder of the Sanatorium, has in contemplation the starting of a preventorium for the relief of students and young people, who have a susceptibility towards tuberculosis. His Highness has been liberally helping all these projects and certainly there can be no better form of charity.

Mysore Exhibition.

The Yuvaraj opened the Mysore Dusserah Industrial and Agricultural Exhibition on Saturday afternoon (Sept. 30), in the presence of a large gathering. The Yuvaraj spoke as follows:—I am glad to think that the words of encouragement which I spoke in this place a year ago have borne real fruit and that this year's exhibition promises to be a distinct advance on its predecessors. It is satisfactory to hear that special efforts have been made on this occasion to encourage visitors belonging to the ryot and artisan classes and to promote competition among them. These are the classes for whose benefit our exhibition is primarily intended and there is far more educative value from their point of view in a few minutes of ocular demonstration than in volumes of bulletins. It is in the actual demonstration of methods of production of all kinds that these exhibitions serve their useful purpose.

The Yuvaraj and party then proceeded to inspect the exhibits. Among the novelties in many directions the Electrical Section contains one of the most impressive models of the Cauvery Power Works from the transformer houses at the Falls and at the Kolar Gold Fields end linked by 90 odds miles of cable way to an extraordinary electric bath chamber and an electrically illuminated tower and alternating sky advertisement. The Forestry Section too is unusually interesting, there being models of the elephant kheddas, log floating down the Kubni river, aboriginal life in the jungles, etc. In the machinery department a working model of the great Marikanve dam in the Mysore province (the third largest in the world), attracted considerable attention.

The Maharajah Holkar.

It is understood that the Maharajah Holkar will, on the 6th November, be invested with Ruling powers by the Agent to the Governor-General, Central India, the Viceroy being unable to attend in person. The Maharajah has obtained the services of Major C. Rockford Lauard, Political Department, as his Private Secretary.

Education in Gwalior.

His Highness the Maharajah of Scindhia has drawn up an elaborate scheme of instruction by cinematograph for children in his State. The cinematograph can be effectively used as far as teaching of history is concerned. Instead of burdening the student's memory with a mass of intricate details, a few pictures can reproduce the history of a period graphically on the screen.

INDUSTRIAL AND COMMERCIAL SECTION.

Currency Reform in India.

A MEMORANDUM BY MR. M. DE P. WEBB.

Mr. M. de P. Webb, C. I. E., writes enclosing the text of a draft bill for amending the Indian Coinage Act and summarises the many advantages which would follow on immediate adoption of the Indian Currency Committee's Report, and of the establishment of a full value, legal tender, gold currency in this country as follows:—

Advantages to India.—(1) The opening of the Indian Mints to the free coinage of gold and the introduction of a gold currency into every day use, would give to India a monetary medium far superior in appearance and portability to silver. Further, such a medium would exhibit in the highest possible degree every quality which good metallic money should possess, and would at the same time raise India to the level of the most advanced nations of the West so far as her currency was concerned. (2) India's silver currency would be for ever placed on an absolutely stable basis with no possibility of a serious depreciation or sudden collapse, with attendant ruin to all classes and most grave embarrassments to Government. (3) India's financial strength in the eyes of the world would be immensely increased. Capital is one of the prime essentials of wealth creation. India with a gold currency would be able to borrow capital on far more favourable terms than at present. Moreover, the increased confidence which a gold currency would create, would act as a most powerful stimulus to every form of economic development.

Advantages to Great Britain.—(1) The steady and continuous withdrawal of gold from London to India would force upon the attentions of the peoples of the United Kingdom the very unsatisfactory, not to say dangerous, condition of their own gold reserves—private reserves as well as State reserves. (2) The strengthening and building up of those reserves which must assuredly follow, would mean increased commercial and political strength at Headquaters, and therefore an improvement of the resources of the whole Kingdom. (3) The creation of an immense stock of gold in the currency and reserves of India, whilst adding immensely to India's strength, would at the same time mean an addition to the resources of the Empire as a whole.

OTHER ADVANTAGES.

1. Allusion has been made to the fact that a phenomenally large output of gold from the mines of the world is being accompanied by a world-wide depreciation in the value of the precious metals; that prices are everywhere rising and that the fixed wage-earning classes who constitute a very large proportion of the population of every nation, are therefore enduring disappointments and hardships which, in the case of the poorest of the poor, are in fact cruelties of civilisation for which it is the urgent duty of every Government and every thinking citizen to attempt to find a remedy. Though certain Governments have already taken steps to investigate the situation, very serious "labour" troubles have in the meantime occurred in the United Kingdom, whilst "dear food" riots have broken out in several parts of Europe. Whilst it would be incorrect to attribute these terrible upheavals solely to a depreciating currency, there can be no question that the position is painfully aggravated by the shrinkage in the purchasing powers of money that is now in progress. The currency policy for India here advocated would mean not only more gold in demand for Great Britain, but a continued withdrawal and to some degree, consumption of gold by India. Such additional demands for gold could but tend to increase the value of the metal, and so, perhaps arrest the rise in prices now taking place (in India as well as Europe) to the very great relief of the whole of the Eastern and Western worlds.

There are, then, the best of reasons—local imperial, and universal—why the recommendations made by Sir Henry Fowler's Committee of Experts in 1908 should be carried into practice forthwith. It is for India to take action.

Shipping Competition.

Lively interest has been aroused, remarks a Calcutta contemporary, among Calcutta shippers to Rangoon by the result of the commencement of the new Japanese steamship service. The appearance on the 14th instant in the Hooghly of the Nippon Yusen Kaisha's first steamer of their regular service between Calcutta, Japan, and intermediate ports, was the signal for a rebate of 50 per cent. on rates charged by the British India and Asiatic Steam Navigation Companies. The lower rates of freight will, it is said, lead to a considerable expansion of the trade with Burma from this side of India.

The Rise in Prices.

The *Muslim Review* for July and August, contains an article on the Rise in Prices, by Mr. Saiyid Ali Bahadhur Bilgrami, a retired Deputy-Collector. This contribution would be more valuable, if he did not indulge in cheap sneers at the Congress and eminent Indians like the late Mr. R. C. Dutt. But as a retired official who could speak from long personal experience his remarks deserve to be noted. He mentions the following 10 reasons as the causes of famine and scarcity:—

1. Want of protection of the people's industry. In Oudh under the operation of the former Rent Act, notices of ejectment used to average about twenty thousands per annum, reaching a hundred thousand on one occasion; and they were nearly all with the object of rack-renting.

I have been special Manager of a Court of Wards estate in a district of Oudh, and I heard that the deceased Taluqdar of that estate used to give contract to the highest bidders for the right of issuing notices of ejectment to the tenants throughout his Taluqa.

2. The peasant is not as a rule a hard-working man. In domestic service ten are required to do work which three might manage. I have noticed that with the exception of Kachis and Kurmis, there are no steadily hard working cultivators in this province.

3. A considerable large proportion of the members of all households are idle and have of necessity to be fed by the working members.

4. Millions of Sadhus, Bairagis, Gusains and professional beggars have to be supported by the working members of the society, as there are no work-houses in India.

5. The growth of population is also one factor of distress.

6. The weaving industry which supported a large population has received severe, but hardly crushing, blows from Manchester.

7. The congestion of population and refusal to emigrate or even to remove for a short distance from home.

8. Above all, inadequacy of sources of irrigation and chief dependence on propitious monsoon.

9. Adoption by non- agriculturists and by agricultural labourers of the profession of agriculturist.

10. The disappearance of patriotic village sahukars and the admission in their stead of unsympathetic money-lenders of neighbouring towns.

Faculties of Commerce in British Universities.

NEED FOR PRACTICAL TRAINING.

Professor Smiddy writes to the *Times*:—University education has, within the last decade. in the British Isles extended the scope of its instruction along various lines. The most recent and, perhaps, the most characteristic addition to its functions has been the establishment of Faculties of Commerce in the more modern Universities—*e. g.*, the Universities of Birmingham Manchester, Liverpool, the National University of Ireland, &c.

Although the older Universities—Oxford and Cambridge—have not, at least nominally followed their example, yet they have not overlooked the bearing and importance of University education on Commerce and Industry. As Professor Marshall says in the "New Cambridge Curriculum in Economics," "its object is to beget for those who are looking forward to a business career or to a public life a good intellectual training and opportunities for distinction in subjects that will bear on their thoughts and actions in after life." He says elsewhere, "No attempt is made to fill the mind of the student with a mass of technical information connected with a particular branch of business in which he is to be engaged."

Students who have pursued the prescribed courses of study and passed the required examinations receive an Arts or a Science degree.

Evidently this education is designed primarily for those who are likely to inherit commercial position of importance or to whom exceptional opportunities will be afforded of filling at an early age post of control in the higher branches of business or public life. It will not be of much advantage, from a monetary point of view, for those who, "courting this Education for her dower," have not similar opportunities. The average business man doubts the suitability for commercial life of the lad who has only received a University education.

As, however, these courses lay no pretensions to, and the degrees do not imply, professional training for business—viz., a claim to technical and experiential knowledge—the essential claims of this education can, perhaps, be justified; but claim to business knowledge is implied in the aims and degrees conferred by the Faculties of Commerce in the more recently established Universities. "They aim at providing a course of training suitable for men who look forward to a business career." They are supposed to prepare a lad for business in the same manner as the Medical Faculties prepare a lad for medicine. And to justify the claims of commercial education of University standard the objections that have been raised against it are also said to be applicable to medical education.

MEDICAL TRAINING EFFECTIVE.

Medical Training is conducted in a very different manner from the commercial training that exist in British Universities. The former combines the theoretical, technical, and practical aspects of knowledge; a combination which is the most thorough and ideal form of technical education—it is a synthesis of the knowledge acquired in the lecture hall, the dissecting room, pathological and clinical laboratories, and infirmaries.

It is precisely because University training in most of the Faculties of Commerce lacks the technical and practical or experiential aspects of knowledge that have not met with the success they had anticipated.

The vast majority of employers are not "detecting in the finished University product an item of value for business purposes." It has recently been stated by one intimately connected with the establishment and working of the Faculties of Commerce in England that it is difficult to bring many people to avail themselves of a commercial education of University type. Banking and shipping people as a whole have explicitly stated that the Universities have not produced the type of lad they require; while it is alleged they have been most willing to help.

The Dublin Commission (Irish University Act), in its report to the late King on the evidence they gathered when examining into the working of the Faculties of Commerce in England, stated that the results achieved were not encouraging and that it was with difference they were about to establish chairs of commerce in the National University.

A very probable explanation of this comparative failure in the absence of technical and experiential knowledge. Unless the Universities model their commercial training on the same lines as their medical training, many educationists are of opinion that the degrees conferred on those who pursue their courses of studies and pass the prescribed examinations should be purely academic ones, *viz.*, B. A., B. Sc., and not the Com. which is a professional degree in commerce and raises for itself the same pretensions to ultimate success as the medical and other degrees, while its instruction and training are not carried out in a manner likely to beget equally successful monetary results for the commercial student.

If, on the other hand, the degree of B. Com. is to be retained—and it is desirable that it should—educationists and business men should combine to fuse the technical and experimental aspects of commercial knowledge with the theoretical.

The Dean of the Faculty of Commerce, Birmingham University, in his instructive and interesting pamphlet on "Its Purpose and Programme," says, "And while no curriculum can be devised which will enable the commercial graduate to step at once into a position of leadership and authority, much can be done to enable the young man of business to profit by his early experiences more rapidly and less painfully than is commonly the case."

But if a thorough theoretical and practical training has been acquired by the student before getting the degree, he can "step at once" into a responsible position which will procure for him a salary beyond that given to an ordinary clerk.

The problem for solution then is to devise some method by which this fusion of the practical with the theoretical can be effected. And there is no reason why the same kind of co-operation should not exist as that which exists between the Medical and Legal Faculties and the medical and legal practitioners.

The problem might be solved in two ways:—(1) students might acquire the practical experience during their University course by spending some time daily at business during the "terms," and by devoting their full time to it during vacation.

Medical students spend a part of their time daily in the hospitals and infirmaries; solicitors' apprentices are accomodated with a corner in a lawyer's office; some engineering students combine the hard work of the workshop with their studies at the University.

Or (2) they might acquire the practical knowledge before beginning their studies at the University. This is the method adopted by the two largest and most prominent of the German Commercial Universities, Berlin and Coln.

WHAT IS DONE IN BERLIN.

The programme of the Berlin Commercial University, which is similar in its aim and policy to that of Coln, states "that it has been the strenuous endeavour of the founders in organizing and developing this institution to keep in touch with commercial practice and business life. It has not been the intention to abandon or replace commercial apprenticeship; in fact, the University is particularly meant for commercial students who have gone through a regular commercial apprenticeship," and have attained a very high level of intellectual culture.

These two Universities have, so far, met with conspicuous success—with which the British Faculties compare unfavourably—and had on their rolls during the last Winter Semester over 1,000 matriculated students most of whom had served their commercial apprenticeship and were between the ages of 23 and 24. They were pursuing a full two years' course of instruction with a view to acquiring a diploma. In addition to these over 2,000 students were taking partial courses. These Universities have been promoted by the Chambers of Commerce in their respective towns.

Berlin Commercial University was founded in 1904-6 and organized by the Berlin Merchants' Corporation at an expense of £175,000, and is maintained solely at their expense.

They have also founded and provided for a number of continuation and evening schools and training classes for commercial students and *employees* of either sex, which are at present attended by over 6,000 pupils.

Is it not imperative that the business men of the British Isles should emulate the example of Germany and enter into active co-operation with those Universities that prepared students for and give a degree in commerce? This co-operation must be a closer one than that which exists between Advisory Boards and the Universities, one prompted and sustained by mutual responsibility for the results attained.

India's Sugar Industry.

The *Englishman* states that two representatives of an American Sugar Trust were in Calcutta recently with a view to amalgamate the scattered sugar interests of the country into a combined or local trust with outside capital in order to establish a central mill, and place the sugar business of India on a national market basis. Mr. C. K. Webbsten and Mr. Malcolm Todd are well-known business men in the sugar trade in America. Their visit was in connection with a gigantic scheme which was laid out in New York, last August, by the members of the Sugar Trust to combine the sugar interests of the Far East, and to divide the world's territory and market sugar through the Trusts agencies.

Starting with Hawaii, then Formosa, the Phillipines and Java, India will complete the combine and give the Trust unlimited control of the world's sugar situation.

Protection In India.

GOVERNMENT STORES.

Mr, John Murray writes to the *Times* of the 11th September :—

Will you allow me to point out to your readers the absolute preference which is granted by the Government in India to Indian manufacturers, in connection with the purchase of its own supplies?

For a good many years it has been customary to limit competition for a few particular Government contracts, such as for boots and paper, expressly to Indian manufacturers, but until two years ago there was no general embargo on British or foreign competition. The rules then introduced, however, practically prohibit the purchase of any goods outside India except those which are not manufactured in the country.

These rules were sanctioned provisionally by Lord Morley, as Secretary of State for India, and among the conditions he laid down was that goods purchased from Indian manufacturers, should not cost more than they could be bought for in England. He further requested that the effect of the new rules should be brought under his notice and bearing this in mind I wrote to the India Office recently asking if they would tell me how far the rules had reduced the purchase of Government stores from this country. To my surprise the information was refused on the ground of the "laborious" inquiry which would be necessary to get it.

There is reason to believe that the authorities in India apply the new rules in a way which does not strictly conform to the conditions laid down by the Secretary of State, and in view of this I am not altogether surprised that the India Office did not welcome my inquiry. If the condition that purchases in India should be confined to goods not costing more than in this country were strictly observed, it would practically nullify the preference which the rules were intended to establish in favour of Indian manufactures, and the Government in India, as a matter of fact, only require that local prices should not be unreasonable, making the preference a more serious affair for British manufacturers.

Although we are officially denied any information of the result of the new rules, I should mention that an official inquiry was made before they were introduced, and it was found that incidents to the value of half a million pounds annually, on average, had been sent to England for articles that might have been obtained "satisfactorily"—that is my recollection of the word used—in India. On this estimate, therefore, which is more likely to be under than over the mark, the new rules are of no small importance to British manufacturers. I might add that a catalogue of Indian manufactures has been compiled for the use of purchasing Officers by the Intelligence Department of the Government in India, to secure the widest application of the preference, and any one who wishes to have a closer idea of the probable loss to British traders by the new rules should consult that document to see the wide range of articles to which they apply.

Indian Companies Act.

The report on the working of the Indian Companies Act, No. VI, of 1882, for the year 1910-11 states:—The number of companies registered during the year was 56 against 52 in 1909-10. Of these newly registered, 53 were companies limited by shares and the remaining 3 companies limited by guarantee. One company that was under liquidation was revived by the order of the Court. There is a decline under banking and loan trading, mining, and others and an increase under insurance, navigation, railways and tramways and mills and presses. Both the decrease and increase are slight and due to ordinary fluctuations. The number of companies that went into liquidation during the year under report was 28. Of these four were finally dissolved, thus making, with the five companies that went under liquidation during the past years and finally dissolved during the year, a total of 9. Three Provident Societies also went into liquidation. The total number of companies limited by shares which were at work at the close of the year 1910-11 were 570 with a paid-up capital of Rs. 22,76,16650 against 544 in the preceding year with the aggregate paid-up capital of Rs. 22,41,81,637. This indicates an increase of 26 companies with a paid-up capital of Rs. 35,35,013. The total number of companies limited by guarantee that existed at the close of the year was 24 against the same number in the previous year.—*Indian Industries and Power.*

The Insurance Bill for India.

The Hon. Mr. Clerk, Member for Commerce and Industry, appends the following to the Insurance Bill:—The object of this bill is to provide for the control of life assurance companies in India. Hitherto the operations of such companies have been regulated by the Indian Companies Act 1882 (6 of 1882). It is considered that the provisions of the Indian Companies Act are insufficient for the proper control of life assurance companies in view of the growth of life assurance business in this country, and that it is desirable to undertake legislation on the lines of the United Kingdom life assurance law. The draft bill applies to all life assurance companies operating in British India whether established within or without British India with the exception that companies which carry on life assurance business in the United Kingdom in accordance with the Assurance Companies Act 1909, are on their obtaining a declaration from the Governor-General in Council to this effect, and on condition of their depositing with the Governor-General in Council copies of the documents which are required by the Assurance Companies Act 1909 to deposit at the Board of Trade, exempted from the special provisions of this bill relating to deposits, the furnishing of accounts and statements, the audit of accounts, amalgamating and transfer and inspecting.

THE ENGLISH ACT.

The provisions of the Bill follow as closely as possible those of the Assurance Companies Act 1909 Edw. 7 C 49, the only important deviations from the latter being: (a) That no provision has been made for the regulation of insurance companies other than those undertaking life assurance as it is considered that the conditions of insurance, in India do not as yet call for such further legislation, and (b) that the Governor-General in Council has been empowered (1) to take the initiative in applying to the court to order the winding-up of a company which appears to be insolvent and (2) to appoint inspectors in certain circumstances to examine into the affairs of a life assurance company. In the United Kingdom it rests with the public and the members of the company to apply for the winding-up of a company or the appointment of inspectors, but it is considered that more active measures on the part of Government are required for the protection of the less instructed public in India.

Provident Funds Bill.

Mr. Clark appends the following note to the Provident Funds Bill: The object of this bill is to provide for a better control of provident insurance societies, that is societies, not being Life Assurance Companies, which undertake assurances on births, marriages or deaths. The attention of the Government of India has from time to time been drawn to the existence of large numbers of such societies in different parts of India and to the unsound business methods employed by them. In 1882 the advisability of undertaking special legislation with reference to the societies then existing in considerable numbers in Bengal and Bombay was taken into consideration but after consultation with the local governments concerned it was decided to defer legislation until the true nature of the movement had declared itself more clearly, and until the effect of a more strict enforcement of the provisions of the Indian Companies Act could be determined. The number of societies in Bengal and Bombay has since then greatly decreased but a large number have in more recent years come into existence in Madras, and the Government of Madras have made a representation on the subject which establishes clearly the fact that the provisions of the Indian Companies Act are insufficient to control the undesirable tendencies of the movement. It has accordingly been decided that legislation to control these societies should now be undertaken, and this bill has been framed accordingly.

The Singer Manufacturing Co.

We are in receipt of some specimens of fancy work from the firm of The Singer Manufacturing company of Mount Road who are the oldest dealers in the Singer Sewing Machines.

Those specimens are, we understand, turned out on their plain ordinary sewing machine. The mechanism is so simple that a girl of 2 years can handle it with perfect ease.

The Madras firm is under the management of a Parsi gentleman. Ten years before there were only fifteen suboffices under him in the Madras Presidency that they now are increased to 30.

The general management of this firm is vested in the hands of Mr. N. M. Patell of Bombay, who ably manages 200 offices in India, Burmah and Ceylon.

AGRICULTURAL SECTION.

The Agricultural Census in U. S. A.

The Bureau of the Census in a statement on the general agricultural conditions of the United States estimates the value of land, buildings, implements, and machinery at about £7,000,000,000 as compared with about £4,000,000,000 in 1900. The value of land and buildings increased 108 per cent. and the value of machinery and implements 68 per cent. And yet, in spite of this enormous increase the number of farms in the country in 1910 was only 603,000, or 10·5 per cent., greater than in 1909, while the acreage increased by only 35,000,000, or 4·2 per cent., the area in farms being now 874,000,000 acres. The comparison is still more striking if it be remembered that the growth of population in the decade has been 21 per cent. The rate of increase in the number of farms is, indeed, the lowest since the first record of 1850. At the same time, there has been, as noted above, an extraordinary rise in the value of farm property. The average value per acre was $15·57 in 1900; it is new $32·49.

Fertilising Rice.

The *Harvarian Forester and Agriculturist* has an interesting report on rice investigation in China and Japan. Attention is drawn in this to the fact that the paddy fields of Japan even after centuries of heavy cropping have increased in fertility every year, and that this increase has taken place to the greatest extent in their nitrogen content. This condition is contrasted with that existing on Harvarian rice lands which are continually becoming more impoverished, especially in the matter of nitrogen. It is suggested that the proper means for rectifying is the adoption of the Japanese practice of using green manures, compost, and other organic manures together with crop rotation with intertillage, according to the methods of the Japanese. Experiments conducted by Japanese investigation have shown that the use of ammonium sulphate as a manure on rice soils results in an increase of yield, though it is uncertain whether this increase will continue to be maintained by the employment of that manure alone. In consequence of the fact that sulphate of ammonia has continually shown itself to be more readily available for the rice plant than nitrate of soda, the suggestion has arisen that this plant is capable of assimilating its nitrogen directly in the form of ammonium sulphate. Investigations undertaken for the purpose of gaining certain knowledge on this point have shown that there are good grounds for the suggestion. Rice plants have been found to thrive where ammonium nitrogen was present but where was complete absence of nitrogen. It appears to have been proved that ammonium nitrogen and organic nitrogen cannot change into nitrate nitrogen under the condition of submerged cultivation. It has been shown, further, that under such conditions, very little nitrate nitrogen is actually available for plant nutrition on account of the extent to which reversion takes place and because of the loss by leaching. This matter of the direct use of nitrogen in ammonium sulphate by the rice plant is of much interest in relation to recent work on the absorption of this substance by plants, by "Hutchinson and Miller" of the Rothamsted Experiment Station.

Irrigation in India.

India is an agricultural country. Eighty-five per cent of its population live directly or indirectly upon agriculture. In a country where crops follow the uncertain monsoons, the importance of irrigation cannot be overrated. There are 40 paying major works of irrigation in the country in which the capital invested was $3\frac{3}{4}$ crores, but the surpluses derived up to 1909 10 was 36 crores. But all works of irrigation are not paying and profitable. Seven such exist in the the Deccan and Gujerat, two in Madras and four in Bengal. During the year 1909-10. $22\frac{1}{2}$ million acres were added to the already irrigated area. We are thankful to our rulers for what they have done, but we want them to do more. Irrigation ought to have preference over railway extension, which it does not now possess. The question of of carriage comes in naturally after that of production. But as matters stand, we find the cart placed before the horse, to our surprise.

Sugar in Madeira.

The crop of sugar produced in Madeira was larger in 1910 than in any previous year, being estimated at 68,000 tons, with a value of about £245,000. More attention is being given on the part of growers to the employment of artificial manures in sugar production, and the imports of these are steadily increasing.

Departmental Reviews and Notes.

LITERARY.

THE POETRY FOR TO-DAY

Poets who have missed fame often console themselves with the thought that the public are unable to appreciate them. Their work is too good. A writer in a recent issue of *The North-American Review*, however, thinks the poets are hardly justified in "dismissing the whole body of their contemporaries as a pack of vulgar fools." If the intelligent part of the public is not drawn to their work, he thinks the poets should institute "a very searching self-examination." The great need of the modern poet, believes Mr. Arthur Davison Ficke, "is to bring himself into a keener sense of service and into closer communication with his fellowmen." In examining poetry he finds one type in which "the element of intellectual play predominates"; while the other exhibits "the element of intellectual enlightenment." Briefly explained:

"By the first, or play element, I mean to indicate that type of poetry in which the aim of the writer and the attraction for the reader are chiefly a pleasant recreation or excursion of the mind, an agreeable absorption in a beautiful thought or a beautiful form of expression. Verses of exquisite imagery and lingering music, songs which capture the moonrise or imprison the sunset, all belong here. They may be of the most varying degree of profundity—either 'Little Miss Muffet,' or 'Kubla Khan' and 'St. Agnes' Eve.'.....

By the second or enlightening element of poetry I mean to describe that variety which has as its aim the interpreting, analyzing, and clarifying of the facts and purposes of life by means of the perceptive and expressive power of art. It includes not mere didactic poetry, but rather all poetry which is enlightening in the sense in which every genuine extension of the the sympathies or sharpening of the perceptions is an enlightenment. Poetry of this variety attempts to select, from the heterogenous welter of sensations and reactions that constitute our consciousness and our memory, those episodes which have serious meaning in the human drama and to arrange these so as to express something of the spiritual values involved. It is a criticism of life, to use Matthew Arnold's much-abused term, a formative statement of ideals and inspirations."

Intelligent readers of our time have been steadily losing the faculty of enjoying the paly-element in poetry, this writer declares; yet poets have been just as steadily concentrating their efforts more and more upon this phase of the art. But the intelligent public, he thinks, would listen "if poetry were to speak to them loftily of the real interests of their lives, gripping their intellects and touching their hearts with the notes of a passion not alien to them."

MATTHEW ARNOLD.

Under the general heading, "The Leaves of the Tree," Mr. Arthur C. Benson, gives a critical appreciation of Matthew Arnold in the October number of the *Cornhill Magazine*. As a literary critic, Matthew Arnold was fanciful and even whimsical. He had a taste for discovering, and for praising almost extravagantly, little literary figures of no great significance. Amiel, Joubert, the two Guerins, were figures on whom Matthew Arnold conferred a prominence which they did not wholly retain.

He liked a subtle and suggestive kind of moralising; he sympathised with a melancholy outlook on the world. But in so far as he saw and felt the charm of these writers, and made others feel it, he discharged the true critical function. After all, the victory rests with the man who sees and feels beauty, not with the man who is unaware of it. The Guerins, in their slender way, were as beautiful as the purple toadflax on the crannied wall.

Matthew Arnold was a critic in the sense that he had his eye on life and his finger on the pulse of humanity, and thus set himself to criticise the strange fruit of human utterance, which is both a part of life itself, as well as its expression and reflection.

Arnold was not an appraiser of literary values, but a critic in the sense that he heightened and dignified the interest and the appreciation of art and literature; and a critic, in the larger sense, of his age, in the fact that he saw clearly its strength and its weakness, and held up his flattering mirror to its snug and comfortable visage. Perhaps his best service of all was to show that a critic can be well-bred and urbane, and that he thus does far more for the cause that he has at heart, than when his native irritability throws out malignant sparks at its contact with life, or when he vindictively punches to pieces some of the helpless and grotesque vermin of letters in the spirit of the gardener who hewed the toad, like Agag, to pieces, saying that he would teach it to be a toad.

EDUCATIONAL.

HINDU UNIVERSITY.

CONDITIONS OF GOVERNMENT APPROVAL.

During the 2nd week of October, when the Maharaja of Darbhanga and Hon'ble Pandit Madan Mohan Malaviya visited Simla, the following correspondence regarding the proposed Hindu University passed between the Hon'ble Mr. H. S. Butler, member of the Viceroy's Executive Council on the one hand and the Maharaja Bahadur who represented the promoters, on the other.

Wheatfields, Simla the 10th October 1911.

My dear Mr. Butler,—You are aware that there is a widespread feeling amongst the Hindus to establish a Hindu University on such lines as may be approved and sanctioned by the Government of India. More than one project has been put forward in this connection, but I think it very necessary, before any further action is taken in the direction of producing a scheme, which will be generally acceptable to the Hindu public, we should try to obtain from you a clear indication of the lines on which Government will be prepared to support the idea of a Hindu University. I am quite convinced that Hindus will be only too happy to carry out any directions that Government may be pleased to give them and will thankfully accept any suggestions that you may be pleased to make. I hope that you will very kindly place this letter for the favourable consideration of H. E. the Viceroy.

Yours very sincerely,

(Sd.) Rameshwar Singh.

Simla, Oct. 12th 1911.

My dear Maharajah Bahadur,—I have received your letter of the 10th instant, in which you refer to the widespread movement amongst the Hindu public to establish a Hindu University on such lines as may be approved and sanctioned by the Government of India, to the different schemes put forward and to the desirability of my making a pronouncement as to the lines on which Government will be prepared to support the idea of a Hindu University. You add that you are quite convinced that Hindus will be only too happy to carry out any directions that Government may be pleased to give them, and will thankfully accept any suggestions that I may be pleased to make. You will understand that in the absence of definite and detailed schemes, it is not possible for me at present to do more than indicate certain considerations on which the Government of India must insist as antecedent to recognition by the Government of a movement for the establishment of a Hindu University. These are:—(1) The Hindus should approach Government in a body as the Mahomedans did; (2) A strong, efficient and financially sound college with an adequate European staff should be the basis of the scheme; (3) The University should be a modern university, differing from the existing universities, mainly in being a teaching and residential university and offering religious instruction: (4) The movement should be entirely educational; (5) There should be the same measure of Government supervision and opportunity to give advice as in the case of the proposed university at Aligarh. I need scarcely add that it would be necessary hereafter to satisfy the Government of India and the Secretary of State as to the adequacy of the funds collected and the suitability in all particulars of the constitution of the University. The Government of India must, of course, reserve to itself full power in regard to all details of any scheme, which they may hereafter place before the Secretary of State, whose discretion in regard to the movement and any proposals that may arise from it, they cannot in any way prejudice. I may add that the Government of India appreciate the spirit of the concluding passage of your letter and that you can count the ungrudging co-operation of myself and the department in furthering any scheme that may commend itself to the Government of India and the Secretary of State.

Yours sincerely,

(Sd.) HARCOURT BUTLER.

A MUNIFICENT BEQUEATHAL.

The following *Communique* is issued by the Private Secretary to the Viceroy:—Colonel C. H. Bedford, M.D.,I.M.S., lately Chemical Examiner and Bacteriologist, Burma, has munificently decided to bequeath from the date of the death of himself or his wife, whoever may be the survivor a sum of several thousand pounds sufficient to afford ample endowment for two or more scholarships, and to provide the necessary working funds in connection therewith, for the prosecution of scientific and technical research in connection with the development of Indian industries.

LEGAL.

A LEGISLATIVE COUNCIL FOR C. P. AND BERAR.

It is understood that the creation of a Legislative Council for the Central Provinces and Berar involves certain legal difficulties which the Secretary of State will have to consider. It may even be necessary to undertake Legislation in Parliament before such a Council can be formed.

INDIAN HIGH COURTS ACT.

The Government of India have now received the new Indian High Courts Act of 1911, which lately received the Royal assent. The Act applies to all High Courts and enables the Governor-General-in-Council to appoint temporary Judges and confers power to create High Courts in any Province in India. Government will now take up the question of strengthening the Calcutta High Court and probably new Judges will be appointed before the re-opening of the High Court after the long vacation.

LAWYERS AS PRESIDENTS OF REPUBLICS.

The election of Senhor Arriaga as the first President of the Portuguese Republic affords yet another instance (says the "Law Journal") of the conspicuous part which lawyers now play in public affairs. He has held the office of Advocate-General and is widely known as one of the most brilliant lawyers in Portugual.

The youngest Republic, in choosing a lawyer for its president, has followed the examples of the two most powerful Republics in the world. M. Fallieres, the President of the French Republic, is a barrister, and so is Mr. Taft, the President of the United States.

There is scarcely a position in the legal world which Mr. Taft has not filled. On his return from the Governorship of the Philippine Island he gave his legal career a further touch of distinction by refusing an appointment to the Bench of the Supreme Court of the United States. He preferred to accept the portfolio of War in Mr. Roosevelt's Cabinet, and to engage in those diplomatic negotiations in Japan, Russia, and elsewhere which proved his fitness for the high office he now fills.

Much has recently been written of the growth of the cause of international arbitration. It is not without its significance that this growth should have occurred in a period in which lawyers, as heads of States or of Governments, have played a more influential part in the direction of affairs.

THE JUDICIARY IN INDIA.

If the Midnapur conspiracy case has done no other good it has at least done this, that it has once again brought into prominence the question of the reform of the judiciary in India. An interesting, if also somewhat provoking, correspondence has appeared in the columns of the *Times*. It is clear that with one exception the rest of the writers who have come forward to brandish their expert views under cover of anonymity were or are members of the Civil Service. We are therefore not surprised that the views which they express in the columns of the *Times* are of the most orthodox reactionary type. "Senex," whose letter was the first to appear, claims to possess thirty year's Indian experience, partly in the executive and partly in the judicial line. He starts by saying that of the "many peculiar difficulties in the administration of justice in the country one undoubtedly is that many of the High Court judges appointed in England and sent out in the most profound ignorance of the country and its ways are far too prone to apply English methods and English standard to the consideration of evidence." He further observes that "it is very difficult for such a judge to realise, what is the simple truth, that in India there is hardly a single case, however true it may be, which is not bolstered up by false testimony." "Senex" seems conveniently to forget that such High Court judges as have no previous Indian experience are not left to fall back upon their unaided resources. In every case in which they have to deal with evidence they have the assistance of a highly trained and competent bar consisting of Indians or Europeans with considerable Indian experience. Where such judges have not to try cases as courts of original jurisdiction but to weigh evidence as courts of appeal, they have almost invariably the advantage of being associated either with English Civilians or Indian judges, to neither of whom would even "Senex" perhaps deny Indian experience. The fact is that barrister judges sent out from England have supplied the most liberal and independent element in our courts. And when everything has been said against their want of first-hand knowledge of the country, it must be admitted by everyone who places purity of justice above considerations of prestige, that the best traditions of our High Courts are associated with the names of these distinguished barrister judges.—*Leader*.

MEDICAL.

FASTING FOR HEALTH.

A prolonged fast often has good effects on a clogged system. On the face of it, I grant, the idea of going without food for weeks together seems a bit of an ordeal. All those who have gone through the experience, under proper conditions, appear to agree that it is not, after all, such a fearful punishment to themselves, and that in any case, the ultimate benefit derived is well worth the sacrifice of comfort and the temporary inconveniences necessarily involved.

The principle, too, is not a new one by any means. Wise men of all ages have inculcated the procedure. Perhaps I may be allowed to give my own personal experience in the matter.

I was fifty-six years of age at the time of starting the fast, and in good health, though not what is usually called robust. I had been for some time prior to this a spare feeder, and upon what is known as the Reformed Food dietary. I had, as a matter of fact, got into the way of every now and then going without food for a whole day—and that without any special distress or discomfort.

Nothing important happened the first few days, but after this the tongue began to get thickly furred: this furring of the tongue seems to be an important indication of what actually transpires in the unseen parts of our organisation under such circumstances—*viz.*, that any morbid material which had been accumulating in the system comes to the surface, as it were, and now has a chance of being thrown off; in other words, as soon as the digestive tract become practically empty, Nature has a chance of eliminating all the morbid matter which has been accumulating, it may be for years.

There was no feeling of weakness in my own case during the first week—in fact, my friends did not notice anything different. I was out a good deal, and kept a good fresh colour. And in the second week I still kept up my usual avocation—as a matter of fact, it so happened at that time that I had important business on hand, besides my usual professional visits and work, so that altogether I was getting about in and around London—and out of it—more than I had done for years. During the whole of the fortnight's fast, with the exception of the thirteenth and last day, I covered some twenty miles a day, five or six of which were on foot.

The body temperature in my case varied but little the whole time. Whilst the tongue kept furred, there was absolutely no appetite, but upon the twelfth day it commenced to clear; the cleansing process went on rapidly, and by the fourteenth day I carried about with me a tongue which I wanted everybody to see! It was something of which to be proud! So smooth, so pink, so beautifully clean altogether—such a one as I had not possessed since infancy.

I took nothing during the fast but distilled water from two to three pints a day. This drinking of pure water flushes the body and clears the blood wonderfully. There was no perceptible difference with regard to my own mental capacity. Of ordinary mental calibre, I remained so, and was not transferred all at once into a genius! No brilliant ideas! No increased capacity for mental work, though, in a general way I do find that heavy feeding is inimical to doing good mental work.

The fast was broken on the fourteenth day: by then I felt somewhat uncertain upon the legs, and could not walk so firmly and well as usual, and very naturally felt just a little weak.

I broke the fast with a little orange juice and water, followed in a few hours by some bread and milk; in two or three days I had resumed my usual simple meals—J. Stenson Hooker, M. D., in *Pearson's Magazine*.

CURE FOR CHOLERA.

The translation of the extract from Greek newspaper *Neolagos* of Patras, is as follows: "It is telegraphed from Smyrna that the increase of cholera it terrible. After experimenting, some of the Smyrna doctors has discovered that a cure for cholera is Tincture of Iodine taken internally in drops. The percentage of recoveries is cent per cent.

A SCHOOL OF TROPICAL MEDICINE.

As regards the School of Tropical Medicine in Calcutta the Government of Bengal were asked some time ago to submit plans and estimates for the new laboratories that will be required for research and post graduate work. The Government of India are still awaiting a reply to their request.

SCIENCE

THE TELEFUNKEN SYSTEM.

Messrs Siemens Brothers and Company (Limited), who have secured the exclusive rights to exploit the Telefunken system of wireless telegraphy in the United Kingdom and certain British colonies, have issued an illustrated account of that system, which includes both the older methods employed and the improvements effected by the adoption of Wein's principle of tuned quenched spark excitation at the beginning of 1909. The chief advantages claimed for this new Telefunken system fall into three groups. The effects of the rapid rate at which the impulses are produced are that small apparatus and small antennae with short masts can be used, that large ranges are obtained, not only in the absolute but in relation to the size of the antennae and the height of the masts, and that the speed or signalling is high. As the result of employing a musical tone it is stated that there is increased selection with decrease of atmospheric and other disturbances, while tone resonance can be utilized, either mechanically or electrically, not only for selection, but also for intensifying the tone; while the method of quenched spark excitation leads to great efficiency, noiselessness, complete utilization of the total energy in the receiver, in consequence of singleness of wave, increased freedom from disturbance with loose receiver coupling, owing to the slight damping, large wave range, and complete utilization of the high-frequency resonance, owing to wave constancy.

IVORY OUT OF COW'S MILK

One of the latest discoveries of the synthetic chemists is how to make ivory out of cow's milk, and they appear to have gone one better over nature, because the article they have been able to turn out is said to preserve its original colour indefinitely, whereas the genuine article turns yellow after a time. The new product which takes a very high and lasting polish is not only an efficient substitute for ivory, but can easily be prepared so as to take the place of amber, horn, coral, celluloid and such like products, and, it is claimed, can hardly be distinguished from them in appearance. As celluloid it has the great advantage of being odourless and non-inflammable.

THE ORIGIN OF THE SOLAR SYSTEM.

M. Belot, although but an amateur astronomer, seems to have gained the most cordial approval of several prominent Academicians, and his new theory regarding the origin of the solar system has aroused considerable interest. He rejects the idea brought forward by Laplace that the solar system has been produced by the cooling of a nebula, and declares that, as is the case, this does not account for the retrograde motion of celestial bodies like certain satellites of Jupiter, Saturn and Neptune, nor for some peculiarities in the orbit of Uranus. These anomalies, according to M. Belot, can only be explained by supposing that the primitive nebula was struck by a whirlpool or vortex-ring in the other, such as Descartes alleged to exist and to be responsible for the starting of the planets on their orbits. This theory which has been brought forward several times at the Societe Francaise pour let Advancement des Sciences has other consequences, such as the explanation of the planetoids as the result of no catastrophe, but as the "tail" or "trail" of the larger planets, and the imagining of a similar tail for our own globe.

EMERY WHEELS.

Emery Wheels, the most used and most abused of tools in a mill shop, are now seldom to be seen composed of pure emery, as improvements in the application of natural and artificial abrasive substances have advanced to such a stage that the old-fashioned emery is not to be compared with them in cutting qualities. The first substances discovered which was in any way superior to emery was the natural substance known as corundum, the deposits of which, however were always of small area and the output very limited. But the discoveries of Dr. Acheson in connection with the electric furnace entirely revolutionized the grind-wheel industry, when he brought out from these furnaces a substance made of sawdust, sand, coke, and salt which resembles diamond quartz, being in fact, sharper and harder than any known material except the real diamond.

"LE CORROSANTI"

"Le Corrosanti" is the name of a mixture of graphite, vegetable oil and coal-tar products from which acids and harmful ammoniacal salts have been discharged. Its purpose is the painting of boiler plates with the object of preventing scale from adhering. The success of the mixture is supposed to depend upon the adherence of the graphite to the plate, which the special mixture ensures, as well also to the removal of the coal-tar constituents which are harmful to the plates.

PERSONAL.

THE LATE SISTER NIVEDITA.

The Darjeeling Correspondent of the "Empire" reports the death of Miss. Margaret Noble, better known as Sister Nivedita.

She went to Darjeeling for a change, and there got dysentry, which ended fatally. The deceased who was of Irish-American parentage, in the early nineties came under the influence of the late Swami Vivekananda and joined the Ramakrishna Mission of which she was a most prominent member. She travelled all over India and delivered lectures mostly on religious subjects. She regarded the Partition of Bengal as a great political blunder and sympathised with the Boycott agitation. She was a frequent contributor to Indian Journals and was also the Author of " The Web of Indian Life," " Cradle Tales, " " Kali the Mother." " Glimpses of Famine and flood in Eastern Bengal," and " My Master." She also did much to popularise indigenous Indian art. Her last public appearance was at the Universal Races Congress in London, where she read a paper on " The present position of Women." Her loss will be keenly felt by Indians, with whom she was extremely popular.

MR. GLADSTONE, M. P.

The election of Mr. W. G. C. Gladstone as member for Kilmornock Burghs restores to the list of members of the House of Commons a name which had not been absent for many years until Mr. Herbert Gladstone was, last year, appointed Governor-General of South Africa and raised to the Peerage as Viscount Gladstone.

Only for four years since 1818 has the name of Gladstone been off the roll of M.P.s. The connection is shown in the following table :—

1818-1827.—Sir John Gladstone (first baronet.)

1830-1837.—Sir Thomas Gladstone (second baronet.)

1833-1895.—Mr. W. E. Gladstone (brother of second baronet).

1852-1859.—Mr. John Neilson Gladstone (brother of W. E.)

1865-1885.—Mr. W. H. Gladstone (eldest osn of W. E.)

1880-1910.—Mr. H. E. Gladstone (Viscount Gladstone, youngest son of W. E.)

The New M.P. is eldest son of the late Mr W. H. Gladstone, mentioned above, and a grandson of the " Grand Old Man.

THE LATE M. STOLYPIN.

Writing on M. Stolypin in the October " Contemporary Review," Dr. E. J. Dillon says :—

" One day, shortly after the historic attempt made on his life some five years ago, I asked him in the course of conversation to tell me frankly how he felt when he reflected on the Damocles sword that was continuously hanging over his head. " In what way does it affect you ?" I inquired. And M. Stolypin answered with charming simplicity and directness : " Every morning when I awake and say my prayers I look upon the day that has dawned as my last, and I make ready to discharge all my duties during that day with my gaze fixed on eternity. At night, when I re-enter my room, I say to myself, I have to thank God for one other day vouchsafed me. That is the only effect produced upon me by the consciousness which is ever present of the nearness of death as a penalty of my convictions. I sometimes feel that one day an assassin may be successful. But there are not seven deaths, and I can die but once. To die for my Sovereign and my country is an ideal death. But in no way does this presentiment of assassination influence me."

All the above may be perfectly true and speaks much for the personal character of M. Stolypin. He, however, like many other honest Russian bureaucrats, make one common fatal mistake of identifying the Sovereign with the country, whose interests are diametrically opposed to each other as the prophet Samuel strikingly explained to the Israelites when they wanted to have a Sovereign.

THE LATE LORD NORTHCOTE.

Lord Northcote, C.B., G.C.I.E., G.C.M.G., P.C., whose death was recently announced was descended from an old Devonshire family. His early ancestor, John Northcote, while a member of the Long Parliament, was created a Baronet during the reign of Charles I. in 1641. The deceased peer was the second son of the well-known Sir Stafford Northcote (afterwards Earl of Iddesleigh). Lord Northcote was born in 1846. In 1892, he was made Governor of Bombay, and in 1903 he became Governor-General of Australia in succession to Lord Tennyson. He left Australia in 1908 Lord Northcote married in October, 1873, the adopted daughter of Lord Mount Stephen, who as Mr. George Stephen, was the head of the Canadian-Pacific Railway Company. Lord Northcote had no children. He was Freemason, and was provincial Grand Master of the Order in his native county of Devonshire.

POLITICAL.

THE YOUNG POLITICIAN'S LIBRARY.

'ONE HUNDRED AND ONE GOOD BOOKS.'

Since Lord Avebury published his list of the hundred best books, the fascinating game of compiling similar lists has gone on merrily. The latest to play it is Mr. J. Aubrey Rees, who has just issued, through the League of Young Liberals, a penny pamphlet, entitled, 'The Young Politician's Library : One Hundred and One Good Books' to which Mr. C. F. G. Masterman contributes an introduction. Mr. Rees has guarded against the tendency, common enough among young politicians, of studying only one side of a question. On such controversial topics as Free Trade, Socialism, and the Land question, he has included books that set forth the arguments advanced by the opposing political parties. He has narrowed his list by omitting some standard works because of their high price, and gives as examples 'The Cambridge Modern History,' The Political History of England,' published in twelve volumes by Messrs. Longmans, and Sir William Anson's 'Law and Custom of the Constitution.' He might have added to these Mr. Harbert Paul's brilliant and incisive 'History of Modern England.'

Oddly enough, though Mr. Rees's list professes to give one hundred and one books it really includes only a hundred. They are grouped as follows : Twenty-one under 'History' twenty under 'Politics,' nine under 'Biography,' eighteen under 'Economic and Social Problems' twenty five under 'Current Political Questions', and seven under 'General.' One rather surprising entry is Mr. G. P. Gooch's 'Annals of Politics and Culture,' which is classified as 'Politics.' The book is a most valuable one, composed as it is of chronological tables of the main events in politics, science, art, and letters with their dates, from 1492 to 1899, but its appearance under the heading chosen is hard to justify. The nine biographical volumes are Lord Morley's 'Gladstone,' 'Cromwell,' 'Walpole,' and 'Burke,' Lord Rosebery's 'Pitt,' Mr. Winston Churchill's 'Lord Randolph Churchill', Mr. J. A. Hobson's 'Ruskin,' Mr. Barry O'Brien's 'Parnell,' and Mr. Thursfields 'Peel.' We miss from the list Sir George Trevelyan's 'Macaulay'—a book with plenty of political interest—his 'Charles James Fox.' Mr. G. M. Trevelyan's two books on Garibaldi, and Mr. Graham Wallas's 'Francis Place.' What, too, of Palmerston, Lord John Russel, Disraeli, and Queen Victoria's 'Letters'?

The seven General books are Mr. Masterman's 'The Condition of England,' Mr. Morman Angall's 'The Great Illusion,' and Mr. H. G. Wells's 'New Worlds for Old.' together with four imaginative works, Moore's 'Utopia,' Morris's News from Nowhere' Eliot's 'Felix Holt,' and Disraeli's 'Coningsby.' The latter are included on the ground that they 'will not only amuse and edify the reader, but will tend to develop a proper mental atmosphere for the assimilation of needed lessons in social refrom.' Lists of this sort are never fully satisfactory except to the compiler and we cannot help feeling that Mr. Rees's fiction should be strengthened by adding some of the novels of Dickens, of Mrs. Gaskell, and of Charles Kingsley, while poetry, to which he gives no place, is often an inspiration even to young politicians.—*The Nation.*

LORD MINTO SUPPORTS LORD CURZON.

Lord Minto, in a letter to the 'Times' fully supports Lord Curzon's protest against the proposed abolition of the post of the Director-General of Archaeology. It is impossible, Lord Minto says, to over-estimate the magnificent work which Lord Corzon did for India in the constant care of its priceless archaeological treasures, while in the appointment of Mr. J. H. Marshall he discovered a Director-General whose tactful and expert services were beyond praise. A reversion to the provincial system would result either in the neglect of India's ancient monuments or ill-considered and ruinous attempts at so-called restoration. The Government of India could not divest itself of responsibility for matters of Imperial interest, among which India's archaeological possessions held an exceptional position.

INDIAN EXTRADITION ACT.

The following notification appears in the *Calcutta Gazette*:—In exercise of the power conferred by the subsection (1) of section 4 of the Indian Extradition Act, 1903 (XV.) of 1903, the Lieutenant-Governor in Council is pleased to empower the Cheif Presidency Magistrate, Calcutta, when it appears to him that a person within the local limits of his jurisdiction is a fugitive criminal of a foreign State, to issue a warrant for the arrest of such person, on such information or complaint and on such evidence as would, in his opinion, justify the issue of a warrant if the crime of which such person is accused or has been convicted had been committed within the local limits of his jurisdiction.

GENERAL.

A PLEA FOR A JAGHIR.

At the time of the Delhi Durbar in Lord Curzon's time a jaghir was conferred on a Madrasi judge who had rendered eminent services to Government gratis, but who under the rules could not long remain on the Bench of the High Court. Why should not a life of service to the people be similarly rewarded? Mr. Dadabhai Naoroji, for example, may not be fitly rewarded by a title. But a jaghir, with a low assessment of land revenue, offered to him may be a compliment to all servants of India like him in the year of the Coronation Durbar.—*Indian Spectator.*

THE KING ON MANNERS.

Speaking at a Speech Day celebration at Welverly School, Worcester, the Bishop of Worcester gave an account of a conversation he once had with King George when he was Duke of York on the subject of manners. The Bishop said on the occasion in question he was about to address some public school boys, when the Duke of York remarked, "Why do you not ask that at public schools manners should be taught?"

In response to the Bishop's question as to why he should specially emphasise manners, the Duke of York replied, "Because, as you know, I mix among all sorts and conditions of men, and it has been a positive distress to me to see how often, when abroad, Englishmen less in the race with Frenchmen, Italians and Germans because of the Englishman's want of manners. The foreigners know when to bow, to shake hands, to converse, to stand up or sit down in presence of their superiors, while the Englishman is wanting in these manners, and when vacancies have to be filled up, those are the points which very often tell, and that is where the Englishman does not shine."

SUBSIDY TO "SULAV SAMACHAR."

Mr. Jenkins, replying to the Hon'ble the Raja of Dighapatia's question at a recent meeting of the Imperial legislative council regarding the subsidy to the *Sulav Samachar* said: The Contract referred to by the Hon'ble Member was originally personal to the late Rai Bahadur Narendra Nath Sen. It was continued by the Bengal Government to his son for a period of nine months from the date of the death of his father, but will not be continued beyond that period.

ROMANCE OF A DIAMOND.

At the coming Durbar ceremonial Queen Mary will appear in the same robes and crown that she wore at the Coronation, but to the gems in the crown has been added the famous Koh-i-noor, out of compliment to the Indian Empire.

This marvellous gem crowned the head of an Indian Emperor 5,000 years ago. It passed from one Imperial line to another, until it became the treasure of the Punjab, and then fell into the hands of the English who sent it as a trophy of conquest to Queen Victoria, thus giving point to the Indian saying that "Who holds the Koh-i-noor holds India."

In India the superstition obtains that if the diamond is worn by a man dire disaster will befall him, while if the wearer be a woman fortune will shine upon her for the rest of her days.

So strong is the belief in this legend that when it was announced that the late King Edward intended to have the gem set in his crown many leading Indians petitioned His Majesty to give up the idea.

THE REFORM MOST NEEDED.

The *Strand* contains a symposium in answer to the question, What reform is most needed? Mr. Andrew Carnegie replies, the abolition of war; Lord Avebury and Sir Felix Schuster, proportional representation; Dr. Andrew Wilson, health-science taught at school; Sir Arthur Conan Doyle, reform of the divorce laws; Mr. Eustace Miles the practice of hygiene by all school children; Mrs. Pankhurst, Mr. Israel Zangwill, female suffrage; Mr. Justin McCarthy, Home Rule for Ireland; Sir William Bull, M. P., permanent food reserve; Mr. W. J. Locke, abolition of the House of Commons; Lady Constance Lytton, recognition of women as human beings; Sir Gilbert Parker, M. P., universal military service; Mr. Chichele Plowden, reform of marriage laws; Mr. G. K. Chesterton, reform of the law of libel; Mr. William Willett (of the Daylight saving Bill), more light.

A PATRIOTIC WORK.

Mr. K. Ranga Rao, the Secretary of the Mangalore Brahma Samaj and the Depressed Classes Mission of South Canara, has given up his successful profession as a pleader and is now devoting himself entirely to the philanthropic work which he has ably carried on for so many years. May God grant him strength and long life to be an example to his countrymen of earnest work and self-sacrifice!



H. M. QUEEN MARY.



H. M. KING GEORGE V.

THE INDIAN REVIEW.

A MONTHLY PERIODICAL DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST.

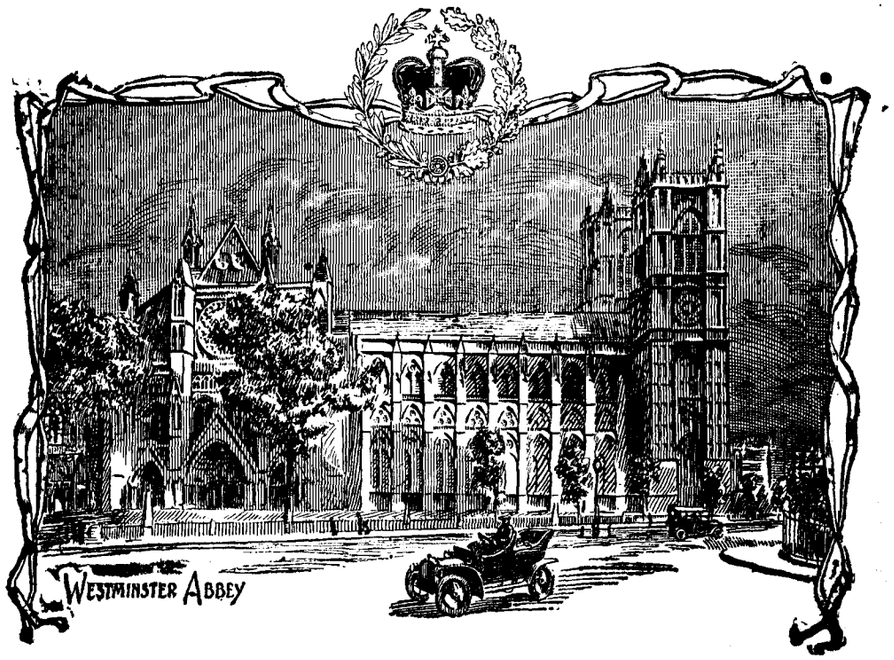
PUBLISHED ABOUT THE THIRD WEEK OF EVERY MONTH.

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THE CORONATION SERVICE.

BY THE BISHOP OF MADRAS



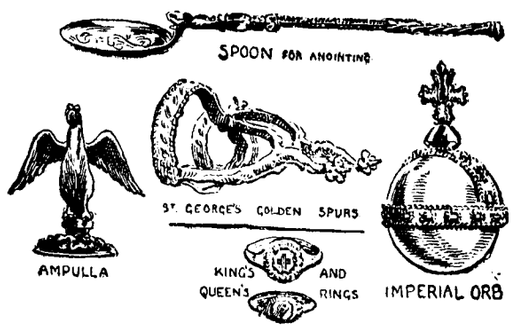
THE Coronation service that was performed in Westminster Abbey last June dates back to a time when the people of England had a firm belief that their sovereign, like the Jewish kings of old, was the Lord's Anointed. We know that as early as 795 A. D., more than eleven hundred years ago, the kings of England were anointed and crowned in the same way and almost with the same words as they are to-day.

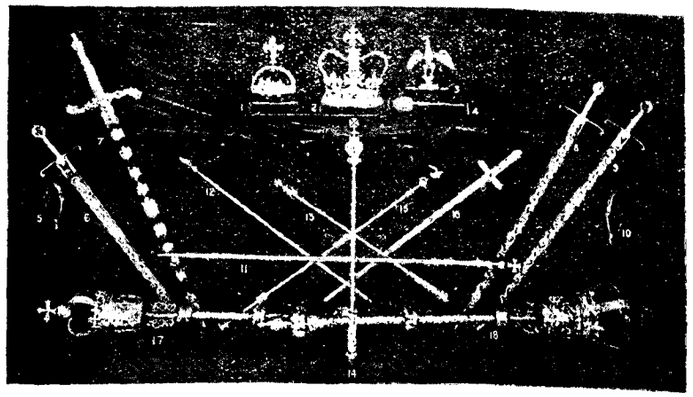
The service is divided into four parts,
First the Recognition,
Second the Consecration,
Third the Homage,
Fourth the Dedication.

First comes the Recognition. When the King and Queen had been conducted in solemn procession to the raised platform erected in the Abbey, the King stood by his chair, so that all the people could see him ; and the Archbishop of Canterbury

went to each of the four sides of the platform and said "I present unto you King George, the undoubted King of this realm." Then all present shouted out "God save King George" and the trumpets sounded.

Next came the Consecration of the King. It began with an appeal for mercy on behalf of the King and his people. The Litany was sung and then the first part of the Communion Service was said with a short sermon by the Archbishop of York.





The King's Regalia as used at the Coronation in Westminster Abbey.

1. The Imperial Crown
2. The Orb
3. St. Edward's Crown
4. The Ampulla
5. The Anointing Spoon
6. St. George's Spur
7. The Curtana, or Sword of Mercy
8. The State Sword
9. The Sword of Temporal Justice
10. The Sword of Spiritual Justice
11. St. George's Spur
12. St. Edward's Staff
13. The Ivory Sceptre
14. The Queen's Sceptre with Cross
15. The Royal Sceptre
16. The Sceptre with Dove
17. The State Sword of Offering
18 & 19. The Maces of the Sergeants-at-Arms

After the sermon, the King took a solemn oath to govern his country justly and rightly and to uphold the Protestant succession. Then followed the ceremony of anointing with oil. The oil is made in accordance with scriptural precedent of many costly materials. It was poured out from a vessel shaped like an eagle into a spoon and consecrated by the Archbishop, who anointed the King in the form of a cross on the crown of his head, on his breast and on the palms of his hands, as a symbol of the consecration of thought, feeling and action to the service of God. This was the most solemn moment of the whole service. The ancient hymn, "Come Holy Ghost our souls inspire," was sung and a prayer offered for the gift of the Holy Spirit to the King. The King put off his crimson robes, and was dressed in a white surplice and a cloth of gold. As an ancient writer remarked of Henry VI at his consecration, he was arrayed "like as a bishop should say Mass". Then the golden spurs were brought from the Altar and put on the King's heels by the Lord Chamberlain. These are the emblem of Christian Knighthood, and symbolise the duty of the King to uphold the right and succour the oppressed. Next came a series of striking ceremonies. The Sword of Justice was given to the Archbishop, who laid it with prayer on the Altar and placed it in the King's hands, with an exhortation to do justice, stop the growth of iniquity, protect the Church, defend widows and orphans, restore the things that are gone to decay, and punish and reform what is amiss and confirm

what is in good order. Then the King was next invested with a deacon's stole and a large ball of gold surmounted by a jewelled crown, was put into his hands by the Archbishop, as a symbol that the King was consecrated to God and that the whole world is subject to the power and empire of Christ.

Next the Archbishop placed on the King's finger a signet ring of plain gold set with a large ruby, engraved with a Cross. This is an ensign of kingly dignity and of the defence of the catholic faith and a symbol of the sealing with the Holy Spirit. After that the golden sceptre surmounted by a cross was placed in the King's right hand and a golden rod surmounted by a dove in his left hand, as symbols of royal power and justice tempered by mercy and kindness.

Then followed the ceremony which gives the name to the whole service. The Archbishop took the royal crown from the Altar and then laid it again before him on the Altar with the prayer:

"O God, the Crown of the Faithful, bless we beseech Thee and sanctify this Thy servant George our King: and as Thou dost this day set a crown of pure gold upon his head, so enrich his royal heart with Thine abundant grace, and crown him with all princely virtues, through the King eternal, Jesus Christ our Lord."

The King then sat down in the chair which was made by Edward I to contain the famous "stone of destiny," on which the Scottish kings were crowned from the days of King Kenneth in 850 A. D., till the time when Edward I brought it to England after the battle of Falkirk in 1298.

When the King had taken his seat, the Archbishop placed the crown reverently on his head and all the people present raised loud and repeated shouts of "God save the King:" the trumpets sounded and the great guns of the Tower proclaimed to all London that the King was crowned.

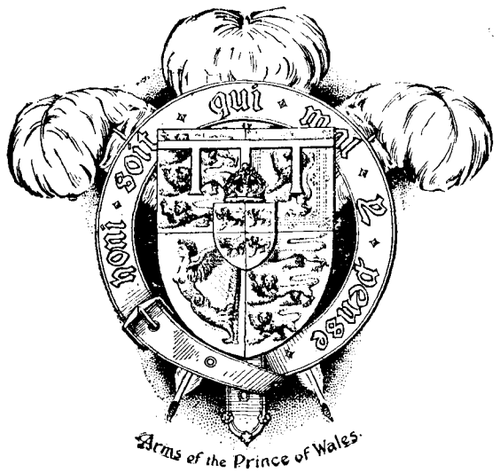


The choir then sang an anthem and meanwhile a copy of the Holy Bible was brought from the Altar and presented by the Archbishop to the King with these words: "Our Gracious King, we present you with this book, the most valuable thing which this world affords. Here is wisdom: here is the royal law, these are the lively oracles of God. Blessed is he that readeth and they that hear the words of this book, that keep and do the things contained in it. For these are the words of eternal life, able to make you wise and happy in this world, nay, wise unto salvation, and so happy for evermore, through faith which is in Christ Jesus, to whom be glory for evermore." This is not part of the ancient service: it was first added to it at the Coronation of William and Mary in 1689. The symbolism is obvious. The King has a work of immense difficulty and responsibility before him. He needs all the help and guidance that the Word of God can give him.

That ended the Consecration.

Then followed the Homage. The King was first lifted on to his throne by the Archbishops, bishops and peers, and the Prince of Wales, representing the Princes of the Royal blood, then a representative of each order of the Lords spiritual and temporal did

homage to the King in almost the same manner and the same words that the feudal lords did homage to William the Conqueror. The Archbishops swore to be faithful and true and kissed the



King's left cheek. The Prince of Wales swore fealty in the old formula: "I become your liegeman of life and limb and of earthly worship, and faith and truth will I bear unto you to love and to die against all manner of folks—so help me God". Then followed in turn the Lords temporal in their various degrees.

After the homage, the Queen was anointed and crowned separately. She received a ring as the seal of a sincere faith and a sceptre with a cross, and a rod with a dove as a symbol of justice and mercy, and then took her place beside the King on her throne.

And then finally came the Dedication. The Archbishop of Canterbury celebrated the Holy Communion. The King himself presented the bread and wine to be used, and offered an Altar-cloth with an ingot of gold of a pound weight, and the Queen gave another Altar-cloth and a mark weight of gold. Before presenting these offerings, the King and Queen laid aside their crowns and the emblems of royalty and did not resume them till after they had communicated. Kneeling before the throne of Heaven like the poorest and humblest of their subjects, they pleaded the death of Christ for the forgiveness of their sins and in union with their Saviour sought the wisdom and strength which alone can enable them to walk worthily of the vocation to which they are called.

The whole service is a magnificent piece of religious symbolism. It brings home to all in a very striking way the truth stated by St. Paul when he wrote that the powers that be are ordained of God, and that an earthly ruler is a minister of God. But it does more than that. It holds up a lofty ideal of a Christian sovereign and a Christian people. People sometimes draw a hard and fast distinction between things secular and things divine, and between Church and State. And it is true that Church and State have different functions in the national life and that the things of Caesar are distinct from the things of God. But for all that, God rules in the State as truly as He rules in the Church, and a Christian King is as truly a servant and minister of God as a Christian bishop. The Coronation of the King is a grand witness to this truth of the religious character both of a Christian sovereign and a Christian State. It brings vividly before the peoples of the British Empire that as our power and prosperity come from God, they are to be consecrated to God's service and used for the fulfilment of the eternal purpose of His love.



The Coronation of Aurangazib.

BY

PROF. JADUNATH SARKAR, M.A.

Of all the coronations of Muhammadan rulers of India, that of Aurangazib was undoubtedly the grandest. True, Shah Jahan was the most magnificent of the Great Mughals. But when he ascended the throne in 1628, he had not yet made the Peacock Throne nor acquired the Kohinoor diamond; and his chaste white marble palaces, set with many coloured stones, which still excite our admiration at Agra and Delhi, were yet to be. All these were present at Aurangazib's accession.

Another circumstance lent greater lustre to the son's coronation than to the father's. During the year before his enthronement, Aurangazib had gained a series of hard-fought victories over his rivals and made himself the undisputed sovereign of India. Of his three brothers, Murad Bakhsh was a close prisoner in his dungeons, Shuja had been defeated at Khajwa and Dara Shukoh at Ajmir, and both were in course of helpless flight. The coronation that followed these grand victories naturally combined all the pomp and splendour of an oriental enthronement with the solemnity and grandeur of a Roman triumph.

The essential element of a Muhammadan coronation is the act of the king's *sitting on the throne*; hence its Arabic name *jalus* or 'sitting.' No high priest has to anoint the new sovereign's forehead with holy oil or sandal-paste, as among the ancient Jews and Hindus, nor place on his brows a diadem, as is the practice with Christians. The Muslim sovereign mounts the throne fully dressed, with a cloth turban bound round his head. Diamonds and jewels glitter on that turban; an aigrette (*jigha*) with nodding tassels of pearls adorns the front part of it; but no crown of the type familiar to Europe from ancient times is worn by him. The Persian sovereigns, however, put on a crown of this pattern, with a narrow base and wide indented top.

No Muslim coronation is complete unless the new sovereign's name and titles are publicly proclaimed from the pulpit (*khutba*) and coins bearing his name are stamped (*sikka.*) To these must be added, in most cases, his assumption of a title different from that he held as a prince, the offering of presents and largess by the nobles and officers, and the granting of titles, promotions and bounties by the new sovereign. Large sums are given away in charity to scholars, holy men, and beggars. Music, dance and illuminations at night complete the festivities. Weighing the king against gold and silver, which were given away as alms, was a Hindu practice which our Mughal Emperors adopted and even the orthodox Aurangazib countenanced. It took place every year at the two birthdays, solar and lunar, of the sovereign, but was no part of the coronation celebrations.

As in mediæval Europe, so in Mughal India the people were the slaves of astrology. Hindus and Muhammadans alike had,—as many of us still have,—unquestioning faith in the influence of planets on human life. No important step was taken without *consulting the astrologers*. The foundation of a house could not be laid, no journey begun, no completed residence occupied, no city entered by a king or governor, no first audience of a noble or prince held with the king, no *congee* taken of the sovereign, no ceremony like naming, school-going, or marriage performed except on a day when the aspect of the planets was lucky. A coronation being the most important event in a king's life, he was entirely dependent on the astrologers for fixing the date of it. There was a regular astrological department attached to the Mughal Court, consisting of a permanent staff of Persian and Hindu star-gazers and a Superin-

A GROUP OF MOGHUL EMPERORS.



JAHANGIR.



AURANGAZIB.



SHAH JAHAN.



AKBAR.

tendent (*darogha*) over them. Even when Humayun was fleeing from India through the desert of Jesalmier, having lost his all, he had a party of astrologers in his train, and the birth of his infant Akbar was immediately communicated to them for recording the exact position of the stars and casting his horoscope correctly. Again, when Prince Murad Bakhsh was contesting the throne of Delhi during his father's illness, the astrologers told him that on 20th November, 1657, there would be such a conjunction of favourable planets as would not recur in the course of many years. There was no time to make due preparations; but a moment so precious and rare was not to be lost. The Prince, therefore, *secretly* enthroned himself at the appointed hour and minute, while his *public* coronation was put off to a later date. Unfortunately for astrology and for its believers, I may add that this prince was beheaded in prison a few years later, without ever attaining to the throne of Delhi!

However, the Court astrologers were of opinion that Sunday, 5th June, 1659, was a most auspicious day, and all arrangements were made for Aurangazib's enthronement on that day. A year earlier he had gained the Crown of Delhi, but he was then too busy pursuing his rivals to hold a grand coronation, and only a hurried and curtailed ceremony had been gone through on 21st July, 1658. All the celebration and rejoicing had been left over for the present occasion.

On 12th May took place the Emperor's grand entry into Delhi, though a *march through the streets* is no necessary part of a Muslim coronation festival. Early in the morning the Imperial procession started from Khizirabad, a suburb of Delhi, where the Emperor had encamped on his return from the war. First marched the band, making a deafening clangour of kettle-drums, tambourines, big brass drums, brazen pipes and trumpets. Next came a long file of huge elephants, richly caparisoned in gold and silver, their housings being of embroidered velvet and cloth of gold, thickset with flashing gems, with golden bells and silver chains jingling from their bodies. Each carried on his back an Imperial standard of polished balls slung from poles, as ensigns of Muslim royalty. Then were led forth a troop of choice horses, of the Persian and Arab breed, their saddles decorated with gold, and their bridles set with jewels; and behind them were marshalled female elephants and dromedaries. Then marched dense columns of infantry, consisting of musketeers and rocketmen, carrying flashing blades. Behind them and girt round by a vast crowd of nobles and ministers, came the loftiest elephant of the royal stables, with a golden throne strapped to its back, on which sat the observed of all observers, the undisputed lord and master of all he surveyed, Aurangazib Alamgir, Padishah of Hind.

He was a few months over forty. A life of campaigning in many lands had saved him from the stolid rotundity which bespeaks the indolence and self-indulgence of so many Eastern princes. His frame was somewhat thin, but tall and symmetrical. His face was rather long than round; it had lost the fulness that marked it in early youth, but had not yet acquired the sharpness of nose and chin, the hollowness of cheek, the beetling eye-brows and long gray beard which European visitors to his court noted on it thirty years afterwards. Under that broad, unwrinkled forehead peered two cold piercing eyes, whose serenity no danger or fear could disturb, no weakness or pity relax.

On his right, left and rear rode his troops in due order, each division keeping its proper position. The citizens gazed with wonder on the veterans who had defeated the choicest soldiers of Bijapur and Golkonda, and nearer home had crushed

Shuja and Dara, captured Agra fort, and held Shah Jahan a prisoner.

From the backs of the elephants handfuls of gold and silver coins were incessantly flung among the crowd right and left, as the procession moved on. In this order the Imperial cortege wended its way through the bazar of Old Delhi and entered the Fort by the Lahore Gate. Then all dismounted : the Emperor sat down for a while in the Halls of Public and Private Audience in succession. The nobles laid before him large sums to be given away in charity for averting evil from him. Finally, he retired to the harem.

The *decoration* of the two Halls of Audience for the coronation ceremony proceeded apace. A lavish display was made of all the precious things which the sovereigns of the richest empire in Asia had acquired in three generations, and all the rare articles which the most skilled artisans of home and foreign countries had made for sale.

The ceiling and forty pillars of *Diwan-i-am* (*Hall of Public Audience*) were draped in gold-embroidered velvet and cloth of gold and silver from Persia and the famous flowered brocades of Guzerat. From every arch hung polished balls set with jewels, enamelled, or of plain gold, by means of golden chains. In the middle of the Hall a space was fenced round with a golden railing. Within it, amidst the dazzling lustre of diamonds, rubies and topazes, stood the towering Peacock Throne, one of the wonders of the East. Before it was stretched a most costly canopy of State, held up by four slender columns encrusted with gems ; its corners were fastened with strings of precious pearls instead of ropes. On the two sides of the throne-enclosure stood two jewelled umbrellas, with tassels of pearls hanging from them. Right and left of the Imperial throne were placed two golden couches, covered with enamel work. Behind it benches of gold were laid and on them were displayed the Crown weapons,—jewelled swords, targes, shields, and spears. The courtyard in front of the Hall was covered with awnings of embroidered velvet borne aloft on silver poles, and similar canopies were stretched on all sides of it. Below were spread costly carpets of many coloured patterns. The outer sides of the Hall were enclosed by a silver railing. In the arena itself there was a second silver railing, forming an inner enclosure, while the outermost fence was of red painted wood. On the two wings were pitched lofty pavilions overspread with bright coverings. The door and walls of the Hall were tapestried with embroidered velvet, flowered velvet, European screens, and gold tissue from Turkey and China. The enclosures round the courtyard of the Audience Hall were furnished by the nobles from their own stores, in a befitting style, for the accommodation of their retainers.

From this the reader may guess the style in which the Hall of Private Audience (*Diwan-i-khas*) was decorated.

The astrologers had declared 3 hours 15 minutes from sunrise as the auspicious moment. The whole court waited anxiously on the astrologers, who keenly watched their (water) clocks and sand-glasses. At last they gave the signal ; the precious moment had arrived ; the *Emperor*, who had been sitting dressed and ready behind a screen, entered the Hall of Public Audience and *mounted the throne*. At once there was a loud burst of joyous notes from the Imperial band in attendance. The musicians began their songs ; the nautch-girls began their dances.

An eloquent chanter mounted a lofty rostrum (*mimbar*) and in a clear ringing voice read the *khutba* or public *proclamation of the Emperor's name* and titles, prefaced with the praise of God and the Prophet, and followed by the names of his predecessors on the throne. As every such name fell from his lips a fresh robe of honour

was bestowed on him. And when he came to the recital of the Emperor's own name, he got a robe of cloth of gold as well as a cash reward. Trays of gold and silver coins and plates heaped over with pyramids of pearls and jewels, were showered in the Emperor's name among the assembled courtiers who picked them up as tokens of good luck.

The courtiers did homage by bowing low and raising their hands to their forehead, while they shouted "Long live the Khalif of the Age!" The Emperor rewarded them all with robes of honour (*khilat.*) The royal attendants swung round perforated flasks of scented water, and splashed the assembled throng with liquid fragrance. Trays of betel leaf (*pan*) were distributed to all. The air was charged with the fragrance of *attar*, musk and ambergris. The vapour of burning incense and aloe wood sweetened the atmosphere.

That day new *coins were struck*. Shah Jahan had inscribed the Muslim confession of faith (*kalimah*) on one face of his coins ; but the pious Aurangazib forbade the practice, lest the holy text should be defiled by the touch of infidels ! So, his coins bore on one face a Persian couplet meaning

"This coin has been stamped on earth
like the shining full moon,
By Shah Aurangazib, the Conqueror
of the World !"

The reverse bore the name of the mint-city, the year of the reign, and the Emperor's full title in the Tughra script : *Abul Muzaffar Muhiuddin Muhammad Aurangazib Bahadur Alamgir Padishah Ghazi.*

Formal letters were sent to all the provinces and cities to announce the glorious accession. In this way two hours and forty-eight minutes were spent in the Public Audience. Then he retired to the *harem* and held another *Court* there, at which he princesses, wives of nobles, and other ladie "surrounded this Candle of the Assembly of Royalty like a swarm of moths." They offered their dutiful congratulations and scattered large quantities of gold and silver, pearl and jewel, in honour of the Emperor, while he made rich presents to them in return. His sister Raushan Rai Begam, who had backed him during the war of succession and watched over his interests in the harem of Shah Jahan, in opposition to her elder sister Jahánárá, the supporter of Dara Shukoh, now received five lakhs of rupees in cash and kind. Aurangazib's four daughters got 4, 2, 1·6, and 1·5 lakhs respectively.

Thereafter the Emperor betook himself to the *Hall of Private Audience*, to which only a select few had entree. Here he presented to his four sons 3, 2, 2, and 1 lakhs respectively. Other gifts were made to the nobles, officers, scholars, poets and musicians. Forty-eight minutes were passed here.

The poets taxed their brains to compose verses, the numerical value of whose letters when added together would express the date of the accession. The most successful of these chronograms were highly rewarded and handed down to posterity.

As the Roman proprætors on assuming office declared the laws they intended to follow, so the Mughal Emperors often made changes in the established usage at their accession. Aurangazib, for instance, restored the lunar Hijera year in all public transactions, abolished the celebration, of the Persian New Year's Day, *nauroz*,—an innovation borrowed by Akbar from the heretical Shias of Iran,—appointed Censors of Public Morals to put down wine-drinking and other vices condemned by Islam as sins, and lastly he abolished many cesses and the transit-duties and police-fees on grain.

The next day and for weeks afterwards, the festivities continued. *Presents* (*pesh kash*) suited

to the high occasion were received from the nobles, officers, courtiers, and feudatory princes, while they received in return titles, robes of honour, promotions of rank, and gifts in cash and kind,—such as elephants, horses, jewelled swords, daggers and pencases, necklaces of pearls, jewelled aigrettes, waist-bands and other ornaments.

At night both banks of the Jumna river were *illuminated*. "The surface of the river looked like a flower-garden" of light. The nobles fitted out boats with planks on which lamps were arranged in tiers, and as they plied up and down the river the bands seated on the deck discoursed sweet music. Myriads of people lined the banks to feast their eyes on the spectacle.

But the grandest display of *fire-works* was made by the Imperial Artillery Department (24th June),—evidently because they had an unlimited supply of powder. These were let off on the level bank of the river outside the Hall of Private Audience (*Diwan-i-khas*) in the Fort. The Emperor beheld it from a balcony on the eastern wall of that Hall, which looked out on the river.

THE CORONATION OF JEHANGHIR.

BY

MR. C. HAYAVADANA RAO, B.A.

THERE is evidence on record to infer that Moghul sovereigns of India were regularly crowned on the assumption of their high office. The ceremony of Proclamation was, as at the present time, different from the Coronation. The former preceded the latter, and took place immediately on the decease of an existing sovereign. Thus Shah Jahan was proclaimed King at Lahore, where he was at the time of the death of Jehanghir, and was subsequently crowned at Agra on 6th February, 1628. On the latter occasion he is recorded to have "distributed largesses and rewards among his subjects." The Proclamation was usually followed by the reading of the Khutba in the new sovereign's name, and the sending of letters of grace to all parts of Hindustan. The Coronation was usually followed by the striking of coins in the new sovereign's name and by the grant of boons and concessions to subjects and dependents on quite a lavish scale. Amongst Moghul sovereigns, Akbar seems to have been crowned very soon after the actual Proclamation. The *Tabakat-i-Akbari* in referring to the event says that he was "raised to the throne in the town of Kalanoor at noon-day of Friday, the 2nd of *Rabi-s-sani*, with all due state and ceremony and letters of grace were sent to all parts of Hindustan." But the best account we have of the Moghul Coronation is in the case of Jehanghir, the son of Akbar. Asad Beg, a contemporary of the times, has left us a fairly interesting account of it in his history, and from it we learn many interesting particulars about the pomp and splendour with which it was celebrated. The chronicler says that when Jehanghir went to be crowned, he "entered the fort scattering gold and silver," and adds that "he honoured many of the greatest nobles and powerful ministers and brave youths with honourable titles and acceptable dignities; for the consolation of the hearts of his people, he suspended the chain of justice with golden bells, and removed the rust of oppression from the hearts of his people." Readers of his *Memoirs* know how much there is—despite his partiality for the wine cup, and curiously enough one of his "twelve institutes" forbade the manufacture of and trade in wine—to love in Jehanghir's character. Learned in arts and philosophy, he appears to have been gentle as a King, and really anxious to prove himself an affable and accessible sovereign. The "chain of justice" above referred to was set up by him apparently with the view of encouraging every man to carry his grievance eventually to him, if need there be. He refers to its setting up in his *Memoirs* and says it was made of pure gold, some thirty cubits long and thirty-two maunds in weight. One end of it was, we are told, firmly attached to a battlement of the fort of Agra, and the other to a stone column on the banks of the Jumna. "If officers of the Courts of Justice," he writes in his *Memoirs*, "should fail in the investigation of the complaints of the oppressed and in granting them redress, the injured persons might come to this chain and shake it and so give notice of their wrongs." It was probably set up in imitation of what Ananga Pal had done at Delhi, and what the Chinese Emperor Yu-tu is recorded to have done at his own capital.

At his Coronation, Jehanghir is recorded to have conferred titles of honour on his chief officials and jaghirs on old dependents of his father. Thus, he conferred the title of "Amir-ul-Umara" on Sharif Khan; and "Rajah Bikramajit" on Haridas Rai, his father's Dewan. Likewise, he elevated Mirza Sultan to the grade of one thousand; Bhao Singh, the son of the famous Man Singh, to the Mansab of one thousand five hundred; Zamana Beg gained the same distinction; and Raja *Narasing Deo, he promoted to the dignity of three thousand. In honour of his Coronation too, he* "repealed and gave up all *transit* duties and fees, the poll-tax on Hindus, and tax on orphan's property, and remitted them throughout the whole of the hereditary dominions." "He also removed," we are told, "root and branch the whole of the duties and imposts levied on the produce of the sea or of mines, so that throughout the whole of Hindustan, and wherever the jurisdiction of the Emperor extended, no one could so much as name them." These passages show that the event was marked by a lavish display of wealth, but also by substantial grants to the poorer people in the shape of remission of taxation and the abolition of obnoxious imposts. While deserving officials were rewarded by conferment of titles and jaghirs and mansabs the general population appears to have been dealt with in a markedly handsome fashion. It is possible that Moghul sovereigns followed, in this respect, the old Hindu rulers, and there is this to confirm us in this belief that a goodly number of their highest officers, both at headquarters and in the provinces were themselves Hindus. The Moghul Kings were thus enabled to be in as close touch with Hindu public opinion and feelings in these matters, as with their own. So that, though the sovereign was an alien both in race and religion, the subjects did not feel his rule as that of an alien. This was brought out as much in the spirit of their rule as in the manner in which they carried out a ceremonial function like the Coronation. The abolition of taxes and imposts of sundry sorts which Jehanghir is recorded to have ordered, brings to one's mind the similar edict that the Chola King, Kulottunga Chola, issued in the twelfth century A. D. in Southern India, and Krishna Raya, the great Vijayanagar King, did in the sixteenth century. Apparently they were felt as a great burden, and their abolition would *have been welcomed as a truly kingly act. There is, however, some evidence to believe that the* pomp and pageantry that usually followed a Coronation ceremony was largely interfered with during Moghul times by the fratricidal wars and disputed successions that in later years very generally preceded it. A chronicler of the time of Aurangazeb pathetically states that the Emperor was so distracted at the time of his Coronation that he had no time to spare to order the insertion of his name in the Khutbah sermons or the issue of coins marked with his effigy. That, however, does not mean that Aurangazeb did not signify his Coronation when it did take

place, with substantial concessions to his subjects. He is described to have abolished, as amongst other acts of grace, about eighty illegal taxes, and is said to have taken special measures to see that his order in this behalf was carried out to the letter.

ANCIENT HINDU CORONATION.

BY
THE HON. MR. T. V. SESHAGIRI AIYAR.

THE spread of democratic ideas and socialistic doctrines has deprived the ceremony of coronation in Western countries of much of its significance. Its religious importance attracts very few observers, whereas the festivities connected with it absorb all attention. In the East and especially in India, the inner meaning of the coronation largely appealed to the King and to his subjects and the attendant festivities touched their imagination only to a very limited extent. Even the feeding and the bestowal of gifts were regarded as appanages to the religious ceremony that was gone through and not as indications of the generosity of a particular ruler. The function no doubt served to rivet the attention of the world upon the personality of the sovereign. The ceremonies were intended to bring home to him his responsibilities and to bestow on him the blessings and goodwill of his subjects in order that he might tread the path of virtue and that his career might be acceptable to both God and man. The supreme object aimed at was to impress upon the new ruler that he was placed in that position not for self-aggrandisement, not for the gratification of personal desires, but to be the vicegerent of God on high, to guide aright and to rule impartially the people committed to his care. Perhaps, in the olden times, the coronation of a European sovereign served the same purpose. But it can hardly be doubted that in later days, it is the display of the resources at the disposal of the sovereign and the exhibition of the grandeur and the magnificence of his possessions to his own people and to the world at large that has been the guiding factor of the event. None the less, it is significant, if we examine the matter deeply, how much resemblance there is between the ceremony and the attendant rites of the coronations in the West and in the East.

The coronation ceremonies in the West have evolved out of certain tribal customs of the Teutons and the religious service of benediction which was added later on after the introduction of Christianity. This religious service was derived from the Old Testament of the Bible in which frequent mention is made of the anointing and crowning of Kings. The anointing of the King formed the most important part of the coronation ceremony, which was due to the fact that the oil was supposed to possess magical powers. "The King was thereby rendered sacro-sanct (1 Sam XXIV 6 Sqq; 2 Sam i 14 Sqq; IV. 9 Sqq) and he was considered to be endowed with a special virtue."

A similar importance is attached in the Hindu coronation to the sprinkling of the King with holy waters—waters taken from the sea, and from the sacred rivers—and milk, curd, ghee and honey. They are sanctified with *mantras* by the priests and the mixture is distributed in four different vessels. The King is placed on a seat specially made for the purpose and then not only does the priest sprinkle drops of the sanctified liquid over the king's head from one of the four vessels, but a representative of each of the other castes sprinkles drops of the same liquid from the three remaining vessels. It is said that on the coronation of King Yudhishthira *all his subjects* sprinkled water on the King's head at the request of Lord Sri Krishna. (Mahabharata

Shanti Parva XLI. 15). The following description of the process, taken from the Ramayana, though it differs a little in minor particulars from the account given above, will be interesting in this connection :—

"The Vanar envoys hastened forth,
Each in swift flight an ocean sought,
And back through air his treasure brought;
And full five hundred floods beside,
Pure water for the King supplied;
Then girt by many a Brahman sage,
Vasishtha, chief for reverend age,
High on a throne with jewels graced,
King Rama and his Sita placed.
* * * *
By Gautam's side Katyayan stood,
And Vamadeva wise and good
Whose holy hands in order shed
The pure sweet drops on Rama's head.
The priests and maids and warriors, all
Approaching at Vasitsha's call,
With sacred drops bedewed their king,
The Centre of joyous ring.
The Guardians of the world, on high,
And all the children of the sky,
From herbs wherewith their hands were filled,
Rare juices on his brow distilled.
His brows were bound with glistering gold,
Which Manu's self had worn of old,
Bright with the flash of many a gem,
His sire's ancestral diadem.
Shatrughna lent his willing aid,
And over him held the regal shade,
The monarchs whom his arm had saved,
The chouries round his forehead waved,"
(Griffith's Ramayana)

The function assigned to Vasishtha, the chief family priest, during Sri Rama's enthronement and to Dhaumya during the coronation of King Yudhishthira remind us of the function assigned to the Archbishop of Canterbury in England. But while the priest alone is considered fit to anoint the kings of Europe, in ancient India other classes of the community were invited to sprinkle the sanctified liquid over the king's head.

This brings us to another important part of the Hindu coronation ceremony. Once a person is acknowledged King and is elevated to the throne all must render unquestioned obedience to the King and pay homage to him. The Brahmin is not placed on a position of vantage because of his priestly superiority. The concluding portion of the ceremony of the coronation is thus described: After the purifying bath already referred to, the King ascends the throne. The priest announces this fact by saying: "Varuna, after undergoing the inauguration ceremony, has seated himself (on the throne) in the midst of the homes (of his people) and is performing auspicious functions for the attainment of supreme-sovereignty". The leaders of the people, the state officials and the sacrificial priest then sit round the throne. In front of the sovereign sits the Adhvaryu (the priest who conducts the sacrifice); the Brahman, (the chief priest) to the right; the Hotru, (the priest who recites the Rigveda) behind; and the Udugatru, (the priest who chants the Samaveda) to the left. Then comes the time for paying homage to the King and he addresses the priest in front by calling him "O Brahmin." The priest says in reply; "O King, thou art the Brahmin; thou art Savitri of unfailing promise and blessing." The king then similarly addresses the priest to the right who replies "O King, thou art the Brahmin; thou art Indra of unfailing vigour". The priest behind renders his homage in a similar manner by sying "O King, thou art the Brahmin; thou art Mitra who is well worthy of service." And the priest to the left says "O King, thou art the Brahmin; thou art Varuna of truthful justice." Thus the assembled priests render their homage to the king by acknowledging him as the true Brahmin. It is worthy of note that Prajapati, the creator of the Universe, and the leader of the Gods, is recorded in the *Aitareya Brahmana* as sprinkling Indra with the holy waters and declaring him to be king of the Gods. Those who are acquainted with Hindu Puranic literature need not be told that Prajapati occupies a higher position in the spiritual world than Indra, Varuna or Yama. Yet this spiritual superiority does not stand in the way of his acclaiming Indra as his King and of even rendering homage to him as such. In the Vedas, in the Smritis, and in the

Puranas, we come across passages which repeatedly proclaim that, however much spiritual power may be superior to the temporal and be indeed the source of the latter, the ministers of religion must be subject to the control of the King, for without the King nothing will thrive on earth and confusion will result. Thus says the Brihadaranyaka Upanishad:

> Verily in the beginning all this was Brahman, one only. That being one, was not competent to flourish (here). It created as other (than itself) the Kshatra power in an excellent form and those Kshatras, (or heroic powers) among the gods, ... Therefore there is nothing higher than the Kshatra power; and therefore it is that in the Rajasuya sacrifice the Brahmin sits below the Kshatriya and renders obeisance. He bestows that Brahmanical glory on the Kshatra power itself. That which is the Brahma power is however the source of the Kshatra power.

Again, Manu says:—

> Since, if the world had no king it would quake on all sides through fear, the Ruler of this universe, therefore, created a king for the maintenance of this system both religious and civil.....
> And since a king was composed of particles drawn from those chief guardian deities, he consequently surpasses all mortals, in glory.....
> *A king though a child, must not be treated lightly* from an idea that he is a mere mortal; no; he is a powerful divinity who appears in a human shape.
> (Manu, VII. 3, 5 and 8).

In the Srimad Bhagavata which is held in great veneration by all true Hindus, it is said "Bhrigu and other sages ever watching the welfare of the world, reflected that men without a king to govern them fare as the *beasts* do." (Bk. 4, chap. 14, 1.)

So then the loyalty that the Brahman showed to his King and the homage he rendered to him did not at all depend on the colour of the King's skin nor wholly on the fact that the King was "a powerful divinity in human shape." The Brahmin was shrewd enough to recognise that men without a King would be in a state of nature, to use Hobbes's phrase, a phrase justified by the passage quoted above from the Srimad Bhagavata. The devotion and loyalty of the Brahmin to his King was based on reason and on principle. The fact that a Kshatriya of the blood royal wielded the sceptre could never enhance that loyalty any more than it could only be lip-deep because of the so-called Mleccha being alleged to be outside the caste system. Lip-loyalty, it has never been and lip-loyalty, it will never be. Curiously enough, there was a practice observed even so late as 1821 at the coronation of George IV.—it is doubtful whether this custom is still observed—of whose significance there cannot be any doubt. After the service in the Church was over, a banquet was held in Westminster Hall. During the course of the banquet the King's champion entered the hall and performed the service of "challenge." A herald went in front of him and read the challenge, which was as follows:

> If any person of what degree soever high or low, shall deny or gainsay our Sovereign Lord.....King of the United Kingdom of Great Britain and Ireland, Defender of the Faith, next heir unto our Sovereign Lord the last King deceased, to be the right heir to the Imperial Crown of this realm of Great Britain and Ireland or that he ought not to enjoy the same; here is the champion, who saith that he lieth, and is a false traitor being ready in person to combat with him; and in this quarrel will adventure his life against him, on what day soever he shall be appointed.

Though the observance of this custom might have had no meaning at the coronation of George IV, the necessity for it must have been felt at a time when the feudal suzerain was in hourly danger of rebellion from his vassals and the feudal baron was a law unto himself. The powerful Norman conquerors of England whose prudence and sagacity nipped the dark side of feudalism in the bud, must have taken care to see that the supremacy of the King was not challenged at the very threshold of his career of office. It is doubtful whether the challenge made by the King's champion in England was ever accepted, but there is a curious incident that took place on the coronation of King Yudhishthira which is chronicled in the Mahabharata. After the great war, King Yudhishthira made a triumphal entry into the city when the Brahmins welcomed him and uttered benedictions on him. Among them was a Rakshasa of the name of

Charvaka, a friend of Duryodhana, disguised as a Brahmin, who cried out "Fie on thee. Thou art a wicked king! Thou art a slayer of kinsmen! * * * * *

Having slain also thy superiors and preceptors, it is proper for thee to cast away thy life!" This interesting incident serves to throw some light on the origin of the function of the "challenge" made by the King's champion in England. In the service which he performed at the coronation there was ample recognition of the sovereignty of the king by his feudal vassals and it corresponds to the homage paid to the Hindu King at the conclusion of the coronation ceremony.

It is recorded in the Mahabharata that after the installation ceremony was over, King Yudhishthira asked of the Lord Sri Krishna, how he should conduct himself in his new position. Sri Krishna enjoined him to seek counsel from Bhishma, against whom Yudhishthira and his brothers waged the great war. Bhishma's discourses on religion, on policy, on statescraft and on human conduct are among the proudest possessions of this land. Bhishma personified in the eye of the Lord all the virtues which the leaders of thought referred to in the Veda were expected to impart to Yudhishthira. We are here reminded of a custom which was prevalent in England during the period of the Reformation, when the King was conducted in procession from the Tower of London to Westminster where he received instruction from the Abbot as to the solemn obligations of the kingly office.

We have seen there are traces in the history of the coronation ceremony in England of the custom by which all classes of the King's subjects acknowledged the sovereignty of the King. But there is no trace left in it of any custom by which the King himself sought the approval of all classes of his subjects. In this respect the Hindu coronation ceremony presents a marked contrast to the European ceremony. In the Krishna Yajur Veda the details of the coronation are fully given. According to it, before the King actually began the coronation ceremony, he must pay a visit, among others, to a leading Brahmin, to a leading Kshatriya and to the leading man among the people in the royal capital. Having gone to their respective houses, he must there offer certain oblations to the sacred fire and make certain gifts to the priests. The political significance of this important custom is too clear to need any explanation. Notwithstanding all that is said of the despotic character of the Hindu monarchy by European savants, there is ample evidence in the Epics and the Puranas to show that the election of the King must have the approval of all classes of the community. To the readers of that famous epic, the Ramayana, it must be well known that King Dasaratha summons an assembly of the elders of the realm and informs them that age and infirmity demand that he should be relieved of the cares of state and that they should give their consent to the installation of his eldest son Rama as the heir-apparent. There are many such instances to show that the election of the Hindu King took place invariably in harmony with the declared will of the people and the commencement of the coronation ceremony, described above, is very significant.

We also find that both in India and in Europe the practice has been prevalent of summoning the friendly sovereigns to witness the Coronation. Whatever its origin might have been, there can be no doubt that as time went on it had a very important purpose to serve. At a time when the whole of Europe was divided into two hostile camps owing to the growth of the Protestant movement known as the Reformation and when parties in the state looked to the aid of one neighbouring sovereign or another to establish their cause, the presence of a neighbouring

To Face Page 849.



SHIVAJEE.

visited India in their sovereign capacity. Emperor George has chosen not simply to visit India as its lawful ruler but to be crowned as its undisputed sovereign. Such an occasion should be signalised by exceptional privileges and by pronouncements which will not simply set the seal of approval on the great proclamation but give unquestioned proof that pledges are not to be treated, as was suggested by more than one Viceroy, as promises never intended to be fulfiled, but as statements of policy to be observed in every department of the Government. Mr. Dadhaboi Naoroji, than whom there is no greater patriot of this country, has indicated the lines on which concessions should be made.

England's true claim to the admiration of foreign nations and the gratitude of Indians rests upon the spread of education. The policy which Lord Halifax promulgated and which Macaulay supported ought to be extended further. Mr. Gokhale's scheme of Primary Education has had the approval of the princes and peoples of India. Every class, every community has given its adherence to its principles. Will our gracious Emperor make it the first Coronation boon? Theorists and alarmists see danger in the spread of Education. They have a long pedigree. They protested against the despatch of Lord Halifax. They resented the Queen's Proclamation. They objected to the establishment of Indian Universities. They were alarmed by Lord Morley's Reform proposals. They predicted ruin to the Empire when Indians were appointed to Executive Councils. They will continue to the end of time to predict disasters and disruption whenever justice and generosity dictate the action of statesmen and rulers. They serve a useful function. They are like the devil's advocate on the occasion of a canonisation; only they are not actuated by the same honest motives but they serve to bring into relief the solid good that is in us, and our unquestionable loyalty and devotion. Emperor George knows the true value of these prognostications and there is a general feeling in the land that the Coronation boons will be unexampled in their generosity and unequalled in their sincerity. In the land which witnessed the coronation of Rama and Yudhishthira, King George is to be crowned Emperor. May he be as well remembered by the people as these two legendary heroes! May his name serve to evoke as pleasant memories and as great a joy as the mention of the heroes of the Ramayana and of the Mahabharata brings to countless millions! May he live long in the history of the country as one who loved his people, sympathised with their aspirations and recognised their lawful claims!

SHIWAJEE'S CORONATION.

BY

MR. N. C. KELKAR, B.A., LL.B.

(*Editor, The Mahratta.*)

THE Coronation of Shiwajee on the 6th of June 1674 was a unique event in the modern history of Hindu sovereignty in India, for since the advent of the Muhammadans in this country in the 12th century Hindu sovereignty had practically disappeared. With the exception of the Kingdom of Vijayanagar which was destroyed by the combination of Muhammadan powers at the battle of Talikote in the year 1565, there was hardly any Hindu kingdom in India during several centuries before Shiwajee which could pretend to the honours or the importance of an independent sovereignty. The Rajaput princes of upper India were unfortunate in one respect. They happened to be directly under the shadow of the Muhammadan avalanche. Consequently they had much ado even to maintain their own independence. Out of the

OFFICE OF THE REGISTRAR OF BOOKS. 30 DEC 1911 MADRAS.

sovereign or of his representative on that important occasion was a guarantee that he acknowledged and would always stand by the new King. There are many valid reasons for thinking from what we know of ancient history that similar considerations must have weighed with the ancient Hindu Kings and made them attach an additional significance to the presence of their allies at the coronation ceremony.

The rites connected with the coronation of the Hindu Kings are full of meaning and significance. At the outset, the King satisfies himself that he has got the whole-hearted support of the various classes of the community. The representatives of the whole nation take part in the most important function of consecrating the kingly office by sprinkling over him the sanctified waters which are calculated to shower various benefits on him. All classes of the community acknowledge the sovereignty of the enthroned monarch in unmistakable terms and render him their willing homage and obedience. The presence of the allied sovereigns is proof that they acknowledge the new ruler as the head of his Government with whom alone their external relations should be discussed.

There can be no doubt that the enthronement of our Emperor will serve a similar purpose. That he is beloved of the people will be made manifest by the undoubted rejoicings of millions of his subjects and that he ascends a throne which has been made secure by ties of affection engendered by three generations of statesmanlike and wise rule will be brought home to him by the presence of a host of Indian princes and of a vast concourse of His Majesty's Indian subjects who gather together on the occasion. As it is very aptly said in the *Agni Purana*, the strength of a King is the love of his subjects. Such love will be still further enhanced and the feeling of loyalty which it inspires will be greatly strengthened by the august presence of the noble King, whose watchword is sympathy in the Indian Administration.

This is the first time in the annals of British Empire in India—nay, the first time in the history of the administration by a highly civilized race, of a country which is held in trust for a people who have inherited an ancient and glorious civilization—when the sovereign comes to be enthroned among his subjects who are deeply devoted and attached to him. It is a unique and unparalleled occasion which it is both good policy and wisdom to associate with the happiness and prosperity of millions of His Majesty's Indian subjects, whose imagination it must be made to strike and whose hearts it must draw for ever to the throne. In the days gone by, we read in the Hindu Puranas, that the coronation was preceded and followed by gifts and concessions to the people. It has become the practice in modern times to set free a number of prisoners as indicating an act of grace and of clemency on such occasions. But the coronation of Emperor George demands something higher, something nobler, something which will send through the length and breadth of the land a thrill of joy, something which will make history and will be referred to by persons unborn as having constituted an epoch in the annals of the British administration. Queen Victoria lives and will live in the grateful memory of her Indian people as one who, in the presence of a grave danger which had well nigh exterminted the British rule, issued a proclamation which as a state document has no parallel in the records of history. Its watchword was trust in the people and its inspiration was love of her subjects and its chief value was in the declaration that in the administration of the realm it was merit, not caste or creed, that would be her guide. Emperor Edward's pronouncement was remarkable for his whole-hearted acceptance of this statement of policy. Neither Victoria the Good, nor Edward the Peace Maker,

three Rajaput kingdoms, Jayapur and Jodhapur had succumbed very early; the valour and the statesmanship of the Princes of these States were doomed only to the unenviable distinction of being entirely at the disposal of the Muhammadan kings at Delhi. Udayapur alone stood out with the most admirable tenacity; but the valour and chivalry of the Udayapur kings could secure nothing more than a precarious though glorious independence for themselves. The political success of Rajaput princes, therefore, was on the whole, like a mere silver streak which only brought into relief the massive gloom of Hindu subjection to Muhammadan rule in upper India. The history of Bengal during the five centuries of Muhammadan rule is, with the exception of the meteoric career of one or two heroes, a mere blank. The southernmost portions of India were at no time under the iron grip of the Muhammadans. But yet it was characteristically wanting in Hindu kings with a large out-look or ambition and consequently we never find that narrow peninsula under the sway of a common Hindu ruler. It was reserved for Shiwajee, however, to set up a Hindu kingdom under which nearly the whole territory from the river Tapti to the Kaveri was united under one Hindu sovereign, who, though he had not to bear the brunt of the crushing vigour of the early Muhammadan invaders, had yet to face the fire of two powerful and well established enemies, namely, the Muhammadan kings of Delhi and Bijapur. Sometimes playing one of these against the other but at other times offering a simultaneous resistance to both, Shiwajee gradually and by dint of industry and perseverance carved out a large kingdom for himself and a rallying centre for all the Hindu forces far and near throughout India. Shiwajee's kingdom, though apparently built on the ruins of the Muhammadan powers in the Deccan was in reality only a restoration of the dominion which the Hindu kings originally enjoyed before the advent of the Muhammadans. The intervening anarchy had perhaps this advantageous effect, so far as Shiwajee was concerned, that whereas before the Muhammadan invaders came and levelled down the boundaries of numerous, but petty, Hindu principalities there was no substantial Hindu empire worth the name, Shiwajee stood out as a towering column, who withstood and even repelled the Muhammadan tide and was therefore naturally one without rival, a ruler who could legitimately claim to be a Hindu Emperor. His Coronation had the undisputed effect of emphasizing this aspect of the situation in a manner in which nothing else could have possibly done it. In ancient times the Rajasuyyagnya, that is to say, the sacrifice fit to be performed by Sovereign was usually performed after a necessary and also a significant preliminary, namely, that of Digwijaya. A Digwijaya did not in reality mean a conquest of the whole known world but only the establishment of an undisputed claim to sovereignty over at least all those that might be concerned in disputing such a claim. This Shiwajee had done by his continuous labours during the preceding quarter of a century and consequently by the year 1674 he had reached an altitude of status where he might legitimately call in spiritual influences to consecrate his glorious achievement. Even if we said with the cynic that a king is a rebel or outlaw writ large, still the greatness of achievement must in reality be established as well as acknowledged before a challenge could be made for the public to drop the odious and to take up the glorious epithet. Such a challenge Shiwajee was able to offer and the events showed that he had set up a claim which no one could or even liked to dispute.

For his own sake, of course, the Coronation was a sacred honour which might well compensate his labours for 25 years in freeing the country

from the yoke of foreign invaders; and securing for his co-religionists, peace and protection. He belonged to a Rajaput family of high class and his Coronation might offer a challenge to clerical jealousy interested in disputing the claim of his family to the status of the Kshatriya Varna. Achievements glorious like his, might even have permitted, as a special case, the promotion of a Shudra to the Kshatria caste. But in the case of Shiwajee's family, reliance could be placed upon the merits of its own inherent claims to the rights and privliges of the Kshatria caste. And when a section of the local hopeless bigoted clericals seemed inclined to make trouble about the recognition of the proper status of the Bhonsales it meant only the ado of inviting a Brahmin of such learning and authority as Gagabhat of Benares to put down all public cavil, if it could not prevent the heart-burning of a few petty minded individuals.

After the preliminary of the Munja ceremony on the 4th day of the bright fortnight of Jestha, Shiwajee was formaly crowned at Rayagad on Thursday the 13th of Jestha in Shaka year 1596. The isolated but extensive hill-fort which was already made the seat of Shiwajee's Government was specially decorated for the occasion. In the early morning of that day all were assembled at the central Hall where a special seat was prepared for Shiwajee. His eight ministers were standing in the eight different quarters in charge of golden goblets filled with sacred waters round the seat. At the appointed moment rice red with pigment and the sacred waters were showered upon his head amidst the full throated chantings of the sacred Vedas by learned Brahmins. Then Shiwajee took his seat on a profusely decorated throne amidst the thunder of cannon which continued practically for the whole day. As an item of the ceremony Shiwajee was weighed in the balance against gold and the 70 sheers of the precious metal which represented the weight of his body was distributed to the poor and deserving. Then followed a long series of feasts and festivals including parties given to the representatives of the different political powers in India who had been invited to attend the Coronation. Among these representatives were Vakils sent by the English and the Portuguese and other foreign merchants all of whom had sent special presents for the occasion. It may be mentioned that Henry Oxenden, the then Deputy Governor of Bombay attended the Coronation in person along with two English merchants. On the 15th of May, that is to say, three weeks before the Coronation, these English gentlemen were given an audience by Shiwajee in which the terms of a commercial treaty were discussed between them which was eventually settled after the Coronation. Besides the English the semi-friendly Muhammadan power of Govalkonda was represented at the Coronation by an official who presented elephants, horses and also jewellery to Shiwajee. It is not on record what boons Shiwajee gave to his subjects to signalise the joyful event of his Coronation. But we may surmise that Shiwajee could not give a special boon on the occasion simply because he had given them all the boons they might wish for in giving them a Swaraj which then meant the rule of a native king together with its political glory, the contentment of the people and fullest scope for the peaceful observance of Hindu religious ceremonies and the special protection of the cow and the Brahmin.

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Relations between Europeans and Indians.

BY SIR WILLIAM WEDDERBURN, BART.

THE subject is a large one, so I will restrict myself to the case of the European Civil Servant in his relations to educated Indians; and I make this selection because this branch of the subject seems to be the most important, looking to the political considerations involved. Also, as a former official, I can thus indicate the lessons learnt from my own experience. My belief is that in all cases, the best basis for healthy social relations is work on a common object; and I can bear witness to the pleasure and advantage I have derived from collaboration, in various fields, with my Indian fellow-workers.

In considering the attitude of European members of the Civil Service, let us begin at the beginning; and ask, what should be the spirit actuating the young Englishman, Irishman, or Scotchman, when he sails for India, to take a leading part in the administration of that great and ancient land? Will he rise to the height of this great argument? Will he appreciate his responsibility, and actively make use of his opportunities to promote kindly feeling in his new surroundings? If he does this, he will not fail to win the confidence, both social and political, of his Indian fellow-citizens. Professor Max Müller strikes the true note in his book, "India. What can it teach us?" This volume reproduces a course of six lectures, delivered at Cambridge by the wise and kindly Professor, to the candidates for the Indian Civil Service, showing them how they may usefully and happily occupy their lives in India, feeling "at home among the Indians, as fellow-workers among fellow-workers, and not as aliens among aliens": "You will find yourselves everywhere in India between an immense past and an immense future, with opportunities such as the old world could but seldom, if ever, offer to you. Whatever sphere of the human mind you may select for special study, whether it be language, or religion, or mythology, or philosophy, whether it be laws or custom, primitive art or primitive science, everywhere you have to go to India, whether you like it or not, because some of the most valuable and most instructive materials in the history of man are treasured up in India, and in India only." Again, as regards special pursuits for the occupation of leisure hours: "If you care for geology, there is work for you from the Himalayas to Ceylon; if you are fond of botany there is a flora rich enough for many Hookers; if you are a zoologist, think of Hæckel, who is just now rushing through Indian forests and dredging in Indian seas, and to whom his stay in India is like the realisation of the brightest dream of his life."

Then as regards the spirit in which the young Civilian should approach his life's work, the Professor points to the lofty enthusiasm which animated a former generation of scholars and administrators. Especially he asks them to follow in the footsteps of Sir William Jones, whom Dr. Johnson spoke of as "one of the most enlightened of the sons of men." When, after his long voyage from England, this brilliant scholar, passing by Persia and Arabia, saw the shores of India rise on the horizon, he was not ashamed to dream dreams and see visions. "It gave me inexpressible pleasure," he wrote, "to find myself in the midst of so noble an amphitheatre, almost encircled by the vast regions of Asia, which has ever been esteemed the nurse of sciences, the inventress of delightful and useful arts, the scene of glorious actions, fertile in the production of human genius and infinitely diversified in the forms of religion and government." Such dreamers can make their dreams come true. To them the philosophy of the East

is not "harsh and crabbed, as dull fools suppose."

But we know that these early pioneers from Europe had serious difficulties to contend with. The ancient learning of India was in the hands of Pandits wedded to old priestly traditions, shrinking from outside intrusion, unwilling to expose to the laity the mysteries of their sacred treasures. Eventually no doubt prejudice was overcome, and the help of the "Srotriyas" secured. But how different are the opportunities for the explorer of the present day! Instead of prejudice and obstruction, he finds fellow-workers among three generations of educated Indians; and men like Dr. Bhandarkar, Mr. Justice Ranade, and Mr. Justice Telang, have been found willing and eager to co-operate with their learned brethren from the West.

Such cordial co-operation, together with the personal friendship thence arising, illustrates my original proposition, that work for a common object constitutes the true basis for healthy social relations. I do not mean to deny that friendly relations may be cultivated by exchange of hospitalities. No doubt among people of similar conventionalities intimacy is promoted by taking meals together. But I see little advantage in forcing commensality, when this is in any way repugnant to religious or natural instincts. And even as regards other entertainments, too much must not be expected, though they are excellent in their way as a means of extending acquaintance, and promoting friendly feeling. For example, I have, in company with Indian friends, much enjoyed the private representation of dramas ancient and modern, such as Sakuntala and the tragedy of Narayan Peishwa. Such social meetings are useful as accessories. But they must not be depended on for lasting efficacy. They will not alone produce that active personal sympathy necessary to overcome the estrangement which arises out of religious, racial, and professional differences. Lord Reay, speaking the other day at Edinburgh, attributed the success of his Bombay Governorship in great measure to his confidential relations with Indian friends; and there is no doubt that, conversely, co-operation in public duties is the surest foundation for lasting friendships between men of different races.

So much for the general principles involved: and I will now give my personal experiences, to show how the young official may get into touch with Indians of light and leading, and avoid the snares of the flatterer. On arrival in India the young Civilian is soon placed in a position of great local authority; so, when he takes up his post as, say, assistant in charge of a Division, he finds that many visitors come to his bungalow or tent, desirous of paying their respects to him. The well-disposed young officer, knowing how important it is to be accessible, receives them kindly, engages in general conversation, and finds them politely sympathetic towards his particular schemes of public improvement. This is all as it should be. But the "Protector of the poor" must bear in mind that these who thus voluntarily present themselves have for the most part some personal object in view. Otherwise why should an Indian gentleman be willing to wait patiently outside for an audience, placating the belted attendants by soft words and suitable offerings, with the chance of being snubbed as an unwelcome visitor, if the Saheb is out of humour, or perhaps affronted by some unconscious breach of Indian etiquette? Of course the visitor wants something; and small blame to him, considering how all-absorbing and all-pervading is the government in India, and how sadly limited are the careers independent of official influence. But the moral of this is, that if the British official wishes to get into touch with the best and most independent Indians, he must not leave the matter to chance, but must take some trouble to seek them out, and cultivate their

acquaintance; otherwise he will fall an easy victim into the hands of the self-seekers and flatterers.

As a case in point, I will tell how I first became acquainted with Mr. Ranade, long before he was raised to the Bench of the High Court. It was some little time after my arrival in Bombay, and his name was well-known to me as a man of mark and a leader among the younger progressives, but I found that in order to make his acquaintance I must take the initiative. At that time the feeling towards him among Anglo-Indians was somewhat mixed. It was admitted that he was a man of the highest character, and an ornament of the Judicial Service, but there existed a vague feeling of distrust, and those officials who had little sympathy with Indian aspirations were inclined to think that he was "disloyal." No doubt this feeling was mainly the consequence of his retiring disposition. Officials in India are accustomed to be a good deal courted, and an Indian of note who does not show an active desire for their society is apt to be regarded as "antepatico," if not disaffected to our rule. But such a feeling shows a singular want of discernment. Officials should remember that Indians have everything to gain from cultivating the goodwill of the authorities. From official favor come appointments, promotions, honours, decorations, social distinction, special opportunities of public usefulness. When therefore a man of mark does not lay himself out to gain official favor, we may safely assume that he is not a self-seeker, but a man gifted with self-respect, and worth knowing. These were the considerations which induced me to seek out Mr. Ranade. The trouble was well rewarded. And in those earlier years, when he was much misunderstood, I found him the same patient benevolent sage, like an ancient Rishi, as he was acknowledged to be later on, when his merits were universally recognised, and he was accepted as an honoured adviser of the Government. We co-operated in many matters of social interest, including Agricultural Banks, Arbitration Courts, and the establishment in Poona of the High School for Indian girls; and the acquaintance thus happily commenced ripened into a life-long friendship.

Lord Curzon, speaking of the expanded Legislative Councils, takes a gloomy view of their effect on the Civil Service. I do not share his alarm. Civilians as a body have no reason to fear "scrutiny of their official acts and conduct." Nor need personal relations be unfavorably affected if, for want of practice in debating, official councillors are sometimes worsted in argument by their independent Indian colleagues. Experience in the High Courts, and on Royal Commissions, shows that when Englishmen and Indians work together, they learn more and more to appreciate one another's good qualities; and my belief is that the reform of the Council will work for social harmony as well as for political progress.

THE HINDU UNIVERSITY.

BY

MRS. ANNIE BESANT.

THE place of religion in the life of a nation is one of overwhelming importance, but has never been raised, so far as I know, until our own times. In ancient days religions were national and a man belonged to the religion into which he was born as irrevocably as to the nation which he entered by the same portal of birth. Conversion was as rare as naturalisation, and only occurred under very exceptional circumstances. The polity of India, Persia, Egypt, Greece was built on a religious basis, and the sacred books of the religion outlined the constitution of the State. In some nations the King was also the high priest; in others the two august figures stood side by side in dignity and power. The secular head was crowned by the religious, and the sanctions of religion invested and guarded the throne. The children were trained in the religion of their parents, and education was mostly in the hands of priests and religious philosophers. Under such circumstances the omission of religion from education—*i.e.* from influencing the lives of future citizens—would have been inconceivable.

It followed naturally from this interweaving of national and religious life, that the greatest men showed out their religious nature. We do not see, under normal circumstances, greatness in achievement divorced from religious belief. National heroes are ever religious men. Greatness strikes its roots in the spiritual world.

But there arises a striking, a portentous phenomenon. Atheism, irreligion, appear as precursors of national downfall. Great social convulsions are heralded by the upsurging of anti-religious feeling. It was a true word that I spoke in the days of my own disbelief: "Atheism strikes at every mitre; and atheism shivers every crown." There are only two sources of authority; wisdom, which finds its highest expression in religion, and a majority of votes; the religious naturally look to the one, the irreligious to the other as the rightful source of power.

Because the idea of government by the ever-changing will of the majority, however ignorant, has been spreading in our time, therefore has arisen also the idea of excluding religion from education. Now that the ignorant masses in England are feeling, for the first time, their power, they are embarking in the suicidal policy of paralysing industry in the state whenever a section of them has a grievance, and of carrying out spoliation by Act of Parliament. Naturally, therefore, has a cry arisen against religious education, which ever tends to recognise a social hierarchy, headed by a King. King George V, our present King-Emperor—was anointed by priestly hands, crowned by the highest prelate in his realm "King by the Grace of God" he stamps himself upon his coinage, and the "God by whom Kings reign" is addressed on his behalf in the prayers of the Church.

In India, owing to peculiar circumstances, religion has in recent times, either been excluded from education, or an alien faith has been forced on unwilling pupils. Hinduism, the religion of the nation from time immemorial, and Islam, with a thousand years of life in India behind it, have been thrust out of their place in the culture of their peoples, and relegated to the background of the lives of the young. In this Islam has been wiser than Hinduism, and has taken care to implant her tenets in the minds of her children before she has allowed them to pass under non-religious tuition; the result of this is seen in the unity of purpose existing among Musalmans, in their eagerness to co-operate with each other, in their disciplined following of their leaders, so that they win the respect of Government, and are listened to when they put forward a plea, practically as a Musalman nation, and they gain their point even when it is for an unfair privilege—as in the case of Musalman electorates. Not so with the Hindus; they have neglected religious teaching and have lost its binding force; they are disunited and therefore weak for every public purpose, ever suspecting their leaders, and splitting up into hostile parties. Hence also a few of them have been lured into sedition, a thing impossible for the Hindu who has been brought up in his religion. (I do not controvert Mr. Justice Sankaran Nair's suggestion that a Hindu University will breed sedition, for only fanatical hatred of a great religion could cause a sensible man to make a statement so transparently absurd.) It was the feeling that the reg-

toration of religion to its true place in education was absolutely necessary for the elevation of the Hindu community, and for binding Hindus into a nation, that caused some of us to found the Central Hindu College, and many schools now scattered over the country, in which Hindu religion, and moral teaching is an integral part of the education given. The movement has spread and flourished, and it is natural that it should evolve into the establishment of a Hindu University.

But a Hindu University does not mean a University in which Hinduism alone shall be taught. Oxford and Cambridge are Christian Universities, and until lately, Christianity was an obligatory part of their curriculum, and every undergraduate, Christian or not, had to attend chapel. But Oxford and Cambridge have produced England's greatest statesmen, England's leaders in all the higher walks of life. A Hindu University will give to its *alumni* all that is valuable in the culture of the time, all that the West considers the most precious, as well as that which the East offers for the evolution of the soul. It will stamp its men as Hindu gentlemen of widest culture and deepest learning, as Oxford and Cambridge have stamped their men as Christian gentlemen of similar width of knowledge. Surely a Hindu will be none the worse for adding Shankaracharya to Hegel, the Vedanta to Kant. Will he suffer by knowing Kalidasa as well as Shakespeare, and by adding the exquisite creations of Shakuntala and Savitri to those of Juliet and Portia? May he not read the *Mahabharatha* as well as the *Iliad*, and the *Ramayana* as well as the *Idylls of the King*? May he not know the stories of heroic Rajputs, as well as those of the Knights Templar?

Nor will a Hindu University fail to appropriate Western science, and to apply it to Indian needs. Agriculture must be improved, indigenous crafts revived, and strengthened, not destroyed, by Western machinery. The University must prepare teachers for the peasant as well as men to walk the learned paths in life. Technical training must be given, so that Hindu youths need not go abroad for commerical and industrial knowladge.

Glorious is the prospect opening before us, and the first Hindu University will have many followers, until the educational needs of India are well supplied, and her sons and daughters are fully equipped for national service.

But let it be understood by all that without religion, education will fail of its high purpose, and will be a disintegrating, not a uniting force. Religion alone binds men together, and it is necessary for the building of a nation.

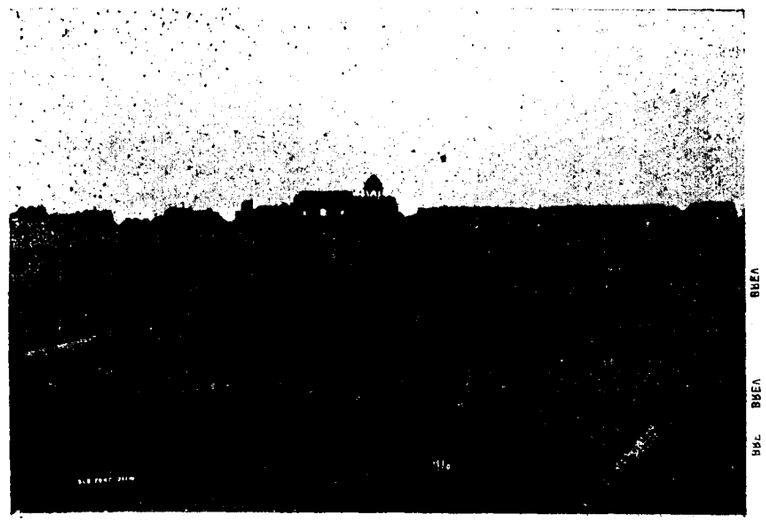
Religious teaching must be broad and spiritual, not narrow and formal. It must inspire to the service of men, and prompt to unwearying effort in well-doing. It must train up patriotic and disciplined citizens, who shall regard the public good as more important than private interests, and who, to a strong loyalty to the Imperial Crown, shall add zealous labor for the nation's weal. Along that road will go the Hindu University, and the blessings of all good men will follow it.

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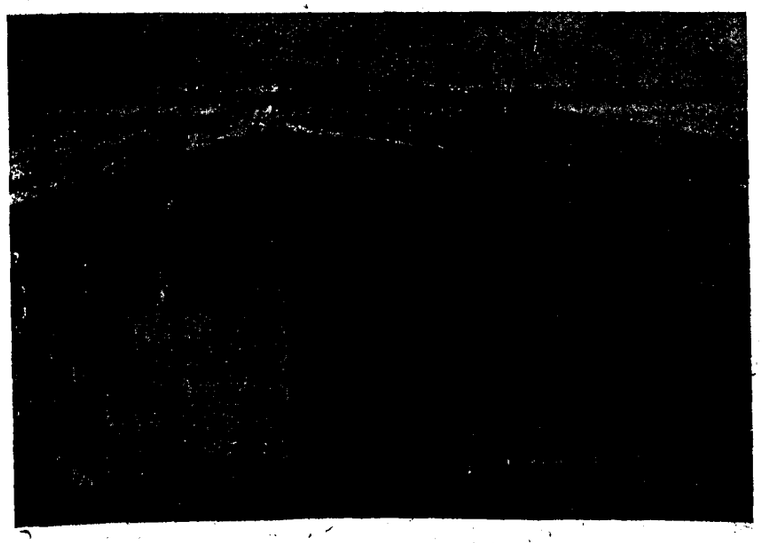
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OLD FORT, DELHI.

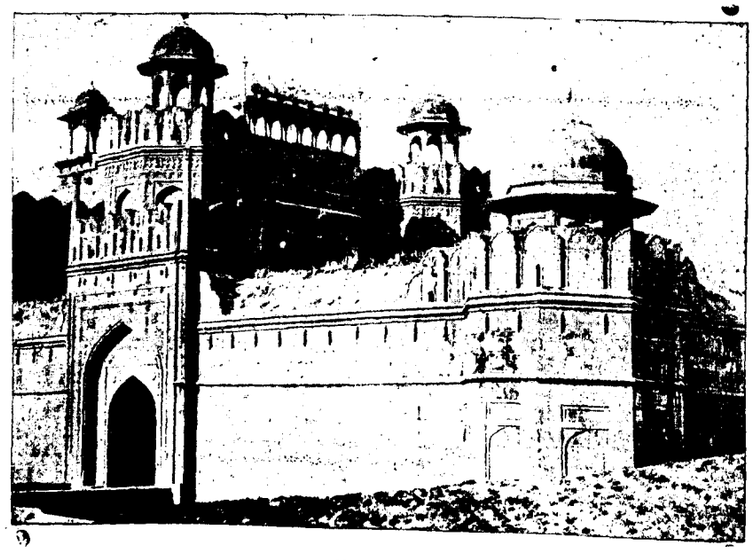


THE SIXTY-FOUR PILLARS, DELHI.

TO FACE PAGE 857 .



THE CASHMERE GATE, DELHI.



LAHORE GATE.

DELHI, THEN AND NOW.*

HISTORICALLY, Delhi, the empire City of India, owes its importance as much to its position as to its Imperial Masters. Founded by the earliest Hindu Kings, it came to be looked upon as the ultimate object of conquest by every invader of India. Being on the highway, as it were, to the east and south of India, it became a necessity for invaders to attempt its first conquest. The whole city, including the older and more modern extensions, spreads over a length of 10 miles and is nowhere less than 6 miles in breadth. In the north is Shahjahanabad in which is the famous Delhi Fort; a couple of miles to the south of the Delhi Gate of the Fort is Ferozabad founded by Firoz Shah; two miles further down is the ancient Indraprasta, the capital of the Pandava brothers, and about 10 miles almost due south of it, is Tughlakabad founded by Muhammad Tughlak. Some nine miles from the Ajmir Gate, also almost due south, is Siri Fort, a little to the south of which is Jahanpana; from which a mile off, is Prithvi Rai's Fort; adjoining this are the Kutb Minar and the Darga Kutb Sahib.

EARLY HISTORY.

Of the early history of the City, the Mahabharata gives us a good glimpse. The Pandavas founded Indraprasta, now marked by Indrapat, about two miles south of the Delhi Gate. They cleared the forests of its primeval dwellers and built a town, which being "decked with innumerable mansions," looked, we are told, like the city of Amaravathi, the capital of Indra, the chief of the Devas. It was the scene of many an important event mentioned in the epic, in which it is mentioned under different names. In the eleventh century A.D.—the hiatus between the epic period and the historical, which commences at about that time, has not yet been satisfactorily filled up—when Anangapal, a Rajput Chief built the Red Fort, where the Kutb Mosque now stands, and founded his capital near it. Here, he set up in 1052 A. D. the famous Iron Pillar, on which he cut out the inscription of Chandragupta Vikramaditya. His successors ruled here during the next 100 years when they were supplanted by Visaldev, a Chauhan Chief of Ajmere. His grandson was Prithvi Raj, the famous Rai Pithora, so well-known to Northern Indian tradition. He was king both of Delhi and Ajmere, and built the City which long went by his name at the former place and whose walls may yet be traced round the Kutb Minar.

MUHAMMADAN CONQUEST.

He was defeated in battle by Muhammad Ghori in 1193 A. D. whose slave, Kutb-ud-din, took Delhi in the following year and founded the first Muhammadan dynasty in India, about 1206 A. D. Kutb-ub-din commenced the mosque that bears his name, in 1193, soon after the capture of the town and also built the Kutb Minar, so well-known in Indian History. His son-in-law, Altamsh finished the mosque and the Minar and his daughter, the Sultan Rezia, the only Queen who ruled over Delhi, was in the words of Ferishta, "endowed with every princely virtue and those who scrutinize her actions most severely will find in her no fault but that she was a woman". Learned and capable, she ruled well but, she was unluckily taken prisoner after a couple of battles and put to death. Nazir-ud-din, a successor of hers, was a man of spotless character, who lived a severely ascetic life in the company of poets and learned men; but his rule was torn up by revolts within and invasions from without. His general,

* For a fuller account of Delhi, its history, antiquities, achitectural monuments, its mutiny sites, its durbars etc., see *All About Delhi* published by Messrs. G. A. Natesan & Co., Madras, Price Rs. 1-8-0.

Balban, succeeded him but his rule was unpopular and he in turn was succeeded by his son's grandson, Kaikubad. He was a useless man and was assassinated by Jalal-ud-din Khilji, who established himself on the vacant throne in 1288. His dynasty left little mark on the City. The Moghuls invaded Delhi during his time and he forcibly converted a number of them and located them in what is known as Moghulpura in Delhi. He was murdered by Ala-ud-din who gloried in the title of Alexander II. To deter Moghul ravages he fortified his camp at Siri in 1299 and this place afterwards became as New Delhi and was joined to Old Delhi by the defences of Jahanpanna. His general Malik Kafur invaded South India and on his return poisoned his master. But he was himself put to death by Mubarik, who succeeded him. His misdeeds ended in the usurpation of Khusru Khan, a low caste Hindu, who was put to death by Gazikhan Tuglak, the Governor of the Punjab, who founded the Tughlak dynasty in 1321. He took the name of Ghiayas-ud-din and founded a new capital known as Tughlakabad. He was succeeded, in 1325, by Muhammad Bin Tughlak, the luckless madman who thrice tried to remove the capital to Doulatabad. During his reign Ibn Batuta, a native of Tanjier visited Delhi, where he was for some time a city magistrate. He has left an interesting account of the town as he saw it. He calls it "the greatest city of Hindustan; and indeed of all Islamism in the East." Firozshah next became king, in 1351 A. D. He was not only a learned and capable man but also a wise ruler. He built Firozabad, where he fixed his capital. He recompensed all those who had suffered under the hands of his predecessor, reformed the criminal law, abolished vexatious taxes, and spent largely on public works. He carved all his regulations on the mosque of Firozabad, which was much admired for its beauty and excellence of workmanship by Timur, the famous Tartar Chief, who invaded Delhi in 1398 A. D. and sacked it for five days. For two months, after his departure, Delhi remained without a ruler and almost entirely without inhabitants, until Ekbal, a dependent of Muhammad Tughlak, the then king, recovered it. The people gradually returned and put on a populous appearance, especially in the quarter known as the New City. Muhammad died in 1412 A. D. and the Syed vassals of the Mughals held the city until 1450, when the Lodi dynasty succeeded to the vacant throne. Bhulal Lodi, the founder, left a consolidated kingdom to Sikander Lodi, who was one of the worst tyrants that ever ruled over Delhi. His son, Sikandar, was even a worse man and his rule was marked by rebellions.

MOGHUL RULERS.

Babar, who claimed part of Timur's conquests as his inheritance, now marched on Delhi and gave battle at Panipat. Delhi surrendered and Moghul rule was established in India. Babar's son, Humayun, returned to Delhi and built and restored what is now known Purana Kila (Old Fort) which is on the site of ancient .Indraprasta. The Afghan Sher Shah, who defeated and drove Humayun to Kabul in 1540, enclosed and fortified the city with a new wall. One of his approaches, known as the *Lal Darvaza* (Red Gate) still stands in solitary grandeur on the roadside, facing the local Jail. His son and successor built the Fortress of Salamghir which still preserves his name. Humayun's tomb found in the neighbourhood, is a most striking architectural relic of early Mughal times. Akbar, who ascended the throne in 1556, and his son Jehangir left little mark on Delhi, Agra being their capital. Shah Jahan, the latter's son, however, made ample amends. He founded, in 1638, modern Delhi and called it after himself Shahjahanabad. He surrounded it with the existing fortifications and built besides his palace, the Jama Masjid, the materials being procured from the deserted cities of Firozabad and the Afghan Sherkhan's New City. He also re-opened the Western Jumna Canal. Most of his buildings were in course of construction, when he was taken off to Agra and there deposed by his unfilial son Aurangazeb in 1658. Bernier records the pathetic story of how, in his involuntary exile Shah Jahan longed to see the Musjid, but indignantly refused to view it merely from a war vessel from the river as stipulated by his impudent son and successor. From Shah Jahan's time Delhi remained, except for brief periods, the Moghul capital. Aurangazeb resided at it in the early part of his reign and there was visited by Bernier in 1663 and Tavernier in 1665, both of whom have left interesting descriptions of the city. Tavernier incidently tells us that Shah Jahan preferred Delhi to Agra because "the climate is more temperate." During Aurangazeb's time, the city appears to been have in the hey-day of its prosperity.

STRUGGLE FOR SUPREMACY.

This last great Moghul died in 1707. Muhammad Shah, sixth in succession to him, ruled from 1718 to 1748 and was the last real Emperor of Delhi in the Mughal line. His rule was marked by the break-up of the Empire, and the founding of independent kingdoms by old Governors and Viziars. To add to the troubles, the Mahrathas wrested parts of the Empire, and the catastrophe was capped by the invasion of Nadir Shah in 1739, which ended in a 58 days massacre of Delhi. Nadir carried off the Peacock throne. Exactly after 20 years, the Mahrathas, conquered Delhi and took under their protection Shah Alam II., but they were defeated by Ahamad Shah Durani, the Afghan, at Panipat in 1761. The Mahrathas reconquered the City in 1771 and restored the Emperor. It was he who granted the Dewani of Bengal, Bihar and Orissa in 1765 to the English.

BRITISH CONQUEST.

Lord Lake defeated the Mahrathas at the battle of Delhi on 11th September 1803 and took the City and the Emperor under British protection. Next year, Holkar attacked the city but Sir David Ouchterlony, 1st British Resident, successfully held out for 8 days until relieved by Lord Lake. The conquered territory was administered by the English in the name of the Emperor, until the Mutiny occurred in 1857, when Delhi was retaken, a feat with which Nicholson's name will ever be connected, and Bahadur Shah, the last Moghul, was formally deposed and banished for life to Rangoon, where he died as a state prisoner in 1862. After its reconquest, in September 1857, Delhi was, for a time, administered by the British military authorities but early in 1858 it was handed over to the civil authorities. Since then the great city has progressed on modern lines. Mill and factory industries are flourishing in it now. At the last Census, its population was 208,575. In 1876, it was visited by His late Majesty King Edward VII as Prince of Wales. On January 1st, 1877 Her late Majesty Queen Victoria was proclaimed Empress of India at it. In 1903, His late Majesty King Edward VII. was similarly proclaimed Emperor of India at a great Durbar held by Lord Curzon. And in a few days His Majesty King George will in person proclaim himself, for many years now in Indian history, Emperor of India.

SOME SHAHJAHANABAD SIGHTS.

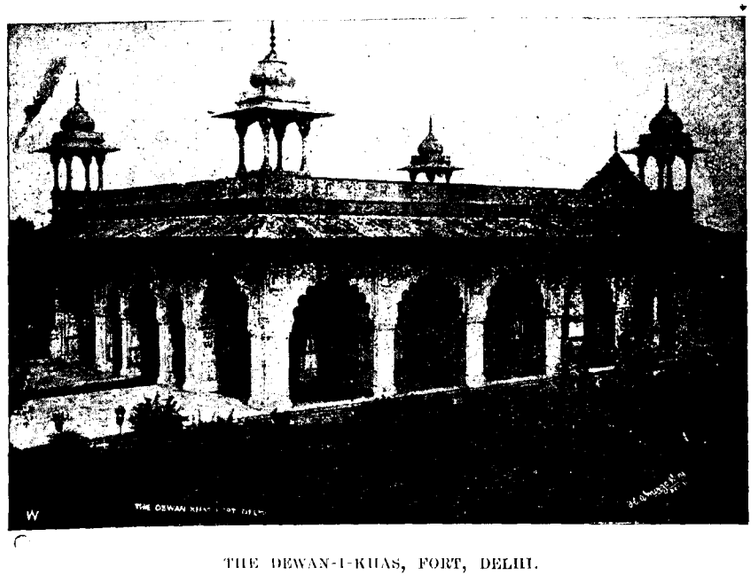
The present city of Shahjahanabad contains some of the finest monuments in Delhi. It is surrounded by an extensive wall which is pierced by several gates, the most famous of which is in the north wall and is known as the Kashmir

Gate. In the west wall are the Ajmir, Farash Khana, Kabul and Lahore Gates and in the south are the Turkoman and Delhi Gates. The city is divided into two parts by the Chandni Chauk, the once-beautiful and yet graceful "Silver Street," which runs from the Lahore Gate to over a mile in a straight line. The Fort, conmonly called Lal Killa, was built between 1638 and 1646 by Shah Jahan. Inside it are the Palace, the Moti (or Pearl) Masjid, and the Rang Mehal. Ferugusson, the greatest authority known in Indian architecture, writing of the Palace, says :—

The palace at Delhi is, or rather was, the most magnificent palace in the East—perhaps in the world—and the only one, at least in India, which enables us to understand what the arrangements of a complete palace were when deliberately undertaken and carried out on one uniform plan. The palace at Delhi which is situated like that at Agra close to the edge of the Jumna, is a nearly regular parallelogram, with the angles slightly canted off, and measures, 1,600 ft. east and west, by 3300 ft. north and south, exclusive of the gateways. It is surrounded on all sides by a very noble wall of red sandstone, relieved at intervals by towers surmounted by kiosks. The principal entrance faces the Chandni Chauk, a noble wide street nearly a mile long, planted with two rows of trees, and with a stream of water running down its centre. Entering within its deeply-recessed portal, you find yourself beneath the vaulted hall, the sides of which are in two storeys and with an octagonal break in the centre. This hall, which is 375 ft. in length over all, has very much the effect of the nave of a gigantic Gothic cathedral, and forms the noblest entrance known to belong to any existing palace. At its inner end this hall opened into a court-yard, 350 ft. square, from the centre of which a noble bazaar entended right and left, like the hall, two storeys in height but not vaulted. One of these led to the Delhi Gate, the other, which I believe, was never quite finished, to the garden. In front, at the entrance was the Nobut Khana or music hall, beneath which the visitor entered the second or great court of the palace, measuring 550 ft. north and south, by 385 ft. east and west. In the centre of this stood the Dewani-Aum or the great audience hall of the palace, very similar in design to that at Agra, but more magnificent. Its dimensions are, nearly as I can ascertain, 200 ft. by 100 ft. over all. In its centre is a highly ornamental niche, in which, on a platform of marble richly inlaid with precious stones, and directly facing the entrance, once stood the celebrated Peacock throne, the most gorgeous example of its class that perhaps even the East could ever boast of. Behind this again was a garden court; on its eastern side was the Rung Mehal or painted hall, containing a bath and other apartments.

This range of buildings, extending 1,600 ft. east and west, divided the palace into two nearly equal halves. In the northern division of it were a series of small courts, surrounded by buildings apparently appropriated to the use of the distinguished guests; and in one of them, over-hanging the river, stood the celebrated Dewani-Khas or private audience hall, if not the most beautiful, certainly the most highly ornamented of all Shah Jahan's buildings. It is larger certainly, and far richer in ornament than that at Agra, though hardly so elegant in design; but nothing can exceed the beauty of the inlay of precious stones with which it is adorned or the genaral poetry of the design. It is round the roof of this hall that the famous inscription runs: 'If there is a heaven on earth it is this, it is this,' which may safely be rendered into the sober English assertion, that no palace now existing in the world possesses an apartment of such singular elegance as this.

TO FACE PAGE 860.



THE DEWAN-I-KHAS, FORT, DELHI.

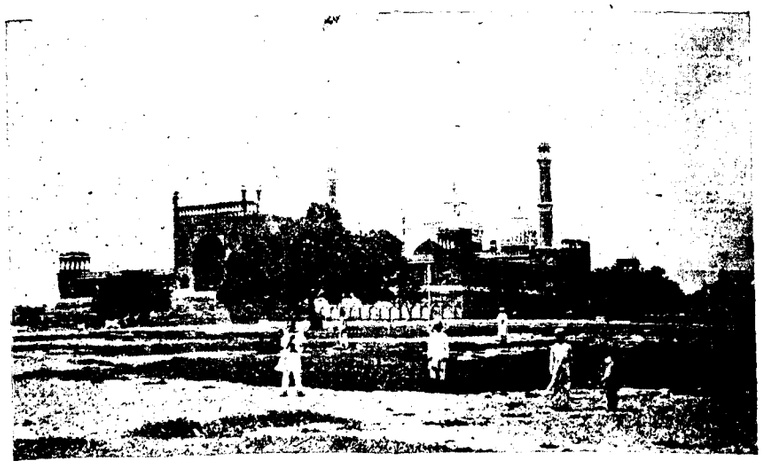


INTERIOR OF DEWAN-I-KHAS, FORT, DELHI.

TO FACE PAGE 861.



CHANDNI CHOWK, DELHI.



JUMMA MUSJID—EXTERIOR VIEW, DELHI.

PEARL MOSQUE.

The Pearl Mosque is a perfect architectural gem, and inferior, in purity and elegance, only to its sister the Mosque of Agra, the far famed Pearl Mosque of Shah Jahan. It is of built marble, and each slender column bears an embossomed lotus.

JAMA MASJID.

The Jama Masjid is outside the Fort, and is even more famous that the Moti Masjid. Fergusson writes quite eloquently of it. He says:

The Jumma Musjid at Delhi is not unlike the the Moti Musjid in plan, though built on a very larger scale, and adorned with two noble minarets, which are wanting in the Agra example; while from the somewhat capricious admixture of red sandstone with white marble, it is far from possessing the same elegance and purity of effect. It is, however, one of the few mosques, either in India or elsewhere, that is designed to produce a pleasing effect externally. It is raised on a lofty basement and its three gateways, combined with the four-angle towers and the frontispiece and domes of the mosque itself, make up a design where all the parts are pleasingly subordinated to one another, but at the same time produce a whole of great variety and elegance. Its principal gateway cannot be compared with that at Futtehpore Sikri but it is a noble portal, and from its smaller dimensions more in harmony with the objects by which it is surrounded.

KALAN MASJID.

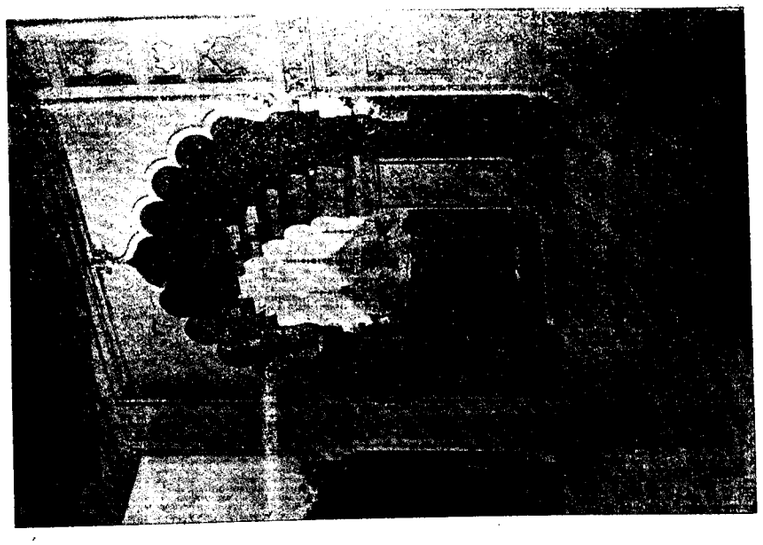
Kalan Masjid is otherwise known as the Black Mosque. It is a little to the south-west of Jamma Musjid. It was built about 1380, and was the chief mosque during the Firoz Shah's time. Close by it is pointed out the grave of Sultan Rezia, the 1st Empress of Delhi. The Kalan Mosque is a single room 71 feet in length, and 41 feet by breadth, with two rows of four pillars, each down the centre, and one row of coupled pillars along the front. The columns divide the whole area into 15 squares, each of which is covered by a small dome, the centre one being higher than the rest. The walls are thick and the three openings in them are filled with red-stone creen-work. There is a small quadrangular court in front, and the whole is enclosed by an outer wall of great thickness. On the outside, the building consists of two storeys, of which the lower, forming a kind of plinth to the actual place of worship, is 28 ft. high, the total height to the top of the battlements being 66 ft. The walls of the upper storey have a number of openings, all of which were once filled with the bold geometrical tracery of the period in white marble. General Cunningham regards this as a characteristic and favourable specimen of the architecture of the 14th century. It is supposed to have been originally covered completely with brightly painted plaster, most of which is, however, no more. The rest of the work is still solid and strong, and after the lapse of five centuries is in good preservation. It is certainly a curious building, but ought to interest more the antiquarian than the mere sightseer.

MUTINY SITES.

Many are the sites connected with the Mutiny of 1857, but none are more interesting than those linked with the name of the heroic John Nicholson and the Telegraph Office, where stands the obelisk erected, on 19th April 1902, by the officials of the Indian Telegraph Department in memory of the members who fell in the Mutiny. It is only ½ mile west of the Calcutta Gate, and was formerly the Delhi Dak Bunglow, by which it is still sometimes known.

FIROZ'S LAT.

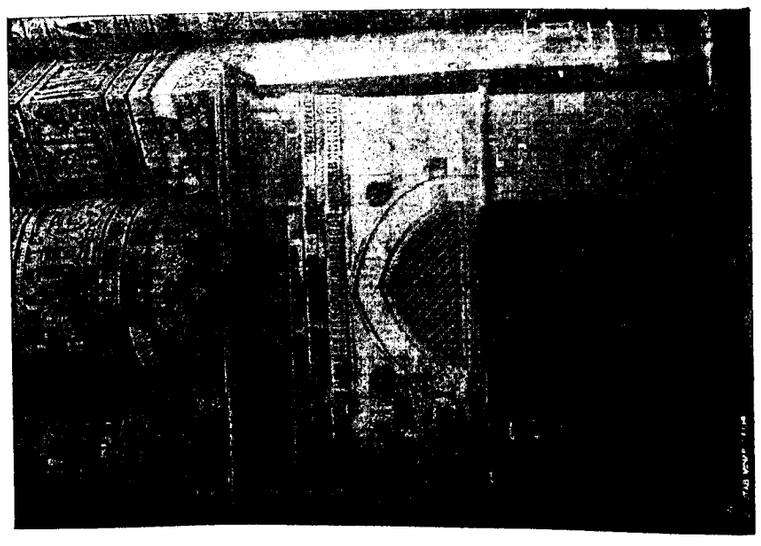
At Firozabad, half-a-mile to the south of the City, stands what is popularly known as the Firoz's Lat. It is one of the two stone pillars of



A CORNER OF THE DEWAN-I-KHAS.



MOHAMMAD SHAH'S TOMB, DELHI.



ENTRANCE TO KUTB MINAR, DELHI.



RAI PITHORAS TEMPLE, DELHI.

Asoka (300 B. C.) removed from Topra, seven miles south-west of Jagadhri, in the Umballa District, and from Meerut, and erected by Firoz Shah in his palaces at Delhi.

The height of the pillar, above the platform, is thirty-seven feet, the circumference at the base being nine and one-third feet, and at the top six and a half feet. The four inscriptions of Asoka are wonderfully sharp and clear; they are among the oldest existing records of India, dating from the third century before the Christian era. Added to them, in much more modern characters, is a double inscription, one, two and a half feet above, and one just below the Buddhist record of the Chauhan Prince Visala Deva and of the date of 1164 A. D.

From the platform of the pillar a fine view is obtained of the ruins of the Firozabad Citadel, of the Purana Kila, and Humayun's Masouleum, and of the remains of still older cities and buildings right up to the Kutb Minar. The Lat is noticed in the works of many visitors to Delhi, and attracted the special admiration of the great Prince, the lord Timur.

A similar pillar was set up in the north-western portion of the same place (Firozabad), in Firoz's Hunting Palace, where Hindu Rao's house now stands.

PURANA KILA.

The Purana Kila, which is a little to the south of Firozabad, stands on the site of old Indraprastha. It is the citadel of Humayun, and is comparatively a small one. It was begun about 1533, but his rival Sher Shah (for which it is known sometimes as Sher Ghar) strengthened and beautified it. The circuit of its walls is little more than a mile, and in shape it is almost rectangular. The interior is now filled up mainly with the houses of poorer people. Not far away stands Sher Mandal, an octagonal building of three storeys, from whose top Humayun dropped and died.

THE SIXTY-FOUR PILLARS.

About a couple of miles west by south of the Old Fort is the village of Nizam-ud-din, which is entered by an uninteresting gateway. The first building here is the Chausat Kumba (64 Pillars) which contains the tomb of a foster-brother of Akbar and several others. It is a marble hall with twenty-five small domes, and the pillars that support them from within form elegant groined arches. On all four sides is a carved screen of white marble. The building has been described as a canopy for a family vault, and is certainly a most curious one.

SAFDAR JANG'S TOMB.

Connecting the Chausat Kamba by a road is the Tomb of Safdar Jang. It was built on the plan of the Taj, about 1753, the year of the death of Safdar Jang, nephew and successor of the first Nawab Wazir of Oudh. The tomb inside is a fine one. This imitation of the Taj is, in Fergusson's opinion, not a successful one.

MUHAMMAD SHAH'S TOMB.

A little to the north-east of Sufdar Jang's Tomb is the tomb of Muhammad Shah, third of the Syed Kings (died in 1445 A. D.) which is figured in Fergusson's *Eastern Architecture*. The building is octagonal in shape, and has an exterior arcade, with sloping angles; the decoration of the interior of the dome must once have been unusually beautiful.

KILA RAI PITHORA.

This is nearly ten miles from the Ajmere Gate of the Fort, and it marks Prithvi Rai's rule over Delhi. He fortified the city called after him and built probably the Lalkot as a defence against Moslem invaders. The remains here include the the famous Iron Pillar (dating from the 6th century A. D.) near the Kutb Minar, the Kutb Minar itself, and the Kutb Mosque, which is an adaptation of Rai Pithora's Temple.

KUTB MINAR.

The height of the Kutb Minar is 238 feet, and of the first gallery 95 feet. The lower storey has twenty-four flutings—alternately round and angular, the second has only rounded flutings, and the third only angular. The line of each fluting is carried up unbroken through each storey and this adds greatly to the effect of the tower. The parapet of the first gallery appears to have been of a simple crenellated battlement form; the arrow-head pattern in the upper galleries is said to exist also in the Kalaun Mosque of Cairo. The outline of the column is not at first very pleasing to eyes accustomed to Gothic towers and spires, and from a distant point of view seems perhaps less graceful than when seen from nearer. But of the beauty of the warm color of the stone, of the splendid bands of texts and ornamentation which encircle it, and of the work on the under sides of the galleries, there can be no question. The lower bands of inscription can be well seen from the top of the south-east corner of the Kutwat-ul-Islam Mosque and the Alai Gate; while charming views of the columns as a whole are obtained in framings of the centre arch of the Mosque screen and of the last of Altamsh's arches to the south, and other beautiful glimpses from every side will be enjoyed by those who have time to wander round the outskirts of the general enclosure. For the rest, it is sufficient to quote what Mr. Fergusson writes in this connection:

"It is probably not too much to assert that the Kutb Minar is the most beautiful example of its class known to exist anywhere. The rival which will occur at once to most people is the Campanile at Florence, built by Giotti. This is, it is true, 30 feet taller, but it is crushed by the mass of the Cathedral alongside; and beautiful though it is, it wants that poetry of design and exquisite finish of detail which marks every moulding of the Minar."

The mosque of Kutb-ud-din known as the Kuwat-ud-Islam, or "Might of Islam," is, roughly speaking, 150 feet to the front and back, and half as much again from side to side; the open court-yard in the centre of it is 108 feet by 142 feet. The gates on the east and north sides are still complete, and bear inscriptions relating to the foundation. The gate on the south side has disappeared together with much of the west end and the whole of the western colonnade of the south wall. Though built entirely of Hindu, or rather Jain materials, every portion of the mosque was rebuilt by the conquerors.

The galleries in the corner of the arcade should be visited both for the sake of the beautiful ceilings of the domes and the carved scenes with elephants and horses on the beams across the corner of the side compartments of the roof; the numbering on the various stones of the pillars under the south gallery is interesting. The carved scene on the stone above the second window from the front on the outer side of the north wall should also be noticed. It represents, in a mediæval way, the birth of Krishna, the child and its nurse being shown several times over in the same scene. The two scenes are divided by a half open door and at the end of that towards the west are represented a cow and a calf which produces a strong resemblance to the Sacred Manger scene. The floor of the courtyard is slightly higher than that of the arcades, and drains are cut through the latter to the outside. The iron pillar stands in the centre of the court, as measured from north to south, rather more than half way up the west half of it; besides the pillar there are several graves in the area, and it is tempting to believe that Kutb-ud-din-Aibak himself may have been buried here after his death from a polo accident at Lahore, though tradition says otherwise.

The great screen of arches which form the most

striking feature of the mosque, like that at Ajmir, bears no proportion to the height of the arcades any more than the Kutb Minar does, but this is not really noticeable. It is not necessary to add anything to Mr. Fergusson's description of the screen and its beauties :—

"The glory of the mosque is not in these Hindu remains, but in the great range of arches on the western side, extending north and south for about 385 feet, and consisting of three greater and eight smaller arches; the central one 22 feet wide and 53 feet high; the larger side-arches 24 feet and 4 inches, and about the same height as the central arch; the smaller arches, which are unfortunately much ruined, are about half these dimensions. Behind this, at the distance of 32 feet, are the foundations of another wall; but only intended, apparently to be carried as high as the roof of the Hindu pillars it encloses. It seems probable that the Hindu pillars between the two screens were the only part proposed to be roofed since some of them are built into the back part of the great arches, and all above them is quite plain and smooth without the least trace of any intention to construct a vault or roof of any sort."

The arches built by Hindu architects are carried up in horizontal courses as far as possible and are then closed by long slabs.

"The same architects" Mr. Fergusson continues. "were employed by their masters to ornament the faces of these arches; and this they did by copying and repeating the ornaments on the pillars and friezes on the opposite sides of the courts covering the whole with a lace-work of intricate and delicate carving such as no other mosque except that at Ajmir ever received before or since and which . . . is, without exception, the most exquisite specimen of its class known to exist anyhere."

Writing of this Amir Khusrau says :—

"Masjid-i-o Jam feiz-i-Allah;
Zamzama-i-Khutba-i-o taba mah".
"The mosque of it is the depository of the grace of God;
The music of the prayer of it reaches to the sky (moon)".

The Hindus, it may be noted, still sometimes speak of the mosque as the Thakurdawara and Chausath Khambhe, or the "Sixty-Pillared." The mosque was repaired by Firoz Shah Tughlak, as was the Kutb Minar; and it was the scene of a grim massacre by Timur's soldiery, and was immensely admired by that Sultan, who carried off its workmen to construct a similar one in Samarkand, which, however, was never built.

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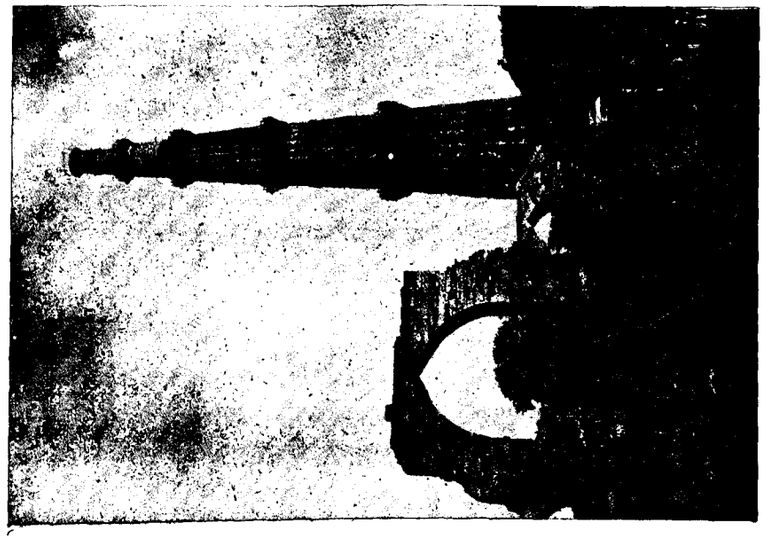
In the preparation of this book free use has been made of Mr. Fanshawe's *Delhi: Past and Present*, more especially in the compilation of its last Chapter; of Dr. Fergusson's *Eastern and Indian Architecture* in the description of its great architectural glories; of the revised *Imperial Gazetteer* for the latest statistics relating to the city; of Captain Trotter's *Nicholson* for a description of the storming of Delhi; and of Mr. Reynold-Ball's *Tourist's India* for a succinct account of its far-famed Mutiny Sites. Besides the standard writers on Indian History and the accounts of European and other travellers to India during the Moghul period, much interesting information has been gleaned from Mr. Abbott's *Through India with the Prince*, Mr. Percival Landon's *Under the Sun*, Mr. G. W. Steevens' *In India*, Genl. Gough's *Old Memories* and Mr. Kerr's *From Charing Cross to Delhi*.

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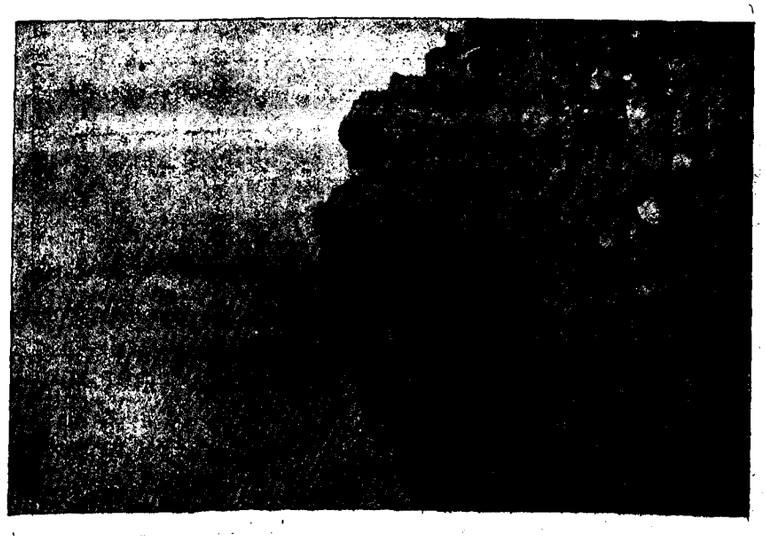
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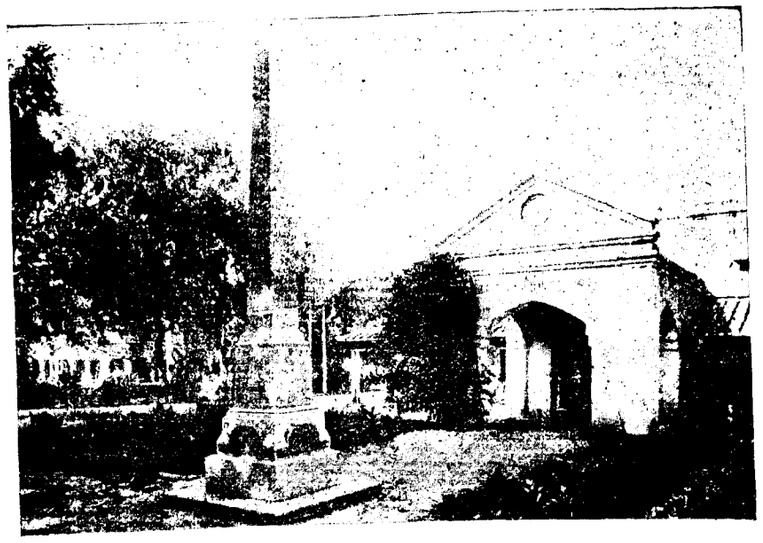


KUTB MINAR, NEAR DELHI.

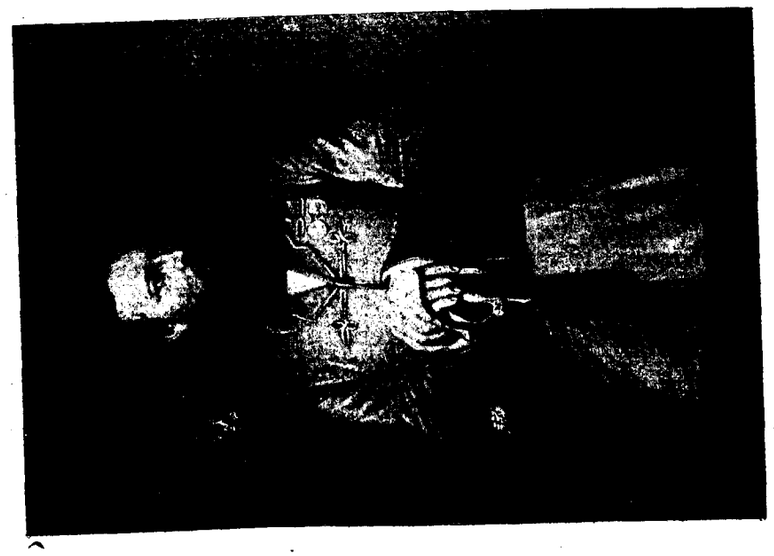


ASOKA'S PILLAR, OLD DELHI.

TO FACE PAGE 865.



TELEGRAPH OFFICE, DELHI.



JOHN NICHOLSON.

From a portrait in the East India United Service Club.

NEAR FUTURE OF IMPERIAL FINANCE.

BY

MR. DINSHAW EDULJI WACHA.

IT is to be presumed that by this time the Finance Committee have completed, or nearly completed, their arduous labours in connection with the retrenchment of our over-grown public expenditure which, in view of the financial tightness that must inevitably follow the cessation of opium consignments to China from 1914–15, the Government of India is keen on effecting. From that year opium receipts will disappear as an item of revenue from the annual budgets. Imperial finance will enter on a new stage which, it is to be hoped, may prove infinitely sounder in its foundation, and every way more satisfactory from the point of view of the taxpayer than the existing one. It may not be unuseful, therefore, on such an occasion, to examine the probable effect of the new cast which our annual budget will assume on the extinction of the opium revenue. For the purpose of such examination it is needful to make out an hypothetical budget for a clear illustration. Let us postulate that opium receipts, instead of ceasing to be an item of revenue from 1914–15, cease to be so from next year.

Let us take the budget of the current year as a starting point for the hypothetical one of 1912–13, and let us assume that for purposes of our examination, its estimates will in no way differ, or very immaterially differ, from those of 1911–12. Now, according to the figures embraced in the Explanatory Memorandum of the Secretary of State, recently presented to both Houses of Parliament, the total *net* estimated revenue is 52·14 million £, including opium which is put down at 3·09 million £. Eliminating opium, the total, therefore, would stand at 49·05 million £, equivalent to 73·57 crore rupees. The total of net expenditure would, of course, be the same as that of the current year, namely, 51·32 millions or 76·98 crore rupees.

Assuming (1) that the net expenditure will remain stationary or nearly stationary for the next two years; (2) that the Finance Committee has on the whole no considerable reduction to recommend; and (3) that the Government of India resolutely determines to resist all extra demands for expenditure made on its exchequer by the great spending departments, we take it that the position of our finances in our hypothetical budget of 1912–13 will be as under:—

	Million £.
Total net expenditure ..	51·32
„ „ Revenue (without opium).	49·05
Deficit ..	2·27

Thus there will be a deficit of 2·27 million £ or 3·40 crore rupees. How would the Imperial Government propose to meet it? Will it recommend fresh taxation or will it try to tide over the two or three years of deficit without it till the finances have automatically adjusted themselves to their new environments?

Let us consider whether it would be possible for the Imperial Government to tide over the short period, during which the adjustment is taking place, *without* any additional taxation. In the first place, there will, no doubt, accrue to the Exchequer a larger revenue than budgetted for—we mean, the annual normal growth which may be reasonably expected from the principal sources of revenue. Of course, opium will be gone, and, therefore, no increase from that source need be expected. Neither would the Salt duty secure any tangible increase during the adjusting period. It is superfluous to observe that there has been a serious diminution of the Salt revenue since the date (March 1907) when the duty was fixed at the fairly low and tolerable rate of 1 Rupee per maund. Though consumption is increasing, it will be some years before the

revenue again reaches 4·10 million £ which was the figure at the close of 1906–07. Omitting opium and salt, the revenue in that year from the other principal sources, namely, land, forests, stamps, excise, provincial rates, customs, assessed taxes and registration amounted to 36·25 million £, while in 1909–10, the latest year for which we have complete actual accounts, it reached 40·60 million £. Thus there was an increase during the quinquennial period of 4·35 million £ or an annual average increase of 0·87 million £, equivalent to 1·30 crore rupees. We have no reason to suppose that this healthy annual growth will suffer any material diminution during the period of adjustment, unless there is a signal stress on our Exchequer generally by reason of physical or economical or political conditions or all combined. Scarcity or famine necessarily retards the growth of land revenue. Monetary crisis or depression in trade has the effect of diminishing receipts from stamps, customs, and assessed taxes. The drink revenue, which surpasses in growth all other sources of revenue, also suffers somewhat with famine or acute trade depression. These, however, are the inevitable ups and downs of Indian finance with which we have grown quite familiar. But as in a quinquennial period are embraced both fat and lean years, the average annual growth hereinabove estimated may be taken as fair for purposes of realisation. We could reasonably count upon a normal growth of the principal sources of revenue to the extent of 1·30 crores during the transition period of Imperial finance. To that extent the Government will no doubt be helped in diminishing the deficit of 2·27 million £ or 3·40 crore rupees. Still that would leave a balance of 2·10 crore rupees to be provided for.

At the same time, it would be naturally urged by the Imperial Government, we should think very reasonably, that 2·10 crores might not be all the deficit. It would say that increasing demands on the exchequer for a variety of objects of public utility might be pressed on its attention by the provincial Governments as well as by the public-spirited non-official representatives of the people in the Viceregal Legislative Council—the latter having during the last two sessions been most clamant on the expediency of increased expenditure on education and sanitation. If those demands are to be responded to, so as to give a reasonable satisfaction to the country, they would entail on the exchequer a further burden which at the very least might be computed at 2 crore rupees. That would swell the deficit to 4·10 crore rupees even after credit is taken for the annual normal growth of revenue.

On the other hand, it might be urged by those interested in Railway finance that there is, *per contra* another source of annual increase of revenue to be derived from the net gain of Railways. It is no doubt a fact that these Railways had hardly been able to turn a corner till the close of the nineteenth century. It is recorded in black and white in more than one official state paper or bluebook that the Railways had entailed a net loss on the taxpayers averaging nearly a crore per annum during the first fifty years of railway construction. It is only since 1905–06 that they are yielding a substantial gain to the Imperial Treasury. From that year up to 1910–11 the average annual gain has amounted to 1·34 million £, say 2 crore rupees. There was a total gain in 6 years of 10·63 million £ and a loss in one year of 1·24 million £. The net gain in 7 years has been 9·39 million £. It is not impossible that with increased capital outlay and mileage during the adjustment period there might be a larger annual gain than 1·34 million £. We are, however, of opinion, that such a gain is more or less problematical. Railway earnings, in the first place, are liable to serious diminution in traffic of goods during a year of trade depression. In the second place, even when

Railway earnings do not suffer from unavoidable causes, their working expenses immensely fluctuate as might be easily discerned from the statistics embodied in the annual railway administration report. These increased working expenses, which some time ago were severely criticised by the late Finance Minister, Sir N. Baker, have the effect of seriously reducing the annual net gain to the State. We are, therefore, of opinion that for the adjustment period, it would be unwise to count upon any excess gain beyond 2 crore rupees which is always taken credit for in the yearly budget. In the matter of Railway finance we have to remember that oftener than not the law of diminishing return largely operates. Additional capital outlay and mileage do not necessarily bring additional net gain. If at all the probabilities are for a diminished revenue in spite of such addition. So far, then, we cannot expect that Imperial finance would have anything extra by way of net state gain than 2 crore rupees with which to meet the balance of deficit of either 4·10 or 2·10 crores.

Thus our Imperial finance would stand as under in the hypothetical budget with which we have started:

	Crore Rs.
Deficit arising from the extinction of the opium revenue	3·40
Add probable expenditure on Education and Sanitation . ..	2 00
Add contingent expenditure, say ..	0·60
Total ..	6·00
To meet which there is:—	
The average annual increase of revenue, amounting to	1·30
Contingent savings, say.. ..	0·20
	1·50
Balance, being net deficit ..	4·50

If, however, as we have previously urged, the Government of India, during the two or three years that our finances are allowed to adjust themselves to their new conditions, *strictly resist incurring any additional expenditure whatever* beyond that estimated in the current year's budget, never mind however clamant or pressing may be the demands of the spending departments and those of the non-official popular representatives in the Viceregal Legislative Council, the deficit would be as under:—

	Crore Rs.
Deficit, owing to extinction of opium revenue	3·40
Less annual growth of ordinary revenue	1·30
Balance, net deficit ..	2·10

This is the measure of the deficit which would have to be faced during the short period of adjustment, without, of course, taking into consideration unforeseen expenditure arising from war or famine. So far, then, as to the hypothetical budget for 1912–13 and 1913–14, for purposes of a practical comprehension of the consequences which would ensue on the extinction of the opium revenue immediately.

But we are perfectly aware that opium receipts will only disappear from our annual budget, *as a matter of fact*, from 1914–15 which is the year fixed by mutual agreement between His Brittanic Majesty and the Government at Peking. So that, if other items of revenue and expenditure stand exactly as they are in the current year's budget, or very nearly so, it is evident that for the next two years, there will be large windfalls from opium owing to the unprecedently higher prices which are being fetched for the drug in the Chinese market. The eight months which have elapsed since the publication of the current budget have shown how far the estimates of the Finance Minister, *deliberately under-*

rated, have exceeded. That fact, coupled with the still larger prices which are certain to be fetched by the rarity of the drug till 1913-14 and beyond, would lead us to make a tolerably good venture that the estimate of 3·09 million £ would be largely exceeded swelling the estimated surplus of 0·82 million £.

But famine prevails in large tracts of the country and a considerable expenditure for relief purposes will have to be provided for. In all probability the Finance Minister will reserve all excess of opium receipts over present estimates to meet that expenditure. We should consider ourselves fortunate were the estimated surplus of nearly a million and the excess yield of opium over estimates to suffice to meet the expenditure on famine not provided for in the budget. Every thing will depend on the character which famine may finally assume by the close of the year. Under any circumstances it is evident we could not rely on the excess opium receipts to mitigate the balance of deficit we have estimated under our hypothetical budget.

When, however, all is said and written on the near future of our Imperial finance, it will be readily admitted that with 1914-15 will begin a new era in which there will be no room whatever for opium revenue in the annual budget. At that date, a deficit more or less indicated in our hypothetical budget, is bound to occur which the Government would have to face and courageously provide. In order to tide over the 2 or 3 years of tight finance which will commence with 1914-15, the Government would be justified in *forearming* itself, that is to say, providing for the probable deficit *in anticipation*. We have already shown that there are no other resources left to the State than those pointed out, to meet that deficit *without* additional taxation. Taxation cannot be avoided ; and in order to take time by the forelock, so as not to be rudely embarrassed in 1914-15, the Government would naturally deem it expedient to impose fresh taxation in the coming budget of 1912-13. We do not here count much upon the reductions in expenditure which the Finance Committee might have already recommended. That would hardly stem the large deficit.

What may be the character of the additional taxation it is not easy to conjecture. We have had already one per cent. more of the import duty since 1910-11 and it is extremely doubtful whether an extra turn of the screw would be given in the same direction. Neither can the income-tax be increased, as it would lead to a howl of indignation among all classes of the people. Moreover, it is not a tax which can be considered in any way elastic as is the tax in Great Britain. Even a surtax will not realise much without causing a great deal of irritation, specially among the wealthier classes. To again raise the duty on salt, even temporarily, would be a great mistake. The duty is as low as it possibly could be, and should be reserved for enhancement only during a dire emergency. The excise revenue is always growing, good or bad year notwithstanding. In all probability stamp duties may be so adjusted as to yield a pretty rich harvest. The rest of the sources of new taxation might be left to the fertile imagination of our Finance Minister. Only let us hope that it will excite no popular dissatisfaction or discontent. Let us wait and see what hares that authority may start on the next budget occasion. But the public fully expect that on behalf of his Government he will freely and unreservedly explain the *true* position of Imperial finance which may ensue at the beginning of 1914-15. He should be able to inform us of the practical economies which the Finance Committee may have recommended for adoption by the Government. Secondly, he should give us a tolerably correct idea of the deficit which will have to be met with when opium receipts disappear from the annual budget. Thirdly, he should inform us of the annual growth of ordinary revenue which might be taken credit for in public accounts in mitigation of the expected deficit. Then alone would the enlightened public be in a position to approve or disapprove of the additional taxation which might be levied. We fully trust that so far the Finance Minister will frankly take the public interested in Imperial finance in his confidence. We would also be glad were he to embrace the opportunity to thoroughly overhaul our finances on recognised sound principles and recast them for presentation in a clear form which could be comprehended by the most ordinary intelligence. The time has arrived also when the Railway accounts—which now play the *deus ex machina* previously played by " precarious " opium revenue in the past,—should be entirely separated from the general accounts of the Empire. But this is a branch of Imperial finance which demands a separate paper by itself for discussion ; so many are the complex features thereof. The Coronation Durbar will have no doubt an historical significance of its own. But more historical and significant will be the new foundations on which the stately edifice of future Imperial finance might be sagaciously reared, beautiful in the symmetry of its design and revealing the highest statesmanship for the lasting good of millions confided to the care of the greatest and most beneficent monarchy on the surface of the civilised globe.



WHEN His Majesty our present King, took the name of George the Fifth, it was hardly popular, for the four previous Sovereigns of that name were by no means distinguished ; their reigns were unfortunate in some respects and two of them were not considered Englishmen. Indeed George I. and George II. did not know English.

As Kings of England they were cyphers, and only George III. of the four Georges in the smallest degree appreciated the dignity and responsibility of his position. George IV. was a mere figure head and failed to command either the respect or the affection of his people. His Majesty George V. bids fair to obliterate the discredit of his namesakes and to make the name as respected and as beloved as that of Edward or Victoria.

KING GEORGE I.

From the accession of George I. to the accession of our reigning King, 197 years have passed away. George I. belonged to the House of Brunswick and when he ascended the throne he was quite 50 years of age. There were other heirs to the throne, but by the Act of Settlement which secured to Sophia, the youngest daughter of King

James I. of the House of Stuart, the succession, by reason of that lady holding fast to the Protestant Church, George I. became King of England. He was Sophia's grandson and Elector of Hanover. German by birth, breeding and predilections, he took no interest in his English responsibilities. Immersed in the affairs of his petty Province of Hanover, he subordinated the interests of England to that end, pampered his German *entourage* and lavished wealth on his two German mistresses. Often absent from England he left the Government of the country to his Ministers. He ascended the throne at a time when the Whigs and Tories were struggling with one another for political supremacy—and George's accession being unwelcome to the latter they favoured the pretensions of the son of King James II. known as the Pretender in history in opposition to George I. The efforts of the Tories in the Pretender's behalf proving abortive, a kind of *rapprochment* took place between the opposing political parties, which resulted in both working for the good of England. Sir Robert Walpole, the most eminent Whig Minister of that period, still further conciliated the Tories and practically ruled the kingdom. In his private life George I. was unfortunate. Married to his cousin Sophia Dorothea long before he ascended the English throne, she was divorced and kept a virtual prisoner in the Castle of Ahlden in Germany before George set foot in England, so that she was never Queen of England. If she was not faithful to him, she was not altogether to blame, for he was a faithless, cruel and cold husband. Kings and Queens in those days were not exemplars in morality, and King George was not a bit better than his time. The masses were ill-educated slaves to the rich and powerful. Thackeray gives a lurid picture of the splendour and squalor, of the meanness and shame, of the vices and virtues of the time in his "Four Georges." Referring to the Court of France—and all other royal Courts in Europe copied France,—that author says :—

> But round all that royal splendour be a nation enslaved and ruined people robbed of their rights, communities laid waste, faith, justice, commerce trampled upon and well nigh destroyed, nay, in the very centre of Royalty itself what horrible stories, meanness and shame.

The great French Revolution was the consequence.

The spirit of Cromwell however, was alive in England, and the English instinct for freedom, for fair-dealing and justice was too strong to be entirely extinguished; and by comparison with other European countries England was much better off. Still, it was a time of servility and truckling to authority and much oppression was the result. It was during George I's reign that Addison was Secretary of State and the *Spectator* and *Tatler* first appeared. Johnson the lexicographer, Boswell his biographer, Alexander Pope, Chesterfield, Goldsmith and others formed a brilliant literary *coterie*, Sir Joshua Reynolds was at the height of his fame and such men did much to neutralize the vicious tendency of the period. In India the Peshwas were rising into power and the Great Mogul Empire was crumbling to ruin. George I. had two children by his wife George Augustus, who succeeded him in 1727 as George II. and one daughter who was married to King Frederick of Prussia, and who gave birth to King Frederick the Great. George I. was useful to England in so far as he maintained the Reformed Church—as a ruler he was a mere figure head and his non-interference with his Ministers must be considered one of his virtues.

George II.

When Sir Robert Walpole informed George II. that his father was dead and that he was King of England, "Dat is one big lie" said His Majesty. Beginning to reign in 1727 he occupied the throne for 33 years. He and his predecessor had always been at variance. During his father's lifetime George Augustus was very much against Sir Robert Walpole, but on his ascending the throne the able and unscrupulous Minister lived down the dislike of the King and became George II's trusted Minister till 1742. During the reign of George II. England was at war with Spain and later on, in alliance with Maria Theresa of Austria over the Austrian succession, the King took an active part in the military operations and was personally on the field in the battle of Dettingen. Having had a military training and being personally courageous George II. never hesitated to place himself in danger and in the battle of Oudenard, and against a second attempt of the Pretender, the King bore himself gallantly. This quality of courage covered a multitude of sins in the estimation of the British people. Like his father, Hanover and its interests were always above England's in the King's estimation, and this preference led to the King losing any hold he might have had in the Government of England. Lord Carteret, and later Pitt, shaped the policy of the Kingdom. Unfilial in his own conduct, his son proved ungrateful and rebellious. The Queen was a German Princess, Wilhelmine Caroline of Ainspach, and was to the King everything a wife should be. He certainly acknowledged that she was one of the best women in the world. Morally the King had no higher ideals than his father which fact nevertheless had no influence in discouraging the Queen in well doing. Indifferent to political matters, and a slave to ceremony and routine, George II. frittered his time away by frequently travelling to Hanover and absenting himself for long periods there. The abstention of the first two Georges from political matters in England proved beneficial to the country, for they let well alone and interference would have proved disastrous during that troublous period. Dean Swift and Cowper, Lady Mary Wortley, Pope, and other well-known figures of the time were much in evidence. Men drank and gambled and went to routs and masques and led a careless, godless life. When the head of Society is rotten the whole body becomes rotten also, and those who like Samuel Johnson stood up for purity of life and integrity of character shine out in contrast. The King died in 1760 and was regretted only by those who fawned on and flattered him and who sang his praises as a great and glorious King. Thackeray referring to these untruthful panegyrics writes :—"If he had been good, if he had been just, if he had been pure in life and wise in Council could they have said more?" Whereas he tainted Society and set a bad example and in youth, manhood and old age was gross, low, and sensual. Three years before the King's death, that is in 1757, Clive fought and won the battle of Plassey. In 1744 war broke out between the French and English and Dupleix was doing for France in India what Clive was doing for England. During George II.'s reign the famous seige of Arcot occurred and in 1756 the unforgettable deaths of 146 Englishmen in a small room, since called the Black Hole of Calcutta, took place. In that same year war again broke out between the French and English which ended only in 1763.

George III.

Of the four first Georges, George III. was indubitably the best. He was in many respects a complete contrast to his predecessors and his successor. He was more of an Englishman than either George I. or George II., having been born and brought up in England. He took an active, if one sided, interest in politics and interfered with Parliament and the Ministry and was not overscrupulous in the means he employed. He married early in life but if in his youth he was disposed to follow in the footsteps of his father and grandfather in regard to the influence of the fair sex, after he married he became a model of the domestic virtues. George III. and the Queen (Princess Charlotte of Mechlinburgh Strelitz)

lived an unostentatious, simple, pious life singularly in contrast with the license of the period. He was a bigoted Protestant and was strongly opposed to his Government granting any concessions or relief to Roman Catholics and Dissenters. He made use of the Lords against the Commons, and in the constitutional struggle that ensued George established his right to appoint his own Premier without any reference to a Parliamentary clique. With all his scheming George was unable to control the course of events. Politically and personally his reign and life were tragic. The revolt of America ended in her independence and separation, but George had the good sense to recognise his position and to establish friendly relations with the American Republic. While he was alive the great French Revolution and the consequent struggle with Napoleon which culminated in Waterloo in 1815, disturbed the peace of Europe. George III. was deprived of his reason five years before Waterloo and was nearing his end, for, for 10 years before that end he was insane.

Personally, George III. was an influence for good and the foundations for the purity of life, and simplicity of living that found the fullest expression in Queen Victoria's time were laid when George III. was King. Domestically he was happy and contented husband, but his children were obstructive and rebellious. He reigned till 1810 and died in 1820. Literature had many brilliant representatives during the reign of George III. Wordsworth Shelley, Byron Southey, Burns, Scott, among many others, have only to be mentioned. In the Arts and Sciences some progress had been made.

In India the British power had established itself, Warren Hastings having been appointed first Governor-General in 1774. The war with Mysore had resulted in the defeat of Hyder and Tippu, the Mahratta power had been overcome and three years before the King lost his reason, the first Lord Minto was appointed Governor-General. When the King died, Lord Hastings was the 7th Governor-General—and when he left, the British Government was paramount over half India.

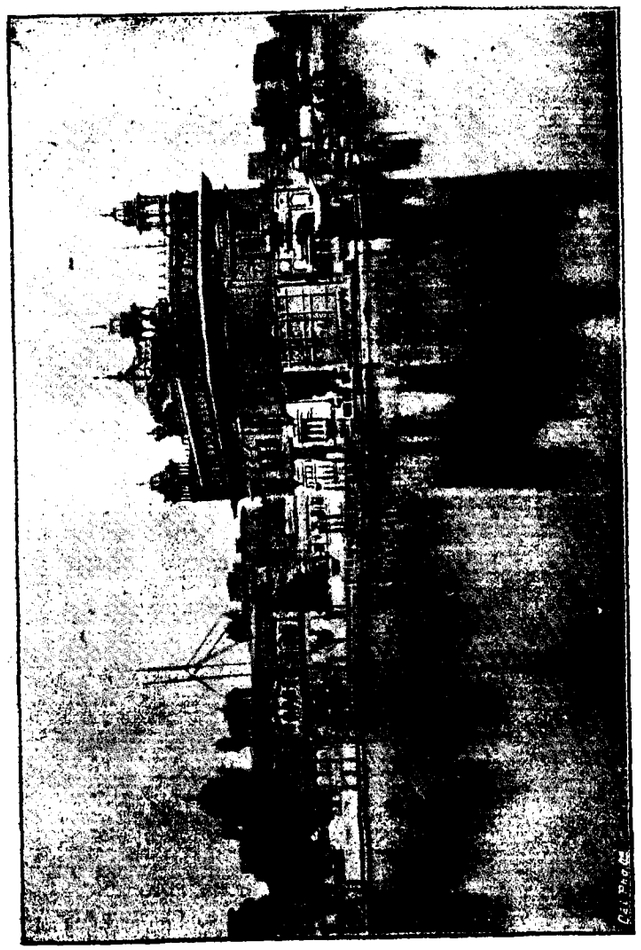
George IV.

There is little to be said regarding this pretentious, petty and puppet King. Personally and politically his life was without one redeeming feature. He reigned as King but 10 years and in that period he succeeded in forfeiting the respect and love of his people. Morally he was, if anything, worse than his grandfather and great-grandfather and he did his utmost to besmirch the Queen, his wife, whom he divorced and persecuted. The less said about his relations with other women the better. Beyond the reach of education, his English ambition was to be called the "First gentlemen in Europe." Delighting as he did in foppery, dress, and low company and low pursuits he degraded his position. The standard of purity of life set up by his father was not materially affected by the conduct of George IV—King though he was—for he had not character and individuality sufficient to become an influence even for evil. Lord William Bentinck presided at Calcutta when the King died. That Governor-General put down Thuggee and Sati and laid the foundations of English Education in India. George IV. died in June 1830. His life and character were such that the awe and respect for Kingship, so characteristic of England during the previous reigns, ceased to exist. After him King William IV., Queen Victoria, and King Edward VII. reigned and now King George comes to India to be ceremonially proclaimed King and Emperor. Fancy any of the four Georges doing that.

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To Face Page 873.



GOLDEN TEMPLE, AMRITSAR.

HIS MAJSETY KING GEORGE.*

A SKETCH OF HIS LIFE.

IF it be true that England expects every man to do his duty, as Lord Nelson put it, it is no less true that England expects every Sovereign of hers to do his duty by her and by the Empire of which she is the proud possessor to-day. And a grateful people have endorsed again and again that at least for the last three generations the Sovereigns of England have done their duty nobly by England. Queen Victoria of blessed memory, was truly a "living link" of the Empire, a national asset, the value of which cannot be easily over-estimated. Hers was a name to conjure with in all parts of the Empire—a fact to which eloquent testimony is borne even in India which she did not visit, but where in village and city, cottage and palace, her name is a household word. She purified and elevated the social life of England, exercised a gentle but firm influence over the political and constitutional development of her country, and always evinced a deep interest in the progress and prosperity of her overseas dominions.

Again, the regnal life of His Majesty the late King Edward VII. was so transparently benevolent in its motives, so manifestly beneficent in its acts, so imposing in its spontaneous stateliness of thought, and word, and demeanour, and so impressive in its completeness as an example to his successors—and for every constitutional ruler—in the highest art of king-craft, the seeking and ensuring of peace, that, in meditating on it, now after the first passion of grief over his open grave has mellowed to a devout gratitude for so dutifully inspired and inspiring a prescript of regality having become a page of our own English History, one cannot but recognise in the deeper significance of the solemn and most moving Providence through which we have all just passed :—

Nothing is here for tears, nothing to wail
Or knock the breast; no weakness, no contempt
Dispraise or blame; nothing but well and fair,
And what might quiet us in a death so noble.

And, judged by human standards, King George promises to make the Crown of England, a factor of great potentiality for good in the country and in the Empire. Indeed his life has been a preparation for the high responsibilities of his position. His service in the Navy, from the days when he ingenuously rejoiced in not having been born to be a King, to the day when he was promoted to the rank of Admiral, was in itself the best preparation that could have been devised for the discharge of the duties to which His Majesty's life has henceforth to be devoted. "'A sailor is never off duty,' save in the phrase, not even in sleep, and invaluable as is his disciplined activity, scarcely less valuable is his disciplined inaction; and for a constitutional monarch to have been trained to habits of obedience, until they have become a natural instinct and of the very texture of a self-denying and self-controlling character, is to have perfected an attribute of sovereignty of infinite power for good in shaping the destinies of people committed to his sway." Again, the knowledge of the Commonwealth of Australia and the Confederation of South Africa, and of the great dependency of India, and the Dominion of Canada obtained by the King through his world-wide travels cannot but be of the utmost practical value to the United Kingdom.

And assuredly His Majesty's world-wide travels will have brought home to all the States constituting the British Empire a sense and an exultant sense of their common share in the pride and glory of the association of India with it; and their vital interest in India remaining on equal terms, in that imperial and invincible sodality.

But the supreme qualification for rule, that is, the shepherding of a people, is a spontaneous, ever-alert and wisely applied sympathy with the honest and helpless poor, cozened of all comfort in life, and consumed with hunger in the land made prosperous by the slavish toil of their own hands; and this the noblest prerogative of kings, His Majesty has proved himself to possess to the fullest amplitude of his people's expectation. It is a truism of history that the personal conduct of a sovereign is far more efficacious in moulding the thoughts, actions, habits, character and destiny of his subjects than the laws that with the added authority of religious sanctions, have regulated their manners and customs for generations; and whether he be heedless and headlong in his lead, or thoughtful and reasonable, they follow it, and their social and domestic life becomes what he makes it; while if his ear be ever open to the still sad sighings of the suffering and bereft, as of one who walks humbly before his God, loving mercy, and seeking

*Most of the quotations in this article are taken from "Our Sailor King" by A. A. Smith, M. R. A. S. with an introduction by Sir George Birdwood.

to do justly, by the wondrous virtue of his unstudied example, he will achieve more than any statesman could devise or demagogue demand, or the most binding and biting laws ordain, to redeem a people out of all their troubles, and from all their iniquities; for Kings move the imagination, and imagination moves the whole world.

And as will appear in the sequel, King George has moved the imagination of the peoples of his great Empire in a remarkable way.

Prince George was born, soon after one o'clock on the morning of June 3rd, 1865. The Christening of the infant Prince George at Windsor Castle was a stately affair. The Prince and Princess of Wales (Edward VII. and Queen Alexandra) kept their children with them as much as possible, even taking them on journeys, up to the time when school-days had to begin in earnest, and some separation was inevitable. The two small boys (Prince George and his elder brother), indeed, were as familiar figures as their parents at this time. But as the education of princes must begin early and even in childhood, there were few really idle moments for Prince George or his brother. As the livelier of the two and the more daring, Prince George occasionally managed to indulge his love of mischief, and won for himself the title of "the Right Royal Pickle."

Child-life at Sandringham was kept as free and simple as possible. Both the Princes were still young when the Prince of Wales made his memorable Indian tour in 1875, but young as they were, they constituted themselves their mother's bodyguard and chivalrous knights, accompanying her wherever possible. From her they received their first lessons in reverence and respect, before books were put into their hands. Books, indeed, did not assume the paramount place in their training as had been the case with the Prince of Wales. During the first twelve years of his life, Prince George as younger son took a place of secondary importance. Sandringham was the usual winter home, but the delights of London in the season were enjoyed at Marlborough House. King George inherited a love for the sea. His natural love for the sea may have been stimulated by hearing the stories of Charles Kingsley and of Canon Dalton, his tutor. "Prince George often declared how glad he was he would not have to be King as he wanted to be a sailor. Destiny has ordered otherwise for him, but may it not be that as King the qualities of the sailor will serve him better, possibly, than any other preparation that could have been devised?"

The Prince of Wales very early decided to give his sons a first-hand acquaintance with facts, and the chance of receiving their own impressions, and of learning how to conduct themselves in many situations. In January 1877, Prince Edward and Prince George found themselves cadets on board the training ship, *Britannia*. "In every respect save that their hammocks were slung in quarters of their own, the young princes were treated exactly like the other cadets; this was the time when they learnt to mend their own socks and repair their own clothes, as well as to drill and study for examinations. The two years on the *Britannia*, under the Command of Captain Fairfax, were an initiation into the democratic training that has wisely been given the King."

But the true apprenticeship to the sea began when the royal brothers joined the *Bacchante* off Cowes, on August 6th, 1879, and for practically three years knew no other home. "The experience of those years must be unforgettable; that it moulded the character of the princes at the most impressionable period of their lives, is certain; they went away boys, they returned men." On board the ship, the princes were treated exactly as the other midshipmen, except that they had separate sleeping places. The cruise in the Mediterranean proved to be full of interest, amusement, and hospitality. Leaving Gibraltar, the *Bacchante* made her course westwards calling at Madeira and the Canary Islands, reaching

Barbadoes on Christmas Day. Very pleasant seem to have been the days spent in the West Indies. After they came back to England from this tour, the young princes joined their ship again for a cruise with the combined Channel and Reserve Squadrons to Ireland, and to the coast of Spain, returning again to Spithead. Later on, South America and Africa were also visited. Thence they went to Australia which gave the royal visitors a fine reception everywhere and showed them all her characteristic features. After Australia, Fiji and then Japan with its ancient and modern interests were visited.

Considerable time was spent in Japan in exploring the country, in visiting famous temples and in studying Buddhism and Shintoism. The impression made upon the princes by the Japanese was that "they are the most polite, civil, good-humoured, cheery and hearty lot we have ever met." China also proved full of varied interest. Ceylon afforded the boys a veritable holiday, full of delights. After Ceylon they visited Egypt. Then followed an extended tour through Palestine. A short stay in Syria was followed by a visit to Athens. Then they reached England after an absence of two years.

After a brief holiday, Prince George again took up his duties and during three years, the Prince served in several ships of the Mediterranean Fleet. In May 1890, he was appointed to the command of a first class gunboat, the *Thrush*. On returning to England came promotion to Commander in 1891. "Within a few months, and after Prince George had recovered from a serious attack of fever, the death of Prince Edward, Duke of Clarence, brought that abrupt and unexpected change in his status which transformed him into Duke of York, and Heir Presumptive to the Throne, compelled to think more of preparation for Kingship than of regular and deserved advance in the career of his choice, the Navy. He travelled abroad for a time with his mother and sisters, but in the following year he was able to return to the Navy for a short spell of service. In January 1901 he became Rear-Admiral, in 1903 Vice-Admiral, and on March 1st 1907, he reached the rank of Admiral. It was not, however, until 1908, during his visit to Canada for the tercentenary festival that on the *Indomitable* he hoisted his flag for the first time in command of a seagoing squadron."

In 1891, Prince George made a tour in Ireland. Then followed the tragic death of Prince Edward in 1892. And Prince George had quietly to set himself to learn a new way of life, to take up the study of kingship, to become his father's right hand, so that he might in due course become Prince of Wales, and finally ascend the throne. The Prince rose equal to the occasion and became a student of men, using every possible opportunity to meet them, in Parliament, in social service and in many spheres of activity. Soon followed the marriage of the Prince with the Princess Mary.

During the first year of their married life the Duke and Duchess of York paid a series of visits within the kingdom, receiving wedding gifts, addresses, the freedom of cities and other honours. In 1894, a son was born to the Duke and Duchess. The year 1897, memorable as the year of the celebration of Queen Victoria's Diamond Jubilee, was made memorable also for the Duke and Duchess of York, by the birth of their daughter and third child. Between August 17 and September 18, 1897, the Duke and Duchess made an extended tour in Ireland.

In the upbringing and training of their children the Duke and Duchess of York started with the ideals set before them in their own young days. "Both parents have believed in giving a happy childhood, full of play and pleasure, to their children while never losing sight of the

destiny that awaits them and the necessity for a thorough preparation for filling high offices." All the children have had impressed upon their minds the need for good manners and consideration of other people. "If it be indeed true that 'the people....in its heart of hearts look to see the highest do the common duties of life better than all,' then it is certain that to the first family in the land, they look not in vain."

The idea that a visit to the Colonies should be paid by the Duke and Duchess of York goes back to the time of their wedding. But circumstances proved too strong and the journey had to be postponed. But in 1900, when the Proclamation was issued which brought a Federated Australia into existence, it was the express desire of Queen Victoria that the first Parliament of the Commonwealth should be opened in person, on her behalf, by the Duke of York. "Then came the splendid rallying of the Colonies to the help of the Mother Country during the war in South Africa, and it was truly said that England might well express her gratitude by the lips of the Queen's grandson." So it was decided with the consent of all concerned that the Duke and Duchess should make an extended Colonial tour.

Everything was in readiness when suddenly came tidings of the illness of Queen Victoria. It proved to be the last illness. It seemed as though the death of the Queen must compel the abandonment of the proposed colonial visit of the Duke and Duchess of York. But King Edward determined to set aside all personal considerations, deeming them of minor weight in view of the fact that the tour, as planned, would be the fulfilment of the cherished wish of the late Queen and decided that the visit should be paid. This act of self-sacrifice won the admiration of all, especially of the Colonials. "It was felt that the tour was not only for festive purposes, it was of imperial import, and its serious significance would not be affected by the mourning which the death of the venerable Queen had evoked."

Early in 1901, the Duke and Duchess of York began their long tour. At the farewell luncheon on board their ship, the King proposed their health,

and declared that he was thus sending a personal message to thank the colonies which had loyally and affectionately rallied round the Mother Country in her hour of need, and he expressed the hope that the result of the visit would be to cement the existing friendship, and knit together more closely the framework of the Empire.

At Gibraltar began the long series of duties and ceremonies of the tour, "in which, speech-making and hand-shaking played no inconsiderable part." When, in due course, they reached Aden, they came into touch with the Indian Empire. It was at Ceylon that the Royal travellers came into real touch with the East, and the Duchess of York, who voyaged eastwards for the first time was delighted with the new world unfolded to her gaze. On reaching Singapore, the Duke and the Duchess came into touch with those who had done service in China. Before leaving the place, the Duke expressed in a letter to the Governor, the sincere thanks of the visitors for the goodwill and cordiality evinced by all sections of the community.

"Melbourne was the first Australian city to welcome Their Royal Highnesses, and right royally were they received, for it was here that the most important function of the tour was to take place, namely, the opening of the Federal Parliament by the Duke." The crowning event of the visit took place on May 9th, 1901, when the Heir to the Throne opened the Federal Parliament of Australia. After reading the "King's Speech," the Duke made a touching speech, "telling how the special commission empowering him to perform the ceremony was signed before the death of the revered Queen, and how His Majesty King Edward desired to testify his

gratitude to the people of Australia, for their ready help during the South African War, for their sympathy in the death of the Queen, and his interest in the political union which the Parliament evinced, together with his conviction that, under God's blessing, the union would promote the welfare and advancement of his subjects in Australia, and strengthen and consolidate the Empire. He then said: 'Gentlemen of the Senate and Gentlemen of the House of Representatives, it affords me much pleasure to convey to you this message from His Majesty. I now, in his name, and on his behalf, declare this Parliament open.'"

The next important place they visited in Australia was Sydney which for ten days did the honours in a splendid fashion. "It was not good-bye to Australia when the *Ophir* set sail from Sydney to New Zealand, for visits to Southern and Western Australia were paid on the way from Tasmania to Mauritius and South Africa." The greeting of the people of New Zealand was truly affectionate. An Ode of Welcome ran thus:—

"Tell her (England) that the vast Pacific
Bears on its majestic tide
Sons who cling not to her girdle,
But stand stalwart at her side."

The welcome of the Maoris must have been particularly gratifying to them. New Zealand was an interesting object lesson in democratic government. From all parts of the island the people gathered to do honour to the Heir Apparent and his Consort.

Then the royal travellers visited Tasmania. They then went back to Australia. In Western Australia there was a repetition of the joyous enthusiasm shown everywhere.

The last paragraph of the farewell letter of the Duke to Australia reads thus:—

We leave with many regrets, mitigated, however, by the hope that, while we have gained new friendships and goodwill, something also may have been achieved towards the strengthening and welding of the Empire through the sympathy and interest which have been displayed in our journey, both at Home and in the Colonies. The Commonwealth and its people will ever have a warm place in our hearts. We shall always take the keenest interest in its welfare, and our earnest prayer will be for its continuous advancement, not only in material progress but in all that tends to make life noble and happy.

During a short stay in Mauritius, the Duke and Duchess succeeded in winning the goodwill of the French, as well as of the other varied sections of the community. During a brief South African visit, the Duke came into close touch with the war that was still going on. After about three weeks at sea, Canada was reached and Their Royal Highnesses landed at Quebec. Canada throughout the visit was in no way behind the other colonies in the enthusiasm of her welcome. There was a slight curtailment of ceremonies at the beginning of the tour owing to the assassination and death of President McKinley.

At Montreal the Duke made speeches in English and in French and so won the hearts of all Canadians. From Montreal, they went to Ottawa, the political capital. Then they travelled westward and visited some important cities, including Vancouver. Toronto was visited on the return journey. In bidding farewell to Canada, the Duke wrote:—

We carry away imperishable memories of affectionate and loyal hearts, prosperous and progressive communities, boundless and productive territories, stupendous works of Nature, a people and a country proud of its membership of the Empire. Our hearts are full in saying farewell. May the affectionate regard which all races and classes have generously shown us, knit together the peoples of Canada, and strengthen the existing ties that unite the Empire.

Then Newfoundland, the oldest colony, was visited—a fitting climax to the great experiences of the long tour. On their arrival home, the Duke and the Duchess were welcomed on board their ship by the members of the Royal Family. King Edward expressed the heart-left congratulations of the Royal Family and the nation on the accomplishment of the great mission. The Duke acknowledged the thanks of the nation in a sincere

and significant speech, the concluding part of which ran as follows :—

If we have gained your approval and that of the nation, we are indeed fully rewarded for any sacrifices we have made and any hard work we have gone through in the course of a tour which will ever remain a memorable chapter of our lives.

It was as Prince and Princess of Wales that Their Royal Highnesses were welcomed by the City of London. In his reply to the address of welcome, he spoke of the tour as,

'rich in memories of warm and affectionate greetings from the many races of His Majesty's subjects in his great dominions beyond the seas,' adding that they had travelled over 45,000 miles, of which 33,000 were by sea, and that it was a matter of which all might feel proud that, with the exception of Port Said, they had not set foot on land where the Union Jack did not fly.

The Prince went on to say :—

If I were asked to specify any particular impressions derived from our journey, I should unhesitatingly place before all others, that of loyalty to the Crown, and of attachment to the Old Country; it was touching to hear the invariable references to *Home*, even from the lips of those who never had been or were ever likely to be in these islands. And with this loyalty were unmistakable evidences of the consciousness of strength, of a true and living membership in the Empire, and of power and readiness to share the burden and responsibility of that membership.

"King George believes in the Empire because he has seen it—seen it many times. But it is not its mere immensity of area that dazzles his imagination. Everywhere in the Empire he finds the gravest problems solved by free and liberal institutions. But everywhere his steps he set the Royal traveller was confronted with the spectacle of Britain beyond the seas lying empty or half empty. The King's mind is obsessed by the notion of peopling the Dominions beyond the Seas by the overflow of the Home population. It is a libel upon the King to describe him as a Protectionist. Even his famous 'Wake up' speech had an exclusively Colonial aim."

The important passage of the speech ran as follows :—

To the distinguished representatives of the commercial interests of the Empire, whom I have the pleasure of seeing here to day, I venture to allude to the impression which seemed generally to prevail among their brethren across the seas, that the old country must wake up if she intends to maintain her old position of pre-eminence in her Colonial trade against foreign competitors. No one who had the privilege of enjoying the experiences which we have had during our tour could fail to be struck with one all-prevailing and pressing demand—the want of population. But one condition, and one only, is made by our Colonial brethren, and that is, 'Send us suitable immigrants.' I would go further, and appeal to my fellow-countrymen at home to prove the strength of the attachment of the motherland to her children by sending to them only of her best. By this means we may still further strengthen, or at all events pass on unimpaired, that pride of race, that unity of sentiment and purpose, that feeling of common loyalty and obligation which knit together and alone can maintain the integrity of our Empire.

The above speech was made at a luncheon given by the Lord Mayor to the Prince and Princess of Wales. Lord Rosebery followed the Prince and concluded his happy speech thus :—

May we not hope, Sir, that one result of your journey round the world may be that the bond which unites the Empire may become, not more stringent, not more binding, but more cementing, and at any rate, more systematised and more business-like than at present? We may not live to see it; it may not come to-morrow; we cannot tell the moment at which we are destined to see the Federation of the Empire,..... but we know, we who stand here to-day, that whether we be permitted or not to see the Land of Promise, we are as sure as we stand here that the Empire will be federated, will be united, will he held together in a bond not more material but more binding, than that which now exists.

The period of service of King George V. as Prince of Wales has been in the nature of an apprenticeship to sovereignty. King Edward was wise and knew the need of preparation. "Wherever the Prince of Wales might help or be helped he was allowed to take his part, and was encouraged to make a study of politics and Government, and to become acquainted with statesmen. He was given the fullest opportunities of becoming personally known in the overseas dominions, and of gaining familiarity with all races and classes of people." The period that intervened between the time of the return from the Colonial tour and the Coronation of King Edward was filled with a number of activities at home of a more or less important and public character, the new title and position bringing with it new duties and responsibilities.

The Prince of Wales showed the same thoroughness in the pursuit of his hobbies as in that of more serious things.

As a philatelist he has gained world-wide renown. The hobby has developed into a scientific study in the course of years, and His Majesty may now be said to be one of the greatest living authorities on stamps.

Another hobby is the collection of comic pictures including posters, and also of mechanical toys. The King takes particularly keen interest in the advancement of science and its application to the life of the nation.

His zest in recreation proves that he has no desire to reduce daily life to an automaton-like science; his gospel of efficiency is blended with a recognition of the importance of the part played by sentiment in human nature

The King is renowned as one of the best shots throughout the Empire.

To remain a good shot after forty is the best testimony any man can produce of temperance in all things, of a life so well-ordered, that its power and perceptions are unimpaired. This test may be applied with conspicuous success to His Majesty, and of the life record which the success of that test means, the Empire may well be proud.

The Princess of Wales also has rendered to the nation equally devoted, if not equally prominent, service.

Trained to think of others and serve them loyally by a mother who gave her time and thought freely and generously in the service of the poor and the needy, the Princess as a girl was taught to act on her own impulses and to grudge no effort where she might give help or pleasure. The same spirit was carried into her married life, and has developed into more and more effective service with every year that has passed.

She has taken the children of the poor, the crippled and blind and mentally defective, the sick and helpless, under her peculiar care. She has made herself personally acquainted with the conditions under which the poor live, by personal visits to the slums of London.

While showing herself thoroughly efficient as a wife and mother, she has kept her individuality and cultivated her personal tastes and gifts.

She has a great taste for archæology. She has played the part of hostess so well that she has succeeded in attaching to herself a number of valuable friends.

And so from apprenticeship and service, as daughter wife, mother, and royal consort, Queen Mary has risen to the foremost position in the Empire, standing side by side with the King. And she stands there as the proved worker, and as an example of *efficiency*.

At the time of the Coronation of King Edward VII. the Prince of Wales had numerous duties to perform and he discharged them very well indeed. But when the dangerous illness of the monarch to be crowned necessitated a postponement of the ceremony with all its attendant difficulties and disappointments, the Prince rose to the occasion and helped to lessen the difficulties of the situation to a considerable extent.

The nation looked to him for guidance; he did not fail. The calm and fearless courage with which he stepped into the breach was only equalled by the self-effacement with which he stepped back again to his accustomed position when those days of black anxiety came to an end; but in the interval he won the people's devotion; what he then won he has quietly held ever since.

Their Royal Highnesses the Prince and Princess of Wales visited India and thus strengthened their title to being called "living links of the Empire."

The Indian tour, undertaken at the express desire of the King-Emperor, brought India's wonderland and infinite possibilities before the nation in a manner that was as impressive as it was beneficial. It may be hoped that an indirect effect of the royal tour has been not only to make India real, but Indians realities to many to whom they were simply names, and that both those who made the tour and those who simply read about it have a clearer conception of the human heart that beats beneath the darker skin.

From the time that Their Royal Highnesses entered India by the famous gateway of Bombay, to the day they bade it farewell at the rising port of Karachi, they were able to enjoy such contrasting experiences as the charm of old-world chivalry, the modern enterprise of great cities, the ruggedness of the frontier, the wonder of the desert, fertile regions, a famine relief camp, and snowy mountains, rocky fastnesses, burning plains, tropical storms, the brightness of Burma, the wonders of the South, the delights of the Dekkan, Tibet, in the city of palaces through the presence of the Tashi Lama at Calcutta, as well as an acquaintance with the holy places of India's religions: A revealing tour which the Prince, aptly described as 'an unending and unbroken series of happy and most instructive experiences.'

In the very first speech which the Prince delivered in India, he said,

From my youth I have associated with the name of India the qualities of kindness, loyalty, courtesy and bravery, and I doubt not that these early ideas will be confirmed and strengthened by the experiences which await me in the next few months.

And as an Indian, one may be permitted to hope that the Prince was not disappointed. The Princess of Wales said at an interesting function held in her honour,

One of my chief objects in this tour is to see as much as possible of my Indian sisters; for I believe that the more I see of the reality of your lives, the more I shall admire and esteem the high qualities for which the Indian woman is renowned.

After a triumphal progress through India and Burma, visiting cities of ancient historic importance, modern capitals and Native States where the Royal travellers not only attended the official and ceremonial functions arranged in their honour, but also found time to learn something of the way in which the Indian lived in his own home, they bade farewell to the East at Karachi in a speech summarising their experiences of the remarkable tour and revealing their kindly personality.

Said the Prince:

Your concluding words of God-speed for which we are both most grateful remind us, alas! that our visit to India is near its end. I can assure you and our other friends in all parts of this great and wonderful land, that we leave India with feelings of gratitude and affection. We have seen and have learned much; we have seen enough to make India a living reality to us; enough to make us wish that we could see more, and to implant for ever in our hearts a sympathy and interest in all that affects our fellow-subjects in India of whatever race or creed. * * *

Although our receptions everywhere were scenes of brightness and splendour, we have not forgotten the hard lives led by those in the trying climates of the plains, and we know of the miseries that beset the patient, hard-working peasant when the rains do not come in due season. * *

We have been deeply impressed by that feeling of loyalty to the Crown and devotion to the person of the King-Emperor which has been displayed ever since we first set foot on Indian soil.

On their return to England, the Prince and Princess were welcomed by the Corporation of the City of London. The speech made by the Prince on the occasion was characteristic. It throws the glare of contrast on the hateful advocate of race ascendency who so often arrogates to himself the exclusive right to be regarded as an Imperial Patriot. Lord Morley ardently welcomed the Prince's speech because he believed that it would have the effect all over India of uniting the Government and the governed. The King, it must be admitted, had a vantage ground which he used to some purpose. He had just returned from travelling over nine thousand miles of British territory in India and in Burma.

The King, in his travels, had evidently had it forced upon him that many an Anglo-Indian, with his insolent arrogant air of superiority, is the worst enemy of the British Empire in India; so when he came home to the Guildhall he contrived to give these gentry a piece of his mind with such tact and good nature that the veriest bounder among them all could hardly take offence.

He said:—

If I were asked to name any general impressions which I have formed during this exceptional, but all too short experience, they would be that I have learned to appreciate the fact that India cannot be regarded as one country.

I have realised the patience, the simplicity of life, the loyal devotion, and the religious spirit which characterise the Indian people. I know also their faith in the absolute justice and integrity of our rule.

I cannot help thinking from all that I have seen and heard that the task of governing India will be made the easier if we on our part infuse into it a wider element of sympathy. I will venture to predict that to such sympathy there will be an ever abundant and generous response. And may we not also hope for a still fuller measure of trust and confidence in our earnest desire and efforts to promote the well-being and to further the interests of every class.?

He went on to say:—

I would strongly suggest to those that are interested in the great questions which surround the India of to-day, to go there and learn as much as is possible by observation on the spot. And I cannot but think that every Briton who treads the soil of India is assisting towards a better understanding with the Mother Country, helping to break down prejudice, to dispel misapprehension, and to foster sympathy and brotherhood. Thus he will not only strengthen the old ties, but create new ones, and so please God, secure a better understanding and a closer union of hearts between the Mother Country and her Indian Empire.

There were years in the life of the King as Prince of Wales when he was not on one of his world-wide tours and was occupied quietly and unostentatiously in making himself useful to his country.

In these periods we find him taking up service on Councils and Commissions, attending business meetings, studying reports and statistics with utmost carefulness and rarely, if ever, absenting himself from his place as Chairman or President. He frequently visited both Houses of Parliament, and if interested in a debate, would follow it day after day; as trustee of the British Museum, and as Master of Trinity House, he served continuously with his fellow-trustees and brethren; he took active interest in the Cancer Research Fund, in the movement for growing cotton within the Empire. His interest in hospitals and medical work was at least as great as that of King Edward himself; . . . during no less than two and a half years, he attended regularly the sittings of the commission appointed to enquire into the supply of food and raw material in times of war. Business matters connected with his own Duchy of Cornwall made considerable claims upon his time, and in addition to services of this kind there were frequent personal duties for the King to be performed such as the official reception of guests on their arrival and departure, and the representation of the Sovereign at other courts abroad.

In 1903, the Prince and Princess of Wales were installed at Marlborough House in all the rights and privileges belonging to their title and position. In 1905, the Prince of Wales was made Lord Warden of the Cinque Ports in succession to Lord Curzon, but in 1907, he resigned the office, "much to the regret of all." When he visited Wales in 1905, "Wales made him realise what being her own Prince meant." Then followed the departure for India. The Prince of Wales, who went again to Canada to represent King Edward at the celebrations in connection with the tercentenary festivals at Quebec, was "the guest of the whole Canadian people, and his visit was the climax of the festival." On their return the Prince and Princess took a motor tour through the Duchy of Cornwall.

On many occasions in his travels in homeland and overseas, the Prince's speeches have shown originality of thought and sound knowledge, and borne a stamp which proved beyond doubt that they were not prepared for him. They evidence a first-hand knowledge of facts, of history, and a keen personal observation. Almost invariably they left behind them an impression that he had said something worth hearing and remembering, in phrases that lingered long afterwards in the mind.

The Prince has a very high opinion of the Press which he has generously expressed in his speeches.

By his speeches, and by his quiet, unceasing, often wholly unostentatious service, the Prince of Wales has fulfilled his duty as the King's right hand, and borne out the motto on his badge—'Ich Dien' (I serve.) By steps, gradual and sure, he thus ascended to Kingship and Command.

The sudden death of Edward VII. made the Prince of Wales King George V. In the preparations for the funeral of King Edward, and in his own duties as the new King, the King had no moments to spare. His first speech before his Privy Council as King was characteristic. It concluded as follows:—

To endeavour to follow in his footsteps, and at the same time to uphold the constitutional Government of these realms will be the earnest object of my life. I am deeply sensible of the very heavy responsibilities which have fallen upon me. I know that I can rely upon Parliament and upon the people of these islands and of my Dominions beyond the seas for their help in the discharge of these arduous duties, and for their prayers that God will grant me strength and guidance. I am encouraged by the knowledge that I have in my dear wife, one who will be a constant helpmate in every endeavour for our people's good.

Answering the Viceroy's Message from India, King George sent through the Secretary of State for India a reply to the Government, the Princes and peoples of the country, which appealed very strongly to the Indians. He said,

From my own experience, I know the profound loyalty felt for my throne by the Princes and people of India, to whom I desire that my acknowledgment of the homage they have tendered to me on my accession may be made known.

The prosperity and happiness of my Indian Empire will always be to me of the highest interest and concern as they were to the late King-Emperor and the Queen-Empress before him.

In a further message to the Princes and people of India, he said,

By the wish of His late Majesty, and following his own example, I visited India five years ago, accompanied by my Royal Consort. We became personally acquainted with great Kingdoms known to history, with monuments of a civilisation older than our own, with ancient customs and ways of life, with native rulers, with the peoples, the cities, towns, villages, throughout those vast territories.

Never can either the vivid impressions or the affectionate associations of that wonderful journey vanish or grow dim.

Firmly I confide in your dutiful and active co-operation in the high and arduous tasks that lie before me and I count upon your steady response to the earnest sympathy with the well-being of India that must ever be the inspiration of my rule.

Such a message naturally awoke the greatest enthusiasm throughout the length and breadth of India.

In his message "to my people beyond the seas," he said,

It will be my earnest endeavour to uphold constitutional government and to safeguard in all their

fulness the liberties which are enjoyed throughout my dominions, and under the good guidance of the Ruler of all men I will maintain upon the foundation of freedom justice and peace, the great heritage of the United British Empire.

King George is now at the helm of the ship of State. Before him there is a great and glorious future.

He is an Imperialist in the best sense, and will no doubt see the Federation of the Empire . . . . . ; he will exert his influence to bring about that better distribution of population and labour best calculated to end the nightmare of unemployment and destitution which clogs progress and disgraces our country.

A few words may be said of the personal character of the man into whose hands is committed the destinies of more than a fifth of the human race.

His training as a sailor taught him how to make decisions and meet responsibilities.

The absolute blamelessness of his private life, his modesty and good nature, his sportsmanship, his insistent sense of duty, his frankness and honesty—these are fundamental attributes that declare themselves in his face, his demeanour, in every speech and action of his career. To these qualities the nation holds, just as it holds to the transparent benevolence, good sense and practicality of Queen Mary, and to the certainty that the new King and Queen will maintain a court that in dignity and simplicity might serve as a model for any household in the land. But probably only his intimates are aware that the King possesses a far more vivid individuality than the country yet suspects ... ... King George has a personality not less pronounced than was King Edward's; he has a power of emotionalism unusual in an Englishman; he belongs distinctly to the category of men who "do things"; he has developed a mastery of business without losing the vitalising touch of imagination; he does his own thinking, is a close student of public affairs and in all his intercourse with Ministers will state his own views frankly, openly and emphatically and will insist on similar candour and decisiveness in return. King George is a great admirer of King Edward's foreign policy, which he will scrupulously follow.

Lord Rosebery says of the King,

He has led a pure, healthy, and abstemious life, he is a good husband and a good father. He will exhibit on the Throne domestic virtues which are dear to his country.

Mr. Stead says,

The King is an honest man, and one who is straight in all his dealings with his fellow-men. I do not claim for him the possession of any transcendent intellect or dazzling genius, but I do claim that no monarch has ever ascended the English throne with a higher sense of public duty or a more humble dependence upon his Maker.

Such is the character of the man whom we are proud to call our King-Emperor to-day. The Indians look forward with high hopes to his reign which, they trust, will be marked by that sympathy between the rulers and the ruled for which he has pleaded so strongly and so eloquently and which will effectively help to raise India in the scale of nations. The hope of India and of the Empire may well be expressed in the words of William Watson :—

And may the inscrutable years,
That claim from every man their toll of tears,
Weave for your brows a wreath that shall not fade,
A chaplet and a crown divinely made,
Out of your people's love, your people's trust:
For wanting these all else were but, as dust,
In that great balance wherein kings are weighed.

HER MAJESTY QUEEN MARY.

A SKETCH OF HER LIFE.

THE marriage of Queen Mary's parents—Princess Mary Adelaide and Prince Teck—was a love match in every sense of the term, and each was very fortunate in the other. Queen Mary was born in May 1867. Two months later the infant Princess was baptized privately by the Archbishop of Canterbury at Kensington Palace and the little Princess was named Victoria Mary Augusta Louisa Olga Pauline Claudine Agnes. "She was a beautiful child, with an exquisite complexion, pink and white, lovely blue eyes, and hair of a delicate golden hue—a veritable British Princess." In 1870, her mother wrote :—

Dear little Mary grows every day more of a companion and is as clever and bright a child as possible for her age, just three and a half!

When the little Princess was four years old, she was taken abroad to Rumpenheim, where the family were joined by the Prince and Princess of Wales and their children,

"The different members of the family had their separate suites of apartments, and brought their own servants, but all dined together in the great hall. As these re-unions grew in number, lifelong friendships were formed, and often alliances were arranged."

The Duke and Duchess were very careful in the up-bringing of their children and the Duke taught his children to be polite and courteous to every one. The Duchess was always glad that her children should enjoy themselves, but at the same time she deprecated any interference with their studies :—

In order that Princess Mary and her brothers might more fully realise the needs of others, the Duchess would every now and then ask the vicar to take them with him to visit the poor in their own homes. In this way Princess Mary came to know and understand something about the trials and troubles of the poor almost at the very threshold of her young life. Visits like these were never forgotten by her. They made a deep and lasting impression, and proved very helpful in after years.

The Princess and her brothers had lessons together and governesses came daily to teach them. Princess Mary is described as quick and clever and as very musical. She had ample opportunities for nature study which she turned to good account. The Princess and her mother were regular attenders at the parish church. In 1883, Princess Mary went to Florence with her parents.

The stay in Northern Italy was utilised for educational purposes and while Princess Mary was going through the ordinary school room routine with masters and governesses, she was also making practical acquaintance with the fine arts.

The family returned to England, after remaining abroad for two years.

The time spent abroad had done much to expand her (the Princess's) ideas; she had become more self-reliant, and her many natural gifts began to show themselves in her daily life and occupations. The Princess went to her first drawing-room in 1886.

Princess Mary was fond of dancing, and was seen in London a good deal. She also enjoyed staying at country houses, where she was always a most welcome and popular visitor.

Although her social duties were many and increasing she did not give up her studies, but mapped out for herself a course of reading, which she continued to follow up to the time of her marriage.

Tennyson, Carlyle, Emerson and George Eliot were favourite authors with the Princess, while the works of Macaulay, Froude, Lamb, Moliere, Goethe and Dante also found a place in her small library. Order and regularity were two of her guiding principles as she grew up to womanhood, and nothing was ever out of place... .....If she did not possess her mother's passion for music she was fond of singing. Sacred music always appealed to her.

In all things she was her brothers' comrade and playmate, and whatever pleased them was sure to please her.

Both the Duchess of Teck and her daughter entered heartily into all local affairs, and took a personal interest in the charitable organisations.

Princess Mary made a point of attending the social gatherings that from time to time were got up for the amusement of the inhabitants, and identified herself with every movement set on foot for the benefit of the people in the vicinity.

Out of her allowance the Princess set apart a sum to give away to the children of the poor. Princess Mary often accompanied her mother to the East End of London, to perform some act destined to lessen the distress of suffering humanity.

While the people were getting to know the Princess she was getting to know the people. Under the guidance of her mother she studied the economic conditions under which the poor live, and was most anxious to establish a closer union between rich and poor in the great metropolis.

At all the brilliant functions held in 1887 to celebrate the fiftieth anniversary of Queen Victoria's accession to the throne, Princess Mary was present, and no one entered more thoroughly into the spirit of the times than she did. Towards the end of the summer of 1890 the Duchess and her daughter went for a brief stay abroad.

The Princess was now able to relieve her mother in many ways, as regards household and social duties, as well as in charitable undertakings, besides carrying on much of the daily correspondence. These responsibilities taught her to act on her own initiative, and brought out characteristics which until then had lain dormant.

On the 3rd of May 1893, the news was announced that Princess Mary was betrothed to the son of the Heir Apparent. This gave universal satisfaction.

Queen Victoria had greatly desired the union, and the bridegroom's parents rejoiced at a marriage that secured them a daughter to whom they were both de-

votedly attached, while the Duke and Duchess of Teck were naturally pleased and gratified at the happy prospects and brilliant future in store for their much-loved child. The choice of the 'Sailor Prince' also found an echo in the hearts of the people. In the Motherland and in the Dominions the same feeling prevailed. An English Princess, possessing all the virtues and attributes that inspire confidence and win affection, was the ideal bride for the son of the Heir-Apparent. Amid the general excitement that prevailed, the Princess still retained that simplicity of nature which had won the heart of every one.

The Duke of York and his *fiancee* made their first public appearance after the betrothal, at an amateur performance at the Richmond theatre in aid of a local hospital. The name "Mary" had appealed to the public imagination. But the days of girlhood had passed; and the name was changed into that of Victoria Mary, Duchess of York.

About the Princess, who is now our Queen, there was everything that was promising from the first. It seemed a happy omen that she should have been born in the same room of the same palace, in the same month of the year as Queen Victoria, and that she bore the name of Victoria in addition to her other names. The Princess was an only daughter among brothers, as her own daughter is at the present time.

For this reason she was perhaps a closer companion of her mother than might have been the case had there been sisters, and while it is sometimes said that a daughter's individuality is handicapped by having an exceptionally gifted mother, in this case the influence was all to the good.

If anything, the Princess's upbringing erred on the side of too much domesticity; she is still a little shy and reserved with strangers, and never so happy as when she can be with her children in the nursery or the garden.

"What Queen Mary is and will prove herself to be, as Consort of the King-Emperor, may be best gauged by taking a look back over her girlhood," which we have already done. When Princess Mary became engaged to the Duke of York, they were already "chums" in the best sense, with tastes and sympathies in common, which closer companionship has increased and strengthened. As soon as the engagement of the Duke of York and the Princess Mary was publicly made known, preparations for the marriage were set on foot, which took place on July 6th, 1893. The following is an extract from the Archbishop's words in his exhortation to the newly married pair. They still stand true, and have been happily fulfilled in the years that have passed since they were spoken:—

The people, in spite of outward changes, still in its heart of hearts look to the highest to do the common duties of life better than all. They desire to see before their eyes, to be assured in their hearts, that amid all the splendours and cares of a Kingdom, there is about its central hearth mutual honour and reverence and sweetness of domestic life, the faith and worship of God, and the quiet spirit which in the sight of God is of great price. To some it is given that not even their simplest ways are indifferent. To your union a glorious Empire, a strenuous and laborious people look to have perpetuated among them the tradition that translates principle into life, that lets no responsibility seek the most desired end by any but the purest ways.

Sir Lewis Morris, in his Ode on the marriage of the English Prince and the English Princess, writes:—

Treasure thou, Prince, treasure this priceless thing,
This home-born blossom of our English spring.
Cling to thy Love, fair girl, be it thy care
To shield him from a Court's too perilous air.
Lily and white rose, bloom ye together
Thro' long unclouded summer weather,
Till comes the wintry wind which severs all.
.....
Still keep through all your years this precious thought:
There lives no precept but the eternal 'Ought'.
The old bad rule of luxury and vice
Is lost to-day in generous sacrifice;
No Power there is can draw the multitude
Save the pure might of good.

Although the wedding day was not proclaimed a public holiday, the union was celebrated in every town, every village and every hamlet, in the British Isles, while in the dominions across the seas similar rejoicings took place.

No royal couple ever entered into the solemn bond of matrimony with a greater assurance of happiness to themselves, or awakened throughout the Empire a more genuine feeling of love, loyalty, and respect.

In 1894 their first son, Prince Edward, Duke of Cornwall, was born. The time now was spent in undertaking state visits. During the celebrations in honour of the Diamond Jubilee of Queen

Victoria, the Duchess of York was seen at all the Court functions and at most of the entertainments given at the great houses in honour of the event. Shortly after the Jubilee celebrations, the Duke and Duchess of York undertook a tour in Ireland where they were received with genuine feelings of affectionate regard. "The Duchess was much impressed with her Irish visit, and the recollection of it is still fresh in her memory. She often recalls the beautiful embroidery and the inimitable Irish lace, the gaiety and the hospitality of the people themselves, the lovely scenery about Killarney....."

Soon after this followed the death of the Duchess of Teck, the Queen's mother, and the next year was one of deep mourning for the Duchess of York, who went out as little as possible. In 1899, the Duke and the Duchess paid a semi-state visit to Wales where they were enthusiastically received, and whence they carried away with them the most pleasant recollections of their stay. "The Duchess evinced the greatest interest in everything she saw, and has never forgotten the kindliness of the Welsh people and the wealth of history that surrounds this favoured part of the United Kingdom." Early in 1900, the Duke of Teck died. In administering her mother's affairs and in winding up her father's affairs, the Duchess of York was unassisted, and did her work with remarkable tact and much business capacity.

She was greatly attached to her brothers and hence her delight at the prospect of her brothers coming home after the South African war. "Imagine how pleased and delighted I am," she writes, "that my dear brothers are coming back after these long months of separation. But, alas! my joy is considerably saddened when I think of the sorrow of Aunt Helena and Uncle Christian at the loss of their beloved son on the eve of his return home." "Here we have an insight into Queen Mary's unselfish and sympathetic character —the devoted sister, in the supreme moment of her own joy, brushing aside all feelings of gladness to express sympathy with the sorrow of others. The picture is a beautiful one...."

In 1901, it was decided that the Duke and Duchess of York should undertake a Colonial tour to include Canada and Newfoundland. Attractive as the idea of visiting new countries was to the Duchess, she was sorry to have to leave her children behind. "But the call of duty claimed precedence of everything else, and however distressing the parting with her chidren might be, all personal leanings in this respect were set aside, and she began with her usual energy and zeal to make preparations for the voyage." When suddenly the death of Queen Victoria came, it was feared that this would necessitate a change in the plans for the tour. But King Edward did not want the arrangements to be disturbed and in due time the Duke and Duchess left Portsmouth for Australia, calling on the way at Gibraltar, Malta, Aden, Ceylon, and Singapore.

"It seems so wonderful to be actually in Australia," the Duchess writes to a friend, "it is like a second England, with the same people and the same towns, only the scenery is different." From Australia, the Duke and Duchess went to Mauritius and their steamer next called at Durban in South Africa. They visited Cape Colony and then they went to Quebec. They visited the chief places in Canada and the Niagara Falls. On the eve of their departure from Canada, the Duke wrote to the Governor-General, Lord Minto. "Before leaving Canada I am anxious to make known through you with what regret the Duchess and I bid farewell to a people who by their warm-heartedness and cordiality have made us feel at home amongst them from the first moment of our arrival on their shores."

The mission to the Dominions gave the Duchess

the opportunity of showing the true inwardness of her power. And right nobly did she rise to the importance of the occasion. "She was always ready to fall in with the official arrangements, however arduous or however inconvenient these might be. No physical effort seemed too great for her, every function interested her; she was invariably pleased and never without a smile. From first to last she was ever ready to take her part in any function, never omitting to speak to the right person or to say the right word. Notwithstanding that her life for the greater part was one perpetual movement, she was never impatient and never unpunctual. On board ship the Duchess spent most of her time in reading about the places she was going to see. Her queenly presence and upright figure greatly impressed the Colonial mind. The kindly ways of the Duke and Duchess delighted every one in the Colonies."

On their return home, at the banquet held in their honour, Lord Salisbury said, referring to the Duke and the Duchess on whom had now been conferred the title of Prince and Princess of Wales:

We recognise how much the grace and tact and self-devotion they have shown are deserving of the applause that comes from all parts of the world. To them it is due that the feelings of the British Empire have been aroused.

As Prince and Princess of Wales, they lived partly in Marlborough House and partly in Frogmore House.

The year 1902, being Coronation year, there was much to be done in the way of preparation for the great event, and the advice of the Princess of Wales was frequently sought by King Edward, who thought much of her opinion, her good taste and her sound common sense.

But in spite of her numerous private engagements, she did not neglect the duties attaching to her new estate. The Coronation, which had to be postponed owing to the illness of King Edward, was duly celebrated after his recovery.

Many were the entertainments that took place throughout the country in connection with the Coronation, not the least appreciated being that provided by the Prince and Princess of Wales at Marlborough House for over a thousand poor children from the different charities and institutions in London.

During the next two or three years the Princess took but little part in public life, spending most of her time with her children, attending to their education, and getting ready for the coming tour in India.

The royal tour in India was the chief event in her life as Princess of Wales. She prepared herself for her tour by diligently studying all things pertaining to India and its inhabitants. She spent much time and consideration in selecting the most suitable presents for her Indian hosts and hostesses. Though it was difficult for her to part from her children, she bore the parting bravely.

The Royal visit to India aroused remarkable enthusiasm in all parts of the dependency and left behind it charming and affectionate memories. From the date of the Princess's arrival at Bombay, November 9th, 1905, to the day of her departure from Karachi, March 19th, 1906, the silent watchful millions knew that she was no mere sightseer, but an observant, untiring, and sympathetic friend who was patiently and dutifully graduating in that vast and varied University which is vaguely known as 'The East.' She looked a very Queen, but to the women of India she was a glorious, radiant woman; to the Hindus she was the example and the ideal—the auspicious mother of many sons.

Whenever an hour could be spared, the Princess would visit a village or a bazaar or any place where the people could be seen in their simple and natural environment, and it is probable that she learnt more of the real life of the people on these excursions than on the more formal and full-dress occasions. No day passed without some little act of thoughtful kindness, some little touch of Nature, which brought the children of the East very near to the Princess. They knew that she liked to be near them and among them.

The Princess was very often occupied with the inspecting of women's hospitals.

The Princess lost no opportunity of showing her sympathy with, and practical interest in, the women of India.

In acknowledging the entertainment organised by Indian ladies in her honour at the Town Hall, Bombay, she said,

One of my chief objects in this tour is to see as much as possible of my Indian sisters; for I believe that the more I see of the reality of your lives, the more I shall admire and esteem the high qualities for which the Indian woman is renowned. If my first impression, so charming and so powerful, becomes fixed as I travel through India, then, to use the words of your address, I shall carry home agreeable memories and a sympathy which will bring us into a closer bond of mutual esteem, regard, and goodwill.

The Princess was a keen admirer of Indian Art.

Blessed with a magnificent constitution and an untiring desire to learn about India, the Princess's interest never seemed to flag, and to the last day in Karachi she never wasted a moment Tired as she must often have been, she never disappointed the expectant people.

The Prince and Princess seemed sorry to leave the places they had made their temporary homes, and, on one occasion, as the Princess was driving away from "that most exquisite capital of the most noble of India's Princes", she said to the official accompanying her; "You are fortunate; you may see Udaipur again, I shall never have that pleasure." And it is remarked that there were tears in her eyes and in her voice, while she said this.

The overmastering impression created in India by the Princess was her unsurpassed demonstration of the splendour and dignity of English womanhood,..... India will always remember the unshed tears that glistened in the Princess's eyes when the *Renown* slipped her moorings at Karachi; for they showed that India had not only stirred her imagination, but touched her heart.

Writing on the eve of her departure, the Princess says:—

We are leaving India, where we have spent four and a half happy months, with intense regret. But how I am looking forward to seeing the dear children. It has indeed been a wonderful tour, and we have learned much from our varied experiences. The religions in India interest me exceedingly.

On returning from India, the Prince and Princess of Wales were again entertained by the City of London at the Guildhall. After her return, the Princess was occupied along with the Prince in State functions like laying the foundation stone of the Edinburgh School of Art. In May 1910, King Edward VII. passed away and King George V. ascended the throne.

In Queen Mary the King has a devoted wife and the people a devoted Queen.

"From apprenticeship and service, as daughter, wife, mother, and royal consort, Queen Mary has risen to the foremost position in the Empire standing side by side with the King. And she stands there as a proved co-worker and an example of efficiency."

In addition to receiving a most careful training, she possesses rare natural gifts and remarkable strength of character. She has great tact, a well-balanced mind, good judgment, and an accurate knowledge of the logical sequence and outcome of events. She is intensely human, and has a true and just appreciation of those lofty ideals which make for happiness and ensure success. To these sterling qualities the King gave public acknowledgment in the first speech he made after his accession, when, having expressed his intention to follow closely in the footsteps of his illustrious father, he added, and I am encouraged by the knowledge that I have in my dear wife a constant helpmate in every endeavour for our people's good.

The Queen's presence is very regal. She has deep religious feelings and convictions. Her devotion to her children is seen in many ways. Children's parties appeal to the Queen. She is very punctual in her habits. She is greatly attached to the historical past of her country, she is a good judge of pictures and an excellent critic, and dramatic art of every kind appeals to her. Her Majesty follows events closely, and reads her newspapers regularly. The Queen has a very sound foundation of knowledge owing to her wide reading and conversations with men of thought. She has a very retentive memory. The Queen dearly loves being amongst the people. She has great taste in dress. She has her mother's love of England and all things English. In the cause of charity Queen Mary's name is a household word. She gives freely of her time, money and influence to assist in alleviating pain and misery. Her heart goes out to all persons in distress, whether of mind or of body.

The poor of this country never had a truer friend than Queen Mary or one more desirous of doing all in her power to brighten their lives and to help them in their difficulties. No Queen of England ever entered upon her queenly estate better qualified to fill that exalted position. No Queen ever had a greater hold on the affections of the people.

The following lines, which the Queen, as a girl, copied from one of her manuscript books, probably express better than anything else could do, her ideal of life:—

If each man in his measure
Would do a brother's part
To cast a ray of sunlight
Into a brother's heart,
How changed would be our poor!
And then might Merrie England
Deserve her name once more,

The Gains of the Passive Resistance Struggle*

BY MR. M. K. GANDHI.

VERY often we come across Indians who question the utility of passive resistance as carried on in this country [South Africa]. They say that what our people have got as a result of the terrible sufferings in the jails and outside is some proposed modification in the Immigration Law, which they cannot understand, and which is hardly likely to be of any practical value to them. The maximum gain from the struggle, according to their view, is that thereby a few very highly educated Indians who are least likely to be of any use to them will find it possible to enter the country. For the edification of those who hold the above view, we propose to give a short summary of the gains thereof.

That thereby the Indian community could preserve its national self-respect: according to our proverb, one who can preserve his self-respect can preserve everything else.

That thereby the Registration Act of 1907 has got to be swept off the statute book.

That thereby the whole of India became acquainted with our disabilities in this country.

That through it other nations became acquainted with our grievances and began to appreciate us better.

That by it was brought about the prohibition of Indian indentured labour to Natal by the Indian Government.

That the struggle helped to bring about some desirable modification in the Licencing Law of Natal.

That it brought about the disallowance of the Registration Law of Rhodesia which was framed on the same basis as that of the Transvaal.

That it brought about the disallowance of the most obnoxious Licensing Law of Natal. Any one who doubts this statement had better refer to the despatch of the Imperial Government disallowing the Act and the reasons for such disallowance.

That but for the struggle the other colonies in South Africa would have passed Immigration Restriction Laws similar to the law in the Transvaal.

That but for the struggle, the Transvaal Legislature would have passed other Anti-Asiatic Laws as harsh as the Immigration Restriction Law.

That the struggle brought about the repeal of the Railway Regulations which differentiated between the white and the coloured people and that they are now applicable to all equally.

That it is a matter of common knowledge that the Transvaal Registration Law of 1907 was the first of a series of Anti-Asiatic Laws that were proposed to be added to the statute book. The unanimous opposition of the Indians to this law, however, deterred the Transvaal Government from taking up the other legislation.

That it brought into existence a committee consisting of Europeans under the presidency of Mr. Hosken which could not have come into existence otherwise. This committee is likely to be useful to Indians in their future struggle.

That besides those who have already joined the committee, it has created, in a great many other Europeans, feelings of sympathy and regard for Indians.

That thereby the Indian community has gained a great deal of prestige and that those Europeans who before the struggle used to treat Indians with contempt, have been taught to show them due regard and consideration.

That the Government now feels that the strength which is in us is unconquerable.

That the majority of the Indians domiciled in the country showed themselves quite cowardly before the struggle. It has, however, given them more vigour and courage. Those who were afraid even to whisper before that time, are now boldly speaking out their minds as men.

That whereas before the struggle, there was no woman's movement in Johannesburg, now there is a class opened under Mrs. Vogle who gives her services free to the community.

That jail life which seemed so dreadful to Indians before the struggle, is no longer terrifying to them.

That although on account of the struggle, Mr. Cachalice and others have lost almost all their earthly possessions, they feel that as a consequence thereof, they have acquired much strength of mind and character which they could not have purchased with any amount of money and which nothing but the actual struggle could have infused into them.

* An English rendering from Guzerati.

A LESSON TAUGHT.



PIG-STICKING.

[The announcement of the Government of India to put into force the Act promoting the supply of indentured labour to Natal, has caused perturbation among the employers of labour there who have entered an energtic protest against the decision of the Government. They complain that they cannot compete with the Rand gold mines for the already limited supply of Kaffir labour; and they declare that the cessation of indentured immigration means the ruin of their Industries.]

That but for the struggle, the Indian community would have continued to remain ignorant of the fact that in the Tamil section thereof, there were men and women who were great assets to their people, and who would do credit to any community.

That the struggle, which brought about the Transvaal Law of 1908, revived the rights of hundreds of Indians who had left the country during the great war.

That the Indian community now stands before the world fully acquitted of all charges of fraud which were levelled against them before the present settlement.

That the withdrawal of the Bill introduced in the Union Parliament exempting Europeans from the payment of the poll tax in Natal is one of the freshest instances showing the dread the authorities have of a fresh passive resistance struggle on the part of Indians.

That the struggle made General Smuts rescind his own orders on three and the Imperial Government on two different occasions.

That before the struggle, all laws used to be framed against us independently of us and what we thought of them, but that since the struggle the authorities are obliged to take our views and feelings into their consideration and they certainly show more regard to them.

That as a consequence of the struggle, the prestige of the Indian community stands on a much higher level than ever before. Better this than the riches of the whole world.

That the community has demonstrated to the world the invulnerability of "Truth."

That by keeping its full faith in God the community has vindicated the glory of Religion. "Where there is truth and where there is religion, there alone is victory."

On bestowing more thought on the question and looking at it from its various bearings, one can find much more to say as to the fruits thereof, than what has been stated above. The last on the list, however, is incomparably the best of them all. Such a great fight could not have been carried on successfully without fully trusting in God. He was our only prop all that time. Those who put their implicit faith in Him cannot but reach their aims. The struggle will not have been carried on in vain, if as a result of it, we shall have learnt to put still more trust in Him.

INDIA AND IMPERIAL PREFERENCE.

BY

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FOR obvious reasons India has not occupied in the British imagination the same place as the self-governing and other colonies have done. The average Britisher's ignorance about this country is proverbial though natural. India has long been commonly regarded as a convenient field for exercising the administrative and the military talent of the British race and the prospect of developing its rich and untapped natural resources has been held out as a temptation to lure public attention to it. The strategical position of this 'pivot of the Empire', its enormous trade potentialities and its teeming millions, its ancient civilisation and superior spiritualism have often been advanced as her claims upon the regard of the stay-at-home Englishman, the Imperialist and the Colonist. The interest evinced by the people of Great Britain and the Colonies, absorbed in their own problems, could not but be languid with regard to Indian questions and the sense of Parliament's responsibility in the matter of the proper governance of this country is easily satisfied by the conviction that in the hands of the Secretary of State and the Government of India everything must here be quite right. This attitude is, however, happily undergoing a slow but sure modification and of the factors which have contributed to shape this desirable tendency none is so important as the personal interest which His Imperial Majesty King George V., like his august father, has taken in the progress and welfare of this dependency. Their Majesties' visit to India, their presence among its many millions and the proclamation of their Coronation by His Majesty's word of mouth, constitute an unprecedented honour such as has never been done to any other part of the Empire overseas. This unique distinction shown to India on the one hand and the spontaneous outburst of loyalty to the British throne and the British Empire which the event has evoked among Indian people on the other, ought to bring home to the mind of the British race the fact that India ought to be accorded no inconsiderable position in the British Empire. The eyes of the whole Empire and of the world are at present turned to this most essential member of that

glorious organization and the auspicious event which has been celebrated throughout the length and breadth of this country, ought to cement still more strongly, the dependency to the Empire. The final goal of the Indian people is, in due time, to be able to obtain all the rights of British citizenship and to give their land its proper rank among the self-governing dominions of the Empire.

As has been said above, for obvious reasons, this rank has been denied to India and her direct voice has never been heard in the Councils of the Empire. The two political parties in England do what they think wise or expedient on behalf of their country without taking into confidence the best exponents of Indian public opinion. While the Reciprocity Agreement question was being fought out in Canada, the Liberal Government, however it might bless the measure, had to remain a silent spectator of the game, and Sir Wilfrid's party, which represented liberalism in the Dominions, was defeated before its eyes. But the two parties can impose their political and economic doctrines on India without let or hindrance. While the Liberals are in power, free trade must be the dominating note of our economic fiscal policy, and we shall have to submit to preferential tariffs when the Conservatives secure the reins of Imperial Government. Imperial Preference has, for some time past, been the chief plank in the Unionist programme, and though it will now be overshadowed by Home Rule and the Upper Chamber questions, fiscal reform must continue to engage public attention in Great Britain and the Colonies, the latter having already made considerable advances in that behalf. The recent events in Canada indicate the triumph, though temporary, of Imperial Preference and various schemes in connection therewith have been already discussed and propounded. Free traders, of course, do not believe in any beneficial effects of protective tariffs nor have they any faith in the unifying properties of Imperial Preference. During the last ten years the Imperial sentiment has become very strong in the Colonies which have shown their readiness to make concessions to and sacrifices for the mother country and for one another. The question is naturally asked, is the mother country to make no response to Colonial sentiment and offers of sacrifice? The present Liberal Government which was pleased to see Canada making a separate Tariff agreement with the U. S. A. as it harmonised with its economic doctrines irrespective of any considerations of Imperial Preference, had to yield to the pressure of Colonial feeling focussed at the last Conference so far as to appoint a committee to inquire how far the present fiscal relations of the members of the Empire with one another and with foreign states can be modified with advantage. This was intended as a mere sop to the Colonies and with it they have been for the time being satisfied. But in the case of India there is no need of doing even so much and free trade principles can here be applied in all their rigidity and nakedness. The apostles of free trade very pertinently twit the tariff reformers on the flagrant injustice they will have to do to India if their scheme is ever carried into operation. Suppose, say they, Great Britain turns protectionist to-morrow, will they allow to India the same measure of protection as they seek for themselves? The question is unanswerable. Lancashire will not, even for a moment, tolerate the idea of its stuffs being taxed in India. Free traders, of course, avowedly believe that protection is bad in all its forms and that protective duties are mischievous. It is therefore quite in consonance with their theory that a counteracting excise duty should be levied on the mill-produced cotton fabrics in India, if they benefit by the import duty on foreign cloth. But British protectionists cannot consistently claim protection for their own industries and refuse it for those of India. An exponent of the British free trade policy recently wrote in answer to a tariff reformer:—

> The policy of the Tariff Reform League, so far as it has been defined, means the admittance of British goods into India free of protective duties. The policy of Indian Protectionists is to shut out British goods by prohibitive duties. The attempt to reconcile these policies is as futile as the attempt to square the circle.

Indian Protectionists do not certainly want to make British goods a special object of their attack, though they are keenly desirous of encouraging their industries by means of import duties and otherwise. It is curious to note that the British tariff reformer is a protectionist at home and a free trader with reference to India. The position of the free trader is intelligible, not so that of the tariff reformer unless he is to be supposed to be animated by pure selfishness. If that is so, his vaunted Imperialism is a cloak to hide his interested motives. No wonder then that advocates of protection in India are suspicious of the blandishments of the tariff reformer and prefer his rival, the apostle of free imports.

For India unmitigated free trade is bad enough; but there is strong reason to fear that Imperial

Preference would be worse. The latter idea is based upon free or preferential trade within the Empire and high tariff walls against the protectionist world; upon mutual concessions and sacrifices among the members of the Empire for the good of the whole. The common benefit, however, presupposes the benefit of the several constituent members. With every desire to do her part of the imperial compact India will insist, all things considered, upon the balance of the advantages which preferential tariffs are supposed to be capable of yielding, turning, however, slightly in her favour. If all British goods are admitted duty free into this country, foreign articles taxed, and commodities exported to non-British nations subjected to a duty, what will be the gain of India that may be set off against the obvious loss? The cotton excise duties may be removed and the revenue duties against the imports of Indian tea and tobacco may be taken off. This means a considerable loss of revenue on the one hand unaccompanied by any gain on the other. As things stand at present, on an average of the last five years, 64 per cent. of the import and 25·6 per cent. of the export trade of India falls to the share of the United Kingdom. The remaining 36 per cent. of the imports consist of articles which Great Britain cannot manufacture and no amount of concessions would create those manufactures there. As to the exports a similar remark may be made. The United Kingdom does not import more than 25 per cent. because it does not want more from India. While Great Britain exports more than thirty-five crores worth of cotton manufactures to India, Holland comes next with only half a crore and Germany and America are almost nowhere. Now, suppose the import duty of 3½ per cent. is removed or abolished, what will England gain against her rivals? Nothing. India will only lose a crore and a half of her customs revenue, a pie of which she cannot afford to sacrifice in her present financial situation. Far from reducing our import duties we shall have to enhance them for revenue purposes as some of them have already been. We are told that the abolition of the import duty on British cotton manufactures will make clothing cheap in India. But how dearly will that cheapness be bought? The price will be loss in revenue and the ruin of the indigenous textile industry, the only substantial Indian industry in existence. If again, foreign articles which the United Kingdom cannot supply are subjected to heavier duties, they will be dearer to the consumer and thus the argument of cheapness falls to the ground. Of the export of Indian tea Great Britain takes a substantial share and the remission of the import duty in British ports is not likely to be of much advantage to us. An export duty on our raw materials, it is argued, taken by foreign countries will be productive of revenue and advantageous to Britain. Foreign nations cannot do without those goods, however burdened with duties. But as the Government of India remarked in their famous despatch of 1903 this will only involve us in tariff wars and foreign countries may very well retaliate upon us. Even granting that the export duties are levied upon foreign purchasers, as the Government of India might well do for purposes of revenue, it will only be an indirect gain to the United Kingdom. If Great Britain can offer us something worth bargaining for, then the proposals of tariff reformers may be seriously considered. So far as the schemes of preference that have been formulated are concerned they seem to be intended only to utilize India's raw materials to assail foreign rivals of England and to make the Indian market a monopoly for British manufactures. The advantages that are put to the credit of India in the Preference account are illusory while the items on the debit side are substantial. This is not business but juggling. Some advocates of preferential trade have frankly confessed that owing to India's peculiar economic conditions she does not stand to gain anything for many a year to come by such trade, but all the same they want to make this dependency a lever with which the United Kingdom is to recover the economic ground it has lost to her rivals. No shrewd man will make a bargain on these terms, nor will a fair-minded person have the hardihood to offer them. Our trade with the colonies and other dependencies is too small to the taken into account and mutual preference in their case will not affect the Indian situation in any way. To the United Kingdom the trade with the Colonies is important, as British exports to the self-governing colonies taken together are nearly 23 per cent. more than those to India.

So much about the business side of the question. As regards the sentiment involved in it, Indians have not been admitted to a partnership of the rights of the Empire, and therefore they cannot be blamed if no cord of enthusiasm is touched in their breasts by an appeal to Imperial sentiment. The blessings

which British rule has conferred upon India are patent to every one and none are more conscious of and thankful for them than the Indians themselves. They have firm faith in the noble traditions and instincts of the British race and wish that the lofty ideal of British statesmanship that India ought to be governed in her own interests, should be translated into practical action. The attitude of the self-governing colonies towards India is not such as to foster any imperial fervour in the minds of its people and a change in this attitude is urgently required if this dependency is to take its proper place in the comity of nations which constitute the British Empire. Even so circumstanced, India will not be unwilling to do her duty by the Empire and make sacrifices, as she has so often done in the past, if the other members make a reasonable advance. If the advocates of preferential trade within the Empire are really serious in doing justice to every member of it, let them allow India to retain her import duties on cotton manufactures for the protection of her indigenous industry and she will give preferential treatment to British goods. The schemes so far formulated are only one-sided and if there is no real reciprocation they will receive no favourable response in this country.

Opinions may differ as to the suitability or otherwise of a protectionist policy in India. Whether protection would be advisable in an industrially advanced nation like the United Kingdom and unwise in a backward country like India with her infant industries struggling into a vigorous life, the demand for fiscal independence for this country is growing stronger every day. And neither the Government of India nor the people will acquiesce in a fiscal policy which holds out no substantial economic advantages to this country. The opinion of the educated Indians leans strongly towards protection. It believes that if free trade is good for England it is not equally good for India. It appears, however, that a modified free trade policy will be better for us than the sort of Imperial Preference which has been offered for our acceptance. The Indian Government wants the same fiscal liberty as the Canadian Government, for instance, enjoys and unless that is conceded India will not be in a position advantageously to join in schemes of Imperial Preference. The views of Prof. H. B. Lees Smith in this connection are valuable, though we cannot subscribe to everything he says regarding Indian protectionism. He observes:—

> "By preferential tariffs Great Britain will lose heavily in her Indian market. India, however, has little either to lose or gain from preferences themselves. Nevertheless, the proposals for preferences are of the highest importance to her. If they are ever adopted by the United Kingdom, they will undoubtedly be accompanied by a return to protection. India will then have a unique opportunity of gaining her fiscal freedom. Although I have not disguised my suspicions of the prevailing protectionist sentiment of India, I wish to see her freely adopting the *fiscal* policy which she considers most for the good of her own people. India, of course, means for this purpose the Indian Government, acting, I sincerely hope, in conjunction with the educated opinion of the country. My advice to the leaders of Indian opinion is simple. They should make it plain that if a preferential scheme is adopted, they are willing that India should have a place in it. One fact, however, must stand out clearly. Should Great Britain adopt protection she must honourably face the consequences of her conversion and allow to India the right to follow in her footsteps, if Indian administrators and thinkers consider it to be for the country's good."

It is to be hoped that the visit of Their Majesties to this country will bring the British people to a frame of mind favourable to a correct appreciation of India's place in the Empire and their duty and responsibility towards its people. Only on this basis of fiscal freedom for India can a reasonable scheme of Imperial Preference be framed which will be conducive to the economic progress of this country and the greater solidarity of the British Empire.

The Depressed Classes.

BY

MR. N. RANGANATHAM, B.A.

ONE of the most noticeable features in the present-day unrest in India is the attention which is being given to what are called the Depressed Classes. Leaders of Indian thought have now realised that in point of importance the problem of the depressed classes is among the foremost; the immensity and the intricate nature of the work, as also the urgent necessity for a speedy solution, have made the question one of utmost importance in the minds of Indian publicists. The wave of advanced and liberal thought that has swept over India has created in the educated classes a feeling of shame and humiliation at the wretched condition—the squalor and the poverty—of nearly a fifth of the Indian population and the country witnesses to-day manly and sincere

attempts being made to ameliorate the condition of these social outcasts. No attempt will be made here to describe the various Christian missionary agencies that are at work in the field. Suffice it to say that they were the first to labour among the untouchables, and their activities began as far back as the eighties of the nineteenth century, and have resulted in what may be called mass movements towards Christianity, as is evidenced by their success in the Tinnevelly District and among the Telugus in Southern India. It is my purpose to give herein a short account of the indigenous agencies that have latterly started work among the depressed classes.

One of the manifest results of what has been called Hindu Protestantism was the practical and lively interest which its followers evinced in the uplift of the lowest castes, and it is a fact to-day that most of the organisations that are working in that direction are avowedly of the Brahmo Samaj and allied movements.

At first sight it strikes one as curious that in Bengal—the home of Hindu Protestantism—till the year 1907 no organised effort had been made for the amelioration of the untouchables. But there is ample reason for this seeming omission. The Namasudras of Bengal do not occupy the degraded position of the Pariahs, Malas and Madigas of the South, the Mahars and Mangs of the Bombay Presidency or the Bhangis and Meghs of Northern India. By far the great majority of them depend upon agriculture for their sustenance and many earn their livelihood as artisans or traders. They cultivate land on their own account or on account of the landholder as *barga* tenants. In fact there are found among them a few graduates and under-graduates of the University, following in many cases the profession of pleaders and physicians. Some among these educated Namasudras are labouring for the elevation of their own community. They have a weekly organ of their named *Namasudra* and a Monthly Magazine, *Namasudra Suhrid*; they maintain a boarding-house at Calcutta for the Namasudra scholars who come over there from the mofussil. It will thus be seen that a movement has sprung from within which has a great potentiality for good. Gratifying as this self-help is, it has not stood in the way of outsiders labouring in their behalf. Attempts have been successfully made in recent years to establish schools for Namasudra children in some of the villages of the Backergunge, Faridpur, Jessore, Malda, Mymensing and Tipperah districts of Bengal. As typical of the work that is carried on in Bengal we may cite the instance of Faridpur. Half of the population of this district belong to the Namasudra class. The Association that was started in 1907 under the presidency of our well-known countryman Babu Ambica Charan Mozamdar had under its management last year 25 schools attended by 1,200 scholars. It is noticeable that among its members and workers the Association has both Hindus and Mahomedans. The Namasudra is mentally and economically much the superior of his *confrere* in other parts of India, and this makes the depressed classes problem at once less serious and more speedily remediable in Bengal than elsewhere.

In Bombay, noted for its practical work and philanthropy, the depressed classes work has most satisfactorily progressed since the inception of the movement in 1906. Various spasmodic attempts were made by private persons or under the auspices of the Prarthana Samaj—the Bombay counterpart of the Brahmo Samaj—but it was not till Mr. V. R. Shinde set his hands to the work that anything was done in an organised way. Mr. Shinde—a graduate of the Bombay University and a Brahmo—when on a visit as a divinity student to England had frequent occasions to see the excellent work done by the various Christian missionaries and the University settlements in the slums of London and Manchester, and it was on one of these occasions that he conceived the idea of starting a depressed classes mission in India with head-quarters at Bombay. On his return to India the mission was launched under the distinguished presidency of Sir Narayan G. Chandavarkar on the 18th of October 1906. The object as specified in the first prospectus of the Association was "to elevate the condition of the depressed classes, *viz*, the Mahars, Chamars, Pariahs and other neglected low classes in India by (1) promoting education, (2) providing work (3) removing social disabilities and (4) preaching to them the ideals of the Universal Religion, personal character and good citizenship." During the five years of its existence the mission has done considerable service to the depressed classes and has created a great volume of opinion in their favour. There are now 4 schools conducted in Bombay under its auspices. The Parel Middle School—the opening of which marked the inauguration of the movement—has now 141 scholars receiving instruction in 4 vernacular and 4 English standards; the three other schools, which have been opened since, have between them

188 pupils. Closely associated with the depressed classes mission at Bombay is the *Nirashrit Sadan* which has for its objects the training of young men and women for work among the depressed classes and the provision of shelter to the helpless children of these classes. This institution which saw the light of day in May 1907 has now 6 members—3 of whom are women. It has been hitherto maintained by an anonymous philanthropist subscribing towards its funds one hundred rupees a month. During the year 1910 the lady members paid 273 visits to the homes of the poor Mahars and Mangs in the City of Bombay, inducing the parents to send their children to school, and teaching them sanitary ways of living, besides rendering medical and nursing help, organising home-classes and women's meetings, and occasionally, as opportunities presented themselves, doing 'rescue' work. The men-members of the Sadan are in charge of the mission's centres. But any amount of work done among the depressed classes would not by itself suffice for their elevation; there should be a corresponding eagerness among the higher classes to extend their hand of fellowship towards their less fortunate brethren. To bring about this frame of mind among the women of the upper classes, *The Depressed Classes Mission Ladies' Committee* has been started. Lady Muir-Mackenzie (the wife of the late Senior Councillor of the Bombay Government) was its first President, and this place is now held by Mrs. Stanley Reed (the wife of Dr. Stanley Reed, the Editor of the *Times of India*;) its Secretaries are a Parsi and a Brahman. This organisation, besides creating a healthy cosmopolitan sympathy among the women of the upper classes, raises funds for the depressed classes mission work and is generally a source of great strength and usefulness to the mission. The depressed classes mission at Bombay has in addition under its supervision a boarding house for the young of the depressed classes. Originally starting with the idea of only lodging young men of the depressed classes of the City of Bombay (who were allowed to go to their homes for meals twice a day) and giving boarding and lodging to such of the poor scholars from the mofussil as deserved it, the authorities were able to make regular arrangements in February 1909. There were at the close of 1910 twenty-one boarders, —three of whom were girls.

In Poona a branch of the mission was started on the 22nd June 1908. Dr. Mann—the Principal of the Agricultural College, Poona—whose sympathies towards such liberal movements are as deep as they are active, is its President and Mr. A. K. Mudaliar—a Madrasi—is its energetic Secretary. This branch has under it three schools imparting education to nearly 250 boys and girls of the depressed classes. The first anniversary of these institutions was celebrated under the distinguished presidency of H.H. the Gaekwar of Baroda. One episode in the history of this branch of the depressed classes mission is worth mention. The branch, like many other Indian organisations was suddenly confronted with heavy financial responsibilities in its very commencement. The Secretary appealed for funds to the public, and among them H. E. Sir George Clarke and the late Miss V. Clarke. They were sorely grieved at the difficulties which the infant institution was put to and they decided to show their sympathy in an unmistakable way. Miss Clarke—whose accomplishments were both varied and great—would organise a Musical Concert in aid of the funds. Needless to say, this gracious act of the late Miss Clarke filled the empty coffers of the mission and chased away the worst fears of the workers; and no one felt the sudden cutting off of this young life—so full of hope and of promise—more than the young Mahar and Mang waifs whose lowly birth and poor condition had powerfully appealed to the tender heart of the young English lady. Affiliated to the Bombay depressed classes mission are branches for educational propaganda among the untouchables in Akola, Amraoti, Dapoli, Kolhapur, Indore, Mahableshwar, Manmad, Satara, Saswad and Thana.

As for work in the Madras Presidency, there are only two or three places where anything like organised work is carried on. In the capital city of Madras itself the Association, which was started in January 1909 as a result of the labour of Mr. Shinde of Bombay, maintains two day schools—one at Vyasarapady with 55 pupils under 2 qualified teachers and another at Perambur with 25 scholars—as also two night schools with 50 adults attending them. At Berhampore in the Ganjam District an attempt has been made in this direction but it is still in its initial stages. At Mangalore the District town of South Canara Mr. K. Ranga Rao—a Saraswat Brahman and a Brahmo by faith—has been labouring amidst the untouchables silently these fourteen years. Perhaps in respect of date his is the first Indian attempt at organised work among the depressed classes. The mission maintains the following institutions (1) a day school (2) a boarding house (3) an industrial institute and (4) a colony of Panchama families. The day school had in 1910 on its rolls 57 boys and 12 girls; and the maximum number of youths that can be admitted into the boarding house is eight. Among the courses of study in the school weaving is included. There are six looms under the supervision of an expert Christian weaver. The cloth turned out is sold at cost price to the Panchamas. It may be interesting to note here that certificates of merit were awarded for work done in this Industrial Institute by the Lahore Exhibition of 1909 and the Mysore Dusserah Exhibition. By far the most ambitious of the schemes is 'the Panchama Colony.' It is well-known in what squalor and amidst what filth the lowest castes live, and Mr. Ranga Rao felt after fourteen years' experience that "mere elementary education and even training in industries cannot go a great way to improve the condition of these people," and so he devised this scheme whereby he would divide a broad stretch of land, 26 acres in area, among Panchama tenants on *Mulagersi* tenure (the tenant acquires a perpetual and hereditary right in the land that cannot be defeated by the landlord at his will and pleasure.) There are already 18 such tenants, and four wells irrigate the land under cultivation.

The work among the depressed classes in the Punjab and the United Provinces is on a different footing altogether. There the exceptional surroundings in which the population are placed and the presence of two proselytising religions, Sikhism and Arya Samaj—one of them virile, active, and aggressive—tend to give the work a religious cast. It is doubtful if it is anything beyond being a bold acceptance of the challenge thrown by Christianity —and even Mahomedanism. There is not much humanitarianism pure and simple underlying these movements. It is merely the propagation of the Faith that is the motive.

All these activities of the various bodies in India—it must be admitted they are too few, considering the vastness of the work lying ahead —have been supported by a generous public. The depressed classes themselves are poor, and it behoves the well-to-do to render all the help they can, for the field of operations is immense, and "the cause," as observed by H. E. Sir George Clarke, "is no less than the conferring of elementary rights of citizenship upon our fellow human beings who are banned by no fault of theirs."

Burke and India.*

BY

MR. P. N. RAMAN PILLAI.

Edmund Burke has long been admitted to be the inspirer and author of the Indian policy of Great Britain. In the words of one of his interpreters "the Government of our great oriental dependency has been based upon his fundamental proposition, that we can only morally justify our possession of that country by acting as the guardians of the interests of all its inhabitants." Once, after detailing the circumstances under which England got possession of India, Burke said:—

> But there we are; there we are placed by the Sovereign Disposer, and we must do the best we can in our situation. The situation of man is the preceptor of his duty.

"We shall revere him," says John Morley, "as the first apostle and great upholder of

*These are but detached pieces of a long sketch, published separately, in book form.

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integrity, humanity, and honour in the relations between his countrymen and their Indian subjects..... If ever a single-minded and righteous anger burned in the breast of man, it was in the case of Edmund Burke as he reflected on the wrongs and miseries of the natives of India. If a revolution took place in the whole spirit of the English Government, it was due to the weight of that more generous public opinion which he did more to create than any one else before or since."

In the days when the present constitutional canons regarding the rights of Parliament were not well established, when India and Indian affairs were as myths and fables to Englishmen whose only knowledge of the country was derived through the English species known as "nabobs"—and when, indeed, the accepted ideas of order, tranquillity and peace were all set at nought in the blaze of revolutionary doctrines, Edmund Burke stood out, not as the chief of a party, but as a leader of mankind, a prophet of the race, calling aloud, through the organ voice of his inspired eloquence, for justice, social order, integrity and humanity. To have put himself forward as the upholder of the rights and interests of millions of human beings in a far-off and not then easily-accessible continent, whom he had never seen, with whom he shared nothing in common and about whom nothing definite was then known in Europe, was a title to glory of which the greatest benefactors of the human race could be justly proud. Indeed, the growing millions of India could not too deeply revere and cherish the memory of the British statesman, humanitarian and philosopher, who, through divine intuition as it were, penetrated the dark and dim veil that hid the future from mortal vision and made a free gift of his knowledge to his countrymen for their guidance. And since his time the British nation in their rule over the Indian people have marched onward on the path so unmistakably marked out by him.

In the eighteenth century Indian affairs largely entered into the battle of parties; and not infrequently, Indian interests decided the fates of Ministries; so much so that rival factions used to bid high for the support of that section of the British public which controlled the destinies of India. It was its good fortune that at a time when its interests were made subservient to those of certain powerful political combinations in England and when it was thought of only as a fertile field for exploitation, individual glory and sectional aggrandisement, the greatest genius of the age, who was likewise the best representative of that which was noblest and most vitalising in the British nation, came actively to associate his name and fame with its affairs.

Reports on Indian administration.

To understand the true extent and character of Burke's services to India, his speeches and his Parliamentary papers should be studied together. It was in 1783 that he drew up the ninth report of the Select Committee of the House of Commons appointed to take into consideration the state of the administration of justice in the Provinces of Bengal, Behar and Orissa. He was also the author of the eleventh report of the series. Both these reports together cover two hundred and seven pages of an eight-volume edition of his complete works. His biographers give but an inadequate idea of the ground covered by these historic documents. The administration of justice in the Provinces of Bengal, Behar and Orissa was indeed the subject to be dealt with. But Burke stopped not there. The transactions of the East India Company, in all their aspects, over the whole area under their jurisdiction, were elaborately gone into. The scope of the enquiry was comprehensive enough to include(1) observations on the state of the Company's affairs in India; (2) connection of Great Britain with India; (3) effect of the revenue investment on the Company; (4) remarks on the internal trade, especially of Bengal, with respect chiefly to silk, cloths and piecegoods in general, opium, salt, and saltpetre. To us at the present moment the most interesting part of this report is where its author deals with the British Government in India. In that section he refers to some of the affairs in which Warren Hastings was concerned, affairs upon which not long afterwards he had to concentrate the whole force of his mind. It embraced an account of the Company as it then stood; the commerce of the whole of India, under the heads of internal and external; and the operations of the Government under the Charter and under different Acts of Parliament. In brief Burke exposed all the fraud, peculation and collusion that existed with merciless vigour and pointed out how badly justice was administered. He declared himself stupified by "the desperate boldness of a few young men, who having obtained a power of which they saw neither the purposes nor the limits, tossed about, subverted, and tore to pieces, as if it were in the

Supplement to "The Indian Review"

To Face Page 896.



EDMUND BURKE.

gambols of a boyish unluckiness and malice the most established rights and the most ancient and most revered institutions of ages and nations." One passage in this report we shall here reproduce. Burke said :—

> The British Government in India being a subordinate and delegated power, it ought to be considered as a fundamental principle in such a system, that it is to be preserved in the strictest obedience to the Government at *home*. Administration in India, at an immense distance from the seat of the supreme authority, intrusted with the most extensive powers, liable to the greatest temptations, possessing the amplest means of abuse: ruling over a people guarded by no distinct or well-ascertained privileges, whose language, manners, and racical prejudices render not only redress, but all complaint on their part, a matter of extreme difficulty; such an administration, it is evident, never can be made subservient to the interests of Great Britain, or even tolerable to the natives, but by the strictest rigour in exacting obedience to the commands of the authority lawfully set over it.

The eleventh report, also issued in the same year, dealt chiefly with the alleged corrupt receipt of presents by Hastings.

The revelations made in these reports, as a result of careful enquiries instituted by Parliament, were not to be ignored. The Ministry was compelled to take action on them. The recess of Parliament, which followed upon their publication, was availed of for the preparation of the India Bill ever since associated with the name of Charles James Fox. The authorship of the Bill was attributed by some to Burke. In Moore's 'Life of Sheridan' we are told that his labours on the Select Committee, "the ninth report of which is pregnant with his mighty mind may be considered as the source and foundation of the Bill." Some reverent students of Burke maintain that he took no active part in the preparation of the India Bill.

Fox's India Bill.

The provisions of the Bill were rather novel. In the words of James Prior, Fox's Bill imparted to Parliament a new power unknown to the British constitution, that of appointing the Commissioners who had to exercise the functions of Government over India for a period of four years, who were not removable by the House. It annihilated the chartered rights of the East India Company; took from them the management of their property; offered no compromise; soothed no objections or prejudices and attempted no conciliation. It possessed another striking peculiarity—for it had the effect of uniting the Crown and the people for the first time against a majority of the House of Commons. The Bill was contrary to the spirit of the British constitution. For the Legislature to assume the power of naming the members of an executive body was, as Morley says, an extraordinary and mischievous innovation. Again, to put patronage estimated at about three hundred thousand pounds a year into the hands of the House of Commons was still less justifiable. The Government of India, consisting of seven persons holding office for four years, was to be first brought into being by the House of Commons. After the expiry of that period, the nomination of the Commissioners would fall to the Crown, a contingency which would undoubtedly strengthen the ascendancy of the royal authority. But what most concerns us in connection with this abortive piece of legislation is Burke's speech on it. Apart from his defence of the details of the Bill, there are in that celeberated oration acute observations, high maxims of policy, striking aphorisms, descriptions and criticisms, which will continue to possess an ever-increasing interest, not only to students of Indian affairs, but to all lovers of that which is beautiful and illuminating in British literature.

Burke took no part in the debate on the first reading of the Bill. On 1st of December 1783 it came up for second reading, when in a crowded House he delivered his speech which enthralled his hearers and produced an impression of which the result was the conviction of the House that the measure then before it, or some other measure conceived more or less in the same spirit, was essential to remove the abuses brought to light.

Burke in his opening sentences emphasised that the enquiries hitherto pursued had come to their final issue.

> "It is now to be determined" said he, "whether the three years of Parliamentary research, whether the twenty years of patient Indian suffering, are to produce a substantial reform in our Eastern administration; or whether our knowledge of the grievances has abated our zeal for the correction of them, and our enquiry into the evil was only a pretext to elude the remedy, which is demanded from us by humanity, by justice, and by every principle of true policy. Depend upon it, this business cannot be indifferent to our fame. It will turn out a matter of great disgrace, or great glory, to the whole British nation. We are on a conspicuous stage, and the world marks our demeanour ..... If we are not able to contrive some method of governing India well, which will not of necessity become the means

of governing Great Britain ill, a ground is laid for their eternal separation; but none for sacrificing the people of that country to our constitution. I am however far from being persuaded that any such incompatibility of interests does at all exist. On the contrary, I am certain that every means,effectual to preserve India from oppression, is a guard to preserve the British constitution from its worst corruption."

It was argued that the Bill affected the chartered rights of men. Having explained what chartered rights of men were, Burke held that the East India Company's charter was of a different order. It was a charter to establish monopoly and to create power; and he showed that political power and commercial monopoly were not the rights of men. The Company's rights were a *trust*, and it was the very essence of every trust to be rendered *accountable*, and even totally to *cease* when it substantially varied from the purposes for which alone it would have a lawful existence. The Company were responsible to Parliament which created their rights; and if they abused their trust, the contract was broken, and Parliament entered into the exercise of all its duties. Burke maintained that the trust was abused, and it was, therefore, the duty of Parliament to provide a real chartered security for the violated rights of men. He then went on to explain the object affected by the abuse of power, the extent of the abuse, whether it was habitual or accidental, and whether it was incurable in the body as it was then constituted. Having laid down the main lines of his examination and following the plan adopted by him in his great speech on conciliation with America, he described in detail, with all the wealth of his matchless eloquence, the physical, ethnological, political, social, economic and religious conditions of India and presented to his hearers a picture as real and life-like as that which existed in his own imagination. He pointed out that the Indian people were not a barbarous multitude, but,

"A people for ages civilised and cultivated; cultivated by all the arts of polished life, whilst we were yet in the woods. There, have been (and still the skeletons remain) princes once of great dignity, authority and opulence. There, are to be found an ancient and venerable priesthood, the depository of their laws, learning, and history, the guides of the people whilst living, and their consolation in death; a nobility of great antiquity and renown; a multitude of cities, not exceeded in population and trade by those of the first class in Europe; merchants and bankers, individual houses of whom have once vied in capital with the bank of England; whose credit had often supported a tottering state,and preserved their Governments in the midst of war and desolation; millions of ingenious manufacturers and mechanics; millions of the most diligent and not the least intelligent, tillers of the earth. There, are to be found almost all the religions professed by men, the Braminical, the Mussalman, the Eastern and the Western Christian."

The various features of the Company's rule were fully laid bare and the history of their political, commercial and social transactions was given by Burke on the strength and authority of what was already dealt with in successive reports of the Select Committee of the House of Commons. In the course of the telling narrative the great orator instituted a comparison, or rather pointed out the contrast between the rule of Arabs, Tartars and Persians and that of the British East India Company, in order to show that the former after their conquest settled down in the country, while the agents of the latter were birds of passage.

"Young men (boys almost)," said he, "governed there (India) without society, and without sympathy with the natives. They have no more social habits with the people than if they still resided in England; nor indeed any species of intercourse but that which is necessary to making a sudden fortune with a view to a remote settlement. Animated with all the avarice of age, and all the impetuosity of youth, they roll in one after another; wave after wave; and there is nothing before the eyes of the natives but an endless, hopeless prospect of new flights of birds of prey and passage with appetite continually renewing for a food that is continually wasting.....

There is nothing in the boys we send to India worse than in the boys whom we are whipping at school, or that we see trailing a pike, bending over a desk at home But as English youth in India drink the intoxicating draught of authorityand dominion before their heads are able to bear it, and as they are full grown in fortune, long before they are ripe in principle, neither nature nor reason has any opportunity to exert itself for remedy of the excesses of their premature power. The consequences of their conduct, which in good minds (and many of them are probably such) might produce penitence or amendment, are unable to pursue the rapidity of their flight."

Having told the tale of the continued misconduct of the Company, Burke enlarged upon some of the grievances of the people and how they were dealt with, and concluded that the abuses were regular, permanent and systematic, and the Company were absolutely incorrigible.

"The cries of India," exclaimed he, "are given to seas and winds to be blown about, in every breaking up of the monsoon, over a remote and unhearing ocean.... ..... Our Indian Government is in its best state a grievance. It is necessary that the correctives should be uncommonly vigorous; and the work of men, sanguine, warm and even impassioned in the cause."

Referring to his own line of conduct under such circumstances Burke said:

"And now I ask, whether, with this map of misgovernment before me, I can suppose myself bound by my vote to continue, upon any principles of pretended public faith, the management of these countries in those hands? and I kept such a faith (which in reality is no better than a *fides latronum*) with what is called the Company, I must break the faith, the covenant, the solemn, original indispensable oath,in which I am bound, by the *eternal* frame and constitution of things, to the whole human race."

If the Company's rule was to be put an end to, what was Parliament to do but to set up in its stead a Government which would be alike beneficial to India and honourable to England? Burke vigorously defended the plan embodied in Fox's Bill as the only available alternative in spite, indeed, of its defects, and concluded his speech with a panegyric on Fox which, as Lord Rosebery once said, is among the noblest tributes one politician has paid to another. But neither the eloquence and moral fervour of Burke, nor the debating skill and Parliamentary strategy of Fox, nor even the combined authority of the celebrated Coalition, could save the Bill the design of which, as Morley says, was a masterpiece of hardihood, miscalculation, and mismanagement. The combination of interests against the Bill was instant, and it was formidable. The great army of returned nabobs, of directors, of proprietors of East India stock, rose up in all its immense force. The House of Lords threw out the Bill at the instance of the King, and the Ministers, who formed the ill-fated Coalition, were dismissed. But the facts brought out could not be ignored, and Pitt, who succeeded to power, passed a Bill of his own for the better Government of India.

Contemporary evidence as to the character of Burke's speech and the impression it produced was conclusive. "The most ignorant individual in the House," wrote a member of it, "who had attended to the mass of information which fell from the lips of Burke on that occasion must have departed rich in knowledge of Hindustan. It seemed impossible to crowd greater variety of matter applicable to the subject into smaller compass; and those who differed most widely from him in opinion did not render the less justice to his gigantic range of ideas, his lucid exposition of events and the harmonic flow of his periods." "The speech of Mr. Burke," said another authority, "upon this grand turning point of the administration was perhaps the most beautiful, sublime and finished composition that his studies and his labours had produced."

The Nabob of Arcot's debts.

We have already seen from the reports of the Select Committee of the House of Commons and from his speech on the India Bill that Burke had so completely mastered the Indian problem that he was anxious to avail himself of every opportunity to bring it before Parliament. India chiefly occupied his thoughts, as he said, 'at all hours and seasons, in the retirements of summer, in the avocations of the winter, and even amid the snows (attacks on him,) that had lately been showering on his head." The Nabob of Arcot had fallen into the clutches of a number of men in the East India Company's service. The Company placed him in his position of dignity against the claims of his brother and other competitors. About the year 1765 he formed designs for the extension of his territory. But without the active assistance of the Company he could not achieve his object,and in order to secure their support he entered into a secret understanding with some of their servants to use their influence on his behalf. The result, we are told, was that the Englishmen concerned amassed enormous fortunes, and the Nabob incurred a correspondingly enormous debt. Much of this debt was of a fictitious character, a paper liability, as was said, representing no cash received. The matter, however, leaked out, and an enquiry was demanded, which was conceded by Pitt. The investigation of the affairs was, however, left to the Court of Directors of the East India Company, who ordered the President and Council of Madras to examine fully into the origin of the debt and its justice. In the meanwhile, Pitt and his colleagues reversed their former decision, and the whole of the alleged debt was duly recognised and its payment was made a charge on the revenues of the Carnatic, with the additional mandate that the Board of Directors should look upon the decision as their own. Fox brought these mysterious proceedings before Parliament in the form of a motion for papers. It excited a lively discussion, but in the end was rejected by a large majority. In winding up the debate Burke made his speech. "It handles," says John Morley, "matters of account, of interest turned into principal, and principal superadded to principal; it deals with a hundred minute technicalities of teeps and tuncaws, of gumasthas and sowcaring, all with such a suffusion of interest and colour, with such nobility of idea and expression as could only have come from the addition to genius of a deep morality of nature and an overwhelming force of conviction.

A space less than one of these pages contains such a picture of the devastation of the Carnatic by Hyder Ali, as may fill the young orator or the young writer with the same emotions of enthusiasm, emulation, and despair that torment the artist who first gazes on the Madonna at Dresden or the figures of Night and Dawn and the Penseroso at Florence". Morley is only one of the many competent judges who, since Burke's time, were profoundly impressed with the burning eloquence, the moral elevation, and the artistic excellence of this production of Burke's genius. But curiously enough, soon after Burke sat down, Pitt and Grenville thought that it was not worth answering, though when they read it in print afterwards, they were astonished at their mistake and lost, as Lord Rosebery once said, in a frenzy of admiration.

The Rajah of Tanjore was placed in subordination to the Nabob of Arcot, both of whom were alike dependent on certain influential servants of the Company. An elaborate account is given in the speech of this mysterious relationship and other connected incidents in order to show that a few English creditors were the real masters of the situation. Burke then turned his attention to the Ministers under whose protecting wings these soucaring creditors flourished. He charged them with being in the hands of these Indian nabobs who, he contended, settled the terms of Pitt's India Bill, who constituted their most influential supporters in the constituencies, who decided great questions of state and who influenced the constitution and composition of Parliament itself. In short, he framed a tremendous indictment against Pitt and his colleagues. Incidentally, he repelled with scorn the insinuation that he was a paid agent and declared that what he wanted to see done was punishment of corruption and oppression, removal of abuses, and the establishment of an efficient, a just and a humane system of government for the protection and promotion of the interests of the natives of India.

"I confess, I wish," said he, "that some more feeling than I have yet observed for the sufferings of our fellow-creatures and fellow-subjects in that oppressed part of the world, had manifested itself in any one quarter of the kingdom, or in any one large description of men."

In his peroration he touched a yet higher note. He held that Englishmen were bound to regard Indian interests as among the most sacred that could engage their thoughts and that those interests they could never afford to ignore.

"Let us do what we please to put India out of our thoughts," said he to the House, "we can do nothing to separate it from our public interest and our national reputation. Our attempts to banish this importunate duty will only make it return upon us again and again, and every time in a shape more unpleasant than the former."

He then expressed his resolution not to be put out and vexed by defeat, or by any of the other consequences which follow upon his advocacy of India's claims to just and equitable treatment. His last words were these:—

For one, the worst event of this day, though it may deject, shall not break or subdue me. The call upon us is authoritative. Let who will shrink back, I shall be found at my post. Baffled, discountenanced, subdued, discredited, as the cause of justice and humanity is, it will be only the dearer to me. Whoever therefore shall at any time bring before you anything towards the relief of our distressed fellow citizens in India, and towards a subversion of the present most corrupt and oppressive system for its government in me shall find a weak, I am afraid, but a steady, earnest and faithful assistant.

Burke never flinched, but proved more than equal to the task, as what followed would show.

IMPEACHMENT OF WARREN HASTINGS.

In January 1785, Parliament opened with the usual Speech from the Throne. There was no mention of Indian affairs in the Speech. Burke moved an amendment to the Address, supported by Fox, in which he called attention to the omission; and, speaking of the Governor-General, he said:

There was at this moment in India as great a phenomenon as ever the world had produced. A person who stood not as a delinquent, but as a criminal in the eye of that House—whose criminal charge was on the records of their journals and whose recall had been ordered by that House; nevertheless in defiance of their authority that criminal was at this moment commanding our armies, and directing the expenditure of our revenues in Bengal.

Before the year was far advanced Warren Hastings had returned from India. Burke saw that matters had come to a head. He moved for papers relating to the conduct of Hastings and announced his intention to proceed by impeachment at the Bar of the House of Lords. In April the charges were publicly made and laid on the table of the House. On the 1st of June the great prosecutor opened the first charge, that of driving the Rohillas from their country, which was, however, thrown out. The second charge, the conduct of Hastings towards the Rajah of Benares, was brought forward by Fox and was accepted by the House. The remaining charges, such as the treatment accorded to the Begums of Oudh which was supported by Sheridan in a magnificent oration, were formally gone through. A Committee of impeachment consisting of the leading members of the Opposition was then approved by the House of Commons, with Burke as Chairman who formally delivered in the articles of charge. The House considered them, and Pitt, in the strongest manner, supported them. The scene of all this was still the House of Commons. On the 13th of February 1788, the sittings of the House of Lords commenced in Westminster Hall amidst an excitement and splendour unsurpassed in the history of state trials, of which Macaulay has given us an account with all the dazzling lustre and colour of his rhetoric.

Burke had been fourteen years at work in order to infuse a spirit of justice into the East India Company's rule, to stop oppression and to reform abuses in India. He saw that the hour of his triumph had arrived. In the ninth and the eleventh report of the Select Committee of the House of Commons, in his speeches on Fox's India Bill and on the Nabob of Arcot's debts, he had gone fully and minutely into Indian affairs. These productions of his formed an organic whole, which may be taken as an introduction to his speeches on the impeachment. He had already animadverted on, exposed, censured and reprobated the conduct of Hastings, and the time had come for him now to bring his guilt home to the ex-Governor-General. But Hastings was immensely popular. He was a favourite at Court, with the proprietors and directors of the East India Company and, through them, with the public, with the majority in Parliament and with what was called Society in general. Burke was accordingly exposed daily to all sorts of ridicule. He was assailed on all sides with a ferocity, calumny, and scorn which would have severely tried the nerves and temper of a less courageous statesman. But he was firm and immovable. He declared that he was actuated by no motive but the most honourable. "Least of all could it be said with any colour of truth," said the placid statesman long after the event, "that he was actuated by passion." The anger he had felt was an uniform, steady, public principle, without any intermixture of private animosity, that anger which five years ago warmed his breast, he felt precisely the same and unimpaired, at that moment. Again, long after the end of the trial was known, he said:—

Were I to call for a reward (which I have never done) it should be for those (services) in which for fourteen years without intermission, I have shown the most industry, and had the least success; I mean in the affairs of India. They are those on which I value myself the most; most for the importance; most for the labour; most for the judgment; most for the constancy and perseverance in the pursuit. Others may value them most for the intention. In that surely they are not mistaken.

In 1795 the Lords had acquitted Hastings. What was that to Burke? He won the House of Commons, with Pitt as its leader, to his side; men like Fox, Sheridan, Windham and Grey were infected with his own zeal in the cause of good, wise and orderly government in India; and further he established beyond all doubt that justice must be the keynote of British rule in India. "That Hastings was acquitted," says Lord Morley, "was immaterial. The lesson of his impeachment had been taught with sufficiently impressive force—the great lesson that Asiatics have rights, and that Europeans have obligations; that a superior race is bound to observe the highest current morality of the time in all its dealings with the subject race. Burke is entitled to our lasting reverence as the first apostle and great upholder of integrity, mercy, and honour in the relation between his countrymen and their humble dependents."

Among British State trials, that of Hastings will always be remembered on account of certain of its unique features. It was the work practically of one man who laboured hard for a long series of years for justice to India and its people. Without wealth, social rank, political and other influences and in spite of the most formidable opposition that could be imagined, by his genius, character, integrity, tenacity of purpose, perseverance and enterprise, Burke brought to his side an unreformed and what we may call an aristocratic House of Commons. Never before or since in British history were there assembled as prosecutors together with one object the same number of British statesmen and orators as on the occasion of the trial of Hastings. Burke, Fox, Sheridan, Windham and Grey were among the leaders of the impeachment, of whom the first three have never been surpassed and seldom equalled. Doubtless the impeachment was not a success in so far as the accused was acquitted. But the result of the trial and the advocacy of Indian interests by Burke have produced a healthy revolution in opinion, which has been fraught with solid and enduring benefits alike to England and to India, benefits, which, as years roll on, increase ever more, strengthening the golden links which connect India with England.

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The Indian Life Assurance Companies' Bill.

BY

DEWAN BAHADUR KRISHNASWAMIRAU, C.I.E.

THE long expected Indian Life Assurance Companies' Bill, for which there was persistent agitation apparently by foreign companies doing life assurance business in India, was introduced in September last by the Hon'ble Mr. Clerk, the Commercial Member of the Executive Council of the Government of India in the Legislative Council, with a speech explaining at great length, among others, the causes of delay that had unavoidably occurred in the introduction of the Bill, and promising to pass it in the next Calcutta Session of the Legislative Council. The bill provides for a uniform deposit with the Comptroller General, of Government Securities of the face value of one lac of rupees by all Indian companies, including the existing ones, irrespective of their capital or the volume of their business; exempts foreign companies who have deposited £ 20,000 in the United Kingdom, from making a deposit in India for their Indian business; and empowers the Government of India with the necessary powers of control and supervision, including the power to order the winding up of insolvent companies by a notification. The Honourable mover of the Bill says that in consideration of Indian conditions, he has fixed a small deposit of one lac of rupees which is a third of what the companies in the United Kingdom are legally bound to deposit.

2. The points that require consideration in connection with the deposit are,

(1) whether it is necessary, (2) if so, whether it should be a lac of rupees, (3) whether the existing companies should be compelled to pay it, and (4) whether the companies of the United Kingdom should be exempted from the obligation to make a deposit.

3. Every Life Assurance company has a capital. According to ordinary conceptions, the companies pay the claims of their policy-holders out of the accumulations of premia paid by the latter, the capital being utilized for preliminary expenses and held in reserve as a contingent fund. If the receipts from premia be not sufficient to meet the claims as they occur, no company in the world, will be able to continue its business, whatever be its capital. It is a well-known fact that the capital of an Insurance company is a very small fraction of its assets. The paid-up share capital of the Oriental Government Security Life Assurance Company, Ltd., Bombay, which is the first Indian Company and which may be said to be the premier Indian Company, is only Rs. 15,0000, while its funds being mostly accumulations of premia, amount to nearly 4 crores of rupees, with its contingent liability amounting to nearly 11 crores of rupees. A lac handed over by this company to the Government of India as a deposit, will not really be an appreciable security. It is said that the deposit is demanded to prevent the mischief of adventurous companies working with little or no capital. This object will be better secured by legislating that no company shall transact life assurance business, unless it has a *paid-up capital* of a prescribed amount. Section 3 of the Provident Insurance Societies Bill introduced by the Hon'ble Mr. Clerk, simultaneously with the Indian Life Assurance Companies' Bill, contemplates Life Assurance companies with nominal capital exceeding Rs. 25,000. If the word "paid" be substituted for "nominal" in this section, it will answer the purpose, and be well suited for Indian conditions. A paid-up capital of more than a quarter of a lac of rupees with the efficient supervision and control which the Bill provides in the way of audits, actuarial investigations, and inspections, and with the power of ordering the winding up of insolvent companies which will vest in the Government of India if the Bill be passed into law, ought to be sufficient to safeguard all interests.

It may be asked what is the real difference between the deposit proposed by the Bill and a paid-up capital suggested in this article. The answer is that the former will not be so easily available in temporary emergencies for meeting the demands on the company as the paid-up capital would be; and the company concerned may be able to secure a better rate of interest on its capital than 3½ per cent. (the highest rate which the Government allows on investments in Government securities), by other investments under the Indian Trusts' Act. The depreciation in the value of the Government securities owing to fluctuations in the money market, is also a potent factor for consideration in this connection. A deposit with Government in the shape of Government securities, seems, on the whole, to be an unnecessary precaution, not warranted by the nature and conditions of life assurance business; it causes loss to the companies concerned in the shape of interest and depreciation in value; and it is not after all such as to make any appreciable difference in the solvency of an Insurance company whose business bears no proportion to the contemplated deposit.

A deposit of a lac of rupees is too heavy in the case of the great majority of Indian Life Assurance Companies. The argument that in the United Kingdom Life Assurance companies are legally bound to make, and have made a deposit of £ 20,000 (3 lacs of rupees) while the deposit demanded of Indian companies is only one lac, is very plausible. It does not give due considerations to Indian conditions. While the operations of Indian companies are confined to India or parts of India, the companies of the United Kingdom transact business throughout the world. Statistics are not available to institute comparisons between the volume of business done by the Indian Companies and that of British companies. One cannot however be far from right in his guess that the quantity and quality of the business done by the Indian companies will not exceed $\frac{1}{20}$th of those of the United Kingdom. Comparison between the United Kingdom and India in any business, is out of question under present conditions. India must be judged on her own merits. The demand for a deposit of a lac of rupees will be felt by most of the Indian companies as a great hardship. All companies are not equally rich. Fairness and justice require that the amount of deposit should be regulated with reference to the capital or business of each company. The latter being a fluctuating item, it is safe to take into consideration the capital fixing the amount of deposit. While retaining a lac of rupees as the maximum amount of a deposit, a minimum deposit of Rs. 25,000 may be fixed. The effect of fixing a lac of rupees as the invariable amount of deposit, would be to discourage formation of new companies, and to make life insurance business a monopoly of a few rich companies with all the well-known evils of monopolies. A graduated scale of deposits with the maximum and minimum above indicated is, in the present state of India's wealth and enterprize, most advisable in the interests of Indian population.

5. It is a well established principle of legislation that no legislative measure should have retrospective effect, if it is likely to cause injury to the existing interests. The deposit clause if applied to the existing companies, may probably lead to the winding up of some swadeshi companies who may not be able to make the deposit. At the time these companies were formed, there was not the least idea that the Government will call for a heavy deposit from them. As a large paid-up capital means a heavy charge on the funds for dividends, it is purposely kept low. The shareholders joined the companies on the distinct understanding that they had to pay only a portion of the subscribed capital and that they were not to be called upon to pay the remainder except in the event of the liquidation of the company. Their reluctance to pay the unpaid portion of their shares on account of an unexpected event, *viz.* the legislative pressure, may be easily conceived. Compulsion in such cases does not produce satisfactory results. Even the nominal capital of some companies may be less than a lac of rupees; and they may not, in the face of the proposed legislation, be able to increase their capital. The effect of the forcible winding up of any existing company, would cause serious loss to many hundreds of families. It is hardly necessary to point out that a winding-up under the orders of Government would be a most unpopular measure which, sound policy requires, should be avoided. The exemption of the existing companies from the deposit clause, is therefore advisable from every aspect of the question. If the legislature finally decide to apply it to the existing companies, they should make special provision for the protection of the interests of the sufferers by the premature and forced liquidation under the orders of the Government of India. It is scarcely necessary to add that in cases of retrospective legislation, such provision is usually made.

6. The reasons for exempting the companies in the United Kingdom doing business in India, from the deposit clause, are not satisfactory. If the Indian companies whose assets are in India and are easily available for claims, are to make a deposit, why should the companies of the United Kingdom whose assets remain out of India and are virtually out of the reach of the process of Indian Courts, be allowed to do business in India without making a similar deposit. If the latter would keep in India, the premia they receive from their Indian customers, they may be excused from making the deposit. In some European countries, foreign companies are, it is

said, compelled to keep a large percentage of the premia in the country in which they are collected. After the catastrophe caused by the failures of a few large European companies in Madras and Bombay, it is nothing but reasonable that the Indian public should ask the legislature to compel all non-Indian companies to keep in India sufficient assets to meet Indian claims.

7. The strict supervision and control which the Bill provides, must be welcomed by all right-minded companies, as they will increase the public confidence in those concerns and thereby promote their prosperity. The special statement under the signature of an actuary called for in Section 10 of the Bill seems to be unnecessary in the case of the companies whose constitution provides for periodical investigations by an actuary and whose business has been regularly reported on. Actuarial investigations are costly. The professional reports these companies have secured, will answer the purpose for which the legislature intends to call for the special statement. Section 10 may safely be so amended as to exempt the companies referred to, from the obligation of submitting this statement.

8. The schedules appended to the Bill indicate that income-tax is chargeable only on interests, rents and dividends received by the Insurance companies. The practice in Madras has been to assess the tax on the net annual balance *i.e.*, on the difference between receipts including premia, and expenses including claims. That premia is in the nature of deposits made in a Bank, and 80 to 90 per cent. thereof goes to form Policy-holders' trust fund, have never received the consideration of the Madras authorities. From the answer given by the Financial Member of the Government of India to the question of the Hon'ble Mr. N. Subba Rao Pantulu in the Imperial Legislative Council on the 24th of March last, it is clear that the practice in the other Presidencies and Provinces is quite different and very favourable to the companies. That the principle of taxation should be the same in the case of all companies irrespective of their local situation, cannot be disputed. But in the absence of a statutary declaration, each Province acts on its own notions of proper method of taxation resulting in the anamoly disclosed by the answer of the Hon'ble Sir. G. F. Wilson. A clear provision in the Bill itself, laying down the principle to be observed in the assessment of income-tax, will secure an equal and fair treatment to all Indian companies alike.

9. To sum up, (1) there is no real necessity to compel Indian Life Assurance companies to make any deposit; (2) if the legislature finally decide to take a deposit, the amount should be regulated with reference to the capital of each company, one lac of rupees being the maximum and Rs. 25,000 being the minimum; (3) the existing companies should be exempted from the obligation of making a deposit; (4) if this is not done, special provision should be made for the protection of the interests of those who may be sufferers by the forcible liquidation of the *existing* companies owing to their inability to make the required deposit; (5) foreign companies including those of the United Kingdom should be compelled either to make a suitable deposit with the Government of India or to keep in India a good portion of their assets to meet the claims of Indians; (6) companies whose business is already subject to actuarial investigation and report, should be relieved from the obligation of submitting a special statement signed by an actuary, under Section 10 of the Bill; and (7) the proposed enactment should clearly lay down the principle to be observed throughout India, in assessing the Life Insurance companies with income-tax.

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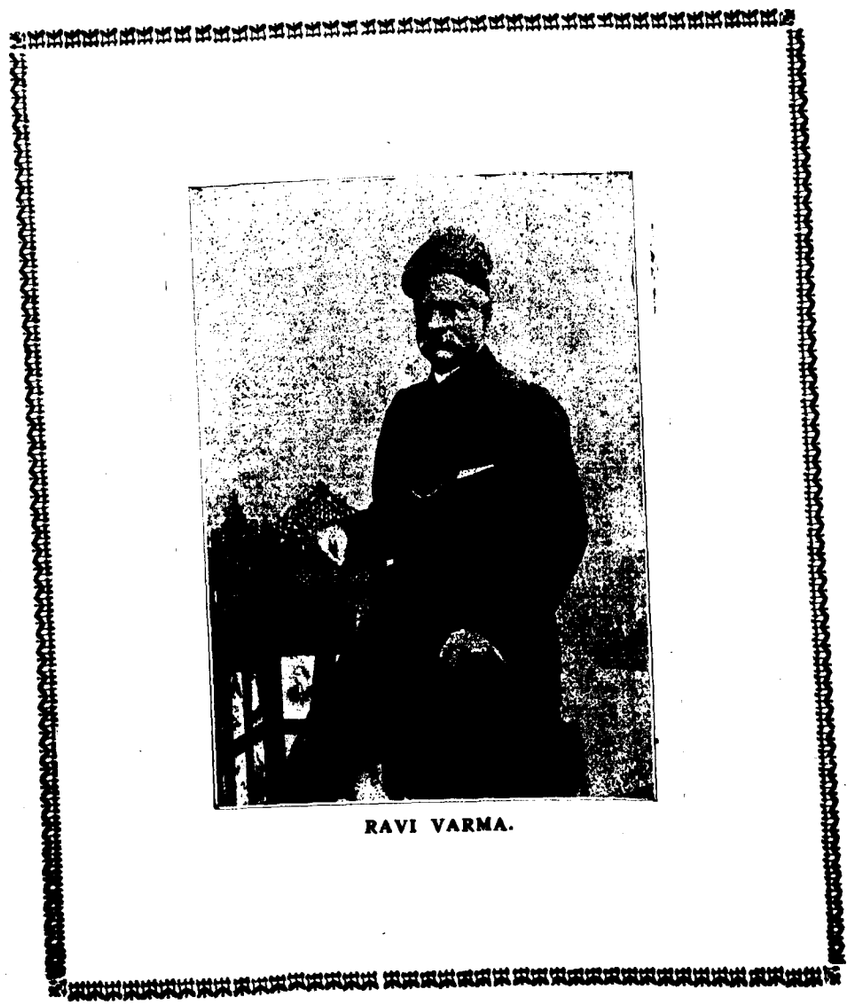
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TO FACE PAGE 905.



RAVI VARMA.

THE INDIAN RENAISSANCE.

BY,

MR. GLYN BARLOW, M. A.

(*Principal, Pachiappa's College, Madras.*)

Gone are the Vedic singers,
Hush'd is the Vedic strain;
But, say, are the lute-strings broken?
Or can they be tuned again?

Gone is the bard of Ramáyan,
Mahabhárata's bard is at rest;
But, say, are their mantles in pieces,
Or wait they new bards to invest?

Gone is the speech that they sang in,
For all but a learned few;
And the offspring speeches are passing—
The speech of the bards is new.

From the West! Is it new? It is Aryan,
And echoes the ancient strains;
And what are mere words if the Spirit
Of the old-time singers remains!

Long time the Spirit lay hiding,
While India's one concern
Was 'words'—to grasp the new language;
And her single idea was 'to learn'.

It was then that 'Grammarians' flourished;
They crack'd each grammatic hard nut,
They wrestled with sequence of tenses,
They settled the business of 'but.'

The songs of Western singers,
They chanted with grammar-strain'd [throats,
And thought that the noblest triumph
Of life was a volume of 'notes.'

The Grammarians' age is passing,
The bards are singing again;
Their language is new, but no matter
If the Spirit inspires the strain.

Sarojini, the Indian Sappho,
Is singing melodious lays,
And Toru—Romésh—and yet others
Are worthily crown'd with the bays.

What matter if crowds of bad poets
Sing false!—let us praise the good song!
And who knows but some glorious music
Will be heard in the land before long!

A GREAT INDIAN ARTIST.

RAVI VARMA *

BY MR. GEO. JOSEPH M. A., Bar-at-Law.

THERE are some people who come to glory in spite of external circumstances, whose personal history and intellectual achievement have fought one long battle with each other. Adverse circumstances and unsympathetic surroundings by curious reaction challenge into existence some unsuspected psychological possibilities. The early poverty and material miseries of some of the great artists are in strong contrast to what their genius deserved. The squalor of literary men is one of the most tragic jokes in literature. But even amongst men of genius there is a more fortunate race—whose worldly affluence and easy fortunes are of a piece with their life-work. You cannot think of their life without their work nor of their work without their life. Browning and Gibbon occur to one as instances. Ravi Varma belonged to the latter category. His work was part of his life.

I

He was born in 1848 in Kilimanore, a village a score of miles north of Trivandrum, the capital of the Native State of Travancore. The family in which he was born was a historically important one and was in the days of its greatest affluence the reigning power in the country round about. In the great process of the political consolidation of Travancore in the sixteenth and seventeenth centuries, the chieftainship was extinguished and the House swore fealty as vassals to the victorious Dynasty. The conquered ever afterwards remained faithful and loyal to the now mighty Prince of Travancore. A special sort of local importance still attaches to them and the House of Travancore is connected by marriage with the House of Kilimanore. The aristocracy of Travancore has always been noted for its learning and culture and Kilimanore has held a foremost place in this respect. It has produced scholars of considerable merit from time to time. That, however, was commonplace enough. But there was one thing which it always regarded as a source of peculiar and very natural pride. There was all along a rich vein of artistic capacity in the family, the ultimate worth of which was fated to be embodied in Ravi Varma.

* Condensed from a Sketch for "The Biographies of Eminent Indians Series."

Ravi Varma's own mother was a lady of great learning and discriminating culture and a minor poet as well. It will thus be seen that the future artist was born into an atmosphere of wealth, influence and a fine tradition. It meant for the child a home life which helped and encouraged in a pre-eminent degree his artistic leanings. His uncle, Raja Raja Varma was himself an amateur artist of considerable taste and refinement and the youthful Ravi Varma used to watch his work eagerly. The boy began to study Sanskrit in his early youth as English education had not sufficiently popularised itself, and Sanskrit was the only vehicle for a generous education. But like other boys who were destined to become great artists in their day, Ravi Varma did not take kindly to book learning and was often discovered sketching on walls in school-boy fashion the heroines of Hindu mythology. It would be foolish to draw any serious conclusions from a school-boy tendency of this sort, but it is worth noting that his efforts were in the purely imaginative line. There is also another tradition clustering round this period—it may be a legend but it is a legend that is widely believed and is worth recording. Raja Raja Varma, the uncle, was at one time painting a picture in which there was a tree. He had finished the morning's work and gone out when Ravi Varma entered the studio and drew a parrot on the tree. I believe the parrot quite spoiled the picture, but Raja Raja Varma was unwilling to damp the enthusiasm of his aspiring collaborator and he finished the picture as it was. The picture is forgotten but the story is still with us—charged with a quiet, fragrant human touch.

The year 1862, was an eventful one for the boy. He had just turned fourteen when he accompanied his uncle on one of his periodical visits to the then Ruler of Travancore. The admiring uncle introduced his nephew and pupil to the Maharajah as a promising artist. His Highness became interested in the boy and presented him with a box of water colours—a right Royal gift in the Travancore of 1862. I am afraid this box has never had its due. I myself think that this box—a gaudy and paltry one no doubt tested by the standard of these days—was more precious to him than anything else which happened to him in the fifty-eight years of a very busy and active life. I do not know that Ravi Varma himself ever counted it as such—though I should not be a bit surprised to hear some fine day that he did. But for that box, Ravi Varma may still have been a genius but most probably one of that sort which Gray speaks of :—

> Full many a gem of purest ray serene
> The dark unfathomed caves of ocean bear.

That box rescued Ravi Varma from being an amateur artist like his uncle and a good many others in his House in their time. The box opened his eyes to the possibility of a greater and richer variety of colours and a more scientific method of mixing and manipulating them than he had been used to before that. The adoption of a method and the ambition of getting the best out of the method were just a step from one another. The box of water colours was vitally significant to Ravi Varma for a good many reasons. The artistic traditions in the Travancore of that period are not easy of determination now with any degree of accuracy. But some of the pictures that have come within the experience of the present writer seem to indicate that the fashion of the period affected a blending of the extreme objective accuracy of European Art and the no less extreme, idealistic conventionalism of purely Indian Art. A fine sense of line there is in them but the queer haunting suggestiveness of Japanese or classic Moghul Art is altogether absent. The criticism of the West had come but its constructive genius was still a mystery to most. The artistic psychology of the time must have been a curious study. It was a critical time—the old experiences were slipping away and the new experiences had not been understood. Little things were tremendously important. The box of water colours meant the little great thing of Ravi Varma's life. He made up his mind to adopt and observe the canons of European Art for the purpose of interpreting to the world the rich and exquisite mythology of the Hindus. We shall have a good deal to say by and by how far this ambition was justified by success.

For seven years Ravi Varma dabbled in water colours. It does not appear that any example of his work during that period of experiments has been preserved—at any rate not one of them is open for public inspection. He had no regular training of any kind and whatever he did do in the realm of Art, he had only himself to praise or blame for. In 1865, at the age of seventeen, he was married to a lady in the Travancore Royal family and this incident was rich with results for the future. He began to reside in the Royal palace itself and came in touch with the art and learning always inseparable from a civilized Indian Court

To Face Page 907



BEAUTY.

In 1868, another and really decisive incident occured.

The then Maharajah of Travancore wanted to have the portraits of the members of his family executed in European fashion and at his invitation a certain Theodore Jansen * came down from Europe for the purpose. Of course, he did his work in oils—which was a novel thing in Travancore. Ravi Varma's attention was thus drawn to the new medium and he was not slow to appreciate its effectiveness and beauty in artistic work. Water colours were good in their own way, but once a really good artist happens on oil colours, it goes hard without his adopting that medium. But Ravi Varma was labouring under a great disadvantage—a disadvantage which as we shall see was destined to handicap him all through life—he had no one to give him lessons in working with oil colours. He applied to Jansen for guidance, but unfortunately through pique or jealousy Jansen practically refused the aspiring student any aid. The young artist was chagrined and had to take the slight in as graceful a manner as he could. All the same he was allowed to watch Jansen at his work; and this constituted practically the only artistic instruction that Ravi Varma ever had had.† He also attempted some foolish and futile things—he tried to learn the art by mechanical rules and admeasurements. This was unfortunate no doubt but this fact should never be ignored either in our praise of Ravi Varma or in our quarrels with him. During the next six or seven years, we do not hear anything about Ravi Varma except that he was still at his arduous and dangerous task of self-education. He worked in oil and water colours strenuously enough, but there was no one to encourage him. The Royal Family were well pleased to have an artist of considerable merit amongst them but they looked upon the work as his amusement. He was tremendously and genuinely in earnest but his earnestness was misunderstood or undervalued because of the amateur Art traditions of his family. His uncle's encouragement was still often given but those valuable words came rarely and far between on the extraordinary occasions of his visit to the capital.

* I have seen the name spelt in two different ways—*Johnson* and *Jansen*. The difference is immaterial enough.

† As an instance of what good work an Indian Artist can do according to European canons of art, I may mention Rahamim Samuel, see *The Studio* Vol. 52 p., 30 *et seq.*

The year 1873 saw a great event in his life. Mr. Chisholm the Superintendent of the Technical School in Madras paid a visit to Trivandrum and Ravi Varma became his discovery. He was surprised and delighted to see the admirable work of a young artist of considerable talent if not real genius who had taught himself all that he knew. Ravi Varma had been working till then in a more or less purposeless fashion—doing studies and working out imaginative pictures and Mr. Chisholm had the insight to see that the work was likely to be lost in dilettanteism if it was allowed to remain unknown to the outside world. He therefore suggested that the young artist should undertake some serious subject, treat it as well as he could and exhibit it at the next Annual Art Exhibition in Madras. His Highness the Maharajah also was agreeably surprised at the enthusiasm of such a competent judge as Mr. Chisholm and generously gave a grant of money to meet the expenses of the experiment. Ravi Varma worked the rest of the year on his forthcoming work. It was exhibited in January, 1874. The picture was a portrait study of a 'Nair Lady adorning her hair with a garland of Jasmine'. The choice of the subject was particularly happy—it was an exquisite harmony of imaginative idealisation and strict portraiture. The type of Nair beauty was also a revelation to Philistine untravelled Madras. The picture created quite a sensation and there was a rush to see it. It was essentially popular and decided the style of Ravi Varma's work throughout life. The picture secured the suffrages of the Judges who unanimously gave it the 'Governor's medal'. Lord Hobart who saw the picture was delighted with the work and gave the gratified young man a personal interview. We may be sure a lot of platitudes were then spoken about perseverance and steady work and a good many things of that kind.

Ravi Varma survived the flattery and the counsel and came back to Trivandrum. The Maharajah was greatly pleased and almost regarded the picture as an achievement of *his* own. This work was followed the next year by one of a similar type 'A Tamil Lady playing on a stringed Instrument'. This was hardly an improvement on its predecessor either in conception or execution but it was good enough to secure the 'gold medal' a second time. The Prince of Wales (H. M. the late King-Emperor) visited Madras in 1875, and the Maharajah of Travancore who had come to Madras to see His Royal Highness, presented him

with some pictures of Ravi Varma—one of these was 'The Tamil Lady'. The Prince of Wales expressed his admiration of the work done especially in view of the fact that the artist had never had the benefit of European education.

In 1876, Ravi Varma again exhibited in Madras—the picture being the first of his series of studies of 'Sakuntala writing to Dushyantan.' The story is well-known and the picture at once appealed to the popular imagination. This was the first attempt to deal with Hindu dramatic fiction and the artistic appeal was almost thrilling. As a picture it is richly susceptible to criticism—it is too crowded with irrelevant details, the perspective is almost helpless, Sakuntala is false and rigid—but all these things were ignored or forgotten in what it was taken to stand for in the public mind. Hindu mythology and the stories of India had once more come into their own for serious artistic treatment. This picture was purchased by the Duke of Buckingham and Chandos who had in the meanwhile succeeded Lord Hobart as Governor of Madras.

Before another two years had elapsed Ravi Varma tried the first of his great portraits. He painted the portraits of the Governor and some of the members of his family. The first of these is still in the Government House. It is not in any sense a very great picture but it is singularly straightforward and honest. The artist did not attempt any subtle or profound effects and it is interesting enough from another point of view. The old Indian portraiture was too psychological as a general rule and to that extent Ravi Varma's work represents a healthy reaction against the earlier psychologism which was often morbid and obscure.

From 1878–81 Ravi Varma led a quiet but intensely busy life. His fame had gone forth and in the rush for new portraiture, the public of South India kept his hands full. Most of the paintings of this period were portraits and they are scattered all over South India in the possession of their respective owners. I have come across some of them and they have often made me wish that he had stuck to portraiture a little more religiously. He does not seem to have done much of purely mythological and imaginative work at this period. But there was at least one of them which had a curious history. It was a study of 'Sita's Ordeal'. It is rather a complex group and the contrast of emotions trying. The story itself is familiar, else the meaning is none too clear from the picture. The treatment of the central figures Sita, Rama and the Earth goddess is singularly successful. Sita's patience in her trial and silent grief at parting from her lord is exquisitely expressed while there is a quiet scorn and triumph on the face of the Goddess. Rama is too much surprised to take in the full meaning of what has happened. But the back ground and the grouping of the subsidiary figures is weak and unsatisfactory. It is ghostly and artificial. As a matter of fact, as we shall see subsequently, Ravi Varma was never successful with dark effects—he was too much the child of sunniness and naive joy. Lakshmana is absolutely incomprehensible. But the general effect is admirable and Ravi Varma's work was emphatically bold—and it would be foolish to be very fastidious and critical about the work of a young man of thirty-three. Sir T. Madava Row's attention was subsequently drawn to it and he was struck by it. He bought the picture and made a present of it to H. H. the Gaekwar of Baroda.

This secured the introduction of the artist to the Gaekwar who invited him to Baroda for his forthcoming Coronation ceremony. He remained in Baroda for some time and painted the portraits of the members of the Royal family. The enlightened Prince was so pleased with the artist that he ever afterwards extended to him his liberal patronage. Soon after his return home his uncle and master in the art died. Ravi Varma's career from 1885 to his death in 1906 can be more summarily dismissed. He had established a name for himself and the period meant incessant work and travelling for the purposes of his work. The pictures of this time are the most popular and best known and they were produced almost one on the heels of the other and it is conceived that his pictures may be studied in detail without injustice even though the chronological reference is not always kept in view. But the few remaining interesting incidents of his life may be referred to here in brief.

In 1885 he was introduced to the late Maharajah of Mysore on the strength of a portrait which he had painted of the Private Secretary to His Highness. The Maharajah was pleased with it and granted the artist his patronage. Some portraits were done. He also came in touch with the Pudukottai Family where he had also had the privilege of knowing that interesting statesman, diplomat and author, Sir M. E. Grant Duff who was then the Governor of Madras. In 1888 he got from the Gaekwar of Baroda the commission

for the most considerable work he was ever destined to do and which was also destined to make him the genuinely popular artist that he became in later years. It included all his mythological and historical studies of the grand age of Hindu civilization and culture. They were originally meant to be a series of studies from the Ramayana and the Mahabharata—but the possibilities of classical studies were revealed to him as the work progressed and by the time he died there was hardly a well-known incident in Hindu mythology and legends of chivalry and heroism that he had not painted. Royal patronage and general popularity also made him a fashionable artist which, of course, meant a deal of labour and a small fortune to him in the way of fees. Soon after his Baroda experience he committed perhaps the only artistic blunder of his life. He established an oleographic press for issuing his own pictures. His pictures attained an almost unique popularity but the oleographs were executed by unperfected mechanism and soulless mechanics. The colours too were laid with the worst possible taste and I myself think steel engravings would have been much better than these daubs of oleographs. No discriminating critic really denies now that the press was artistically as much a mistake as it was financially a success. But it is possible to be of two minds in the matter.

Towards the end of his career, Ravi Varma was undoubtedly the leading artist in India and he gathered round him a large number of pupils. The school, if this heterogenous assembly of young artists may be called a school, had no new doctrines or canons of art to preach—but they were all one in their admiration of their master and in their well-meant efforts to emulate him. With advancing years, his health began to fail and in some instances of his work at any rate, he degenerated a good deal. But I always look back to a small delicate study, suffused with the darks and lights of a fast falling tropical evening entitled 'The Russo Japanese War' as the best example of the mellow restrained wisdom of the master in his old age. It was the only instance in his art where whimsical blends of darkness and light yielded their treasures to him. This was in 1904 and it will always be matter of speculation with me what new fields he might not have trod but for the sweeping death-rate of the tropics. He had dealt in sunshine and glory all his life and just before the curtain was finally rung down he seemed to capture the riches and suggestions of the deep puzzling darkness. He may have had a second chapter of his life which he was never allowed even fairly to begin. But this is sad speculation. One of the most pleasing things which happened towards the close was the appreciation and admiration of some of the pictures by Lord Curzon when he visited Travancore in 1900. Ravi Varma's health began definitely to fail in 1905 and he died on October 2nd, 1906.

II

Art criticism in India is a tremendously difficult matter. There is the essential complexity of criticism as such. It means such a lot in present experience—it means a good deal more in the way of pre-suppositions, culture, education, sympathy, imagination. But in other countries the canons are rarely at fault. You can either find them out yourself or be put in the way of finding them out. Deductively there is the great critical tradition, inductively there are the works which are essentially and undeniably great. Within limitations the critic's task is simplified. But in India there is this peculiarity, you have no canons—or the canons themselves are in a fair way of being undermined. The hunt for unchallengable standing ground is as baffling as it is in metaphysics. Mr. Havell has discovered the glory of ancient Indian art but he has also discovered and expounded the essential wickedness and weakness of Ravi Varma's art in half-a-dozen sentences on the lines of Dr. Coomaraswamy. Critics may quarrel as much as they please about Ravi Varma, but he means far too much in modern life to be dismissed in half-a-dozen, even a dozen sentences. Mr. Havell's guidance in this matter must therefore be regretfully but firmly dispensed with. In his iconoclastic criticism of present Art tendencies in India, Dr. Coomaraswamy has lost his moorings and in his criticism of Ravi Varma, he appears to be for once helpless and unedifying.

Ravi Varma was essentially a child of the sun. The blaze of colour and gorgeous effects which are present everywhere in his pictures will be impossible without the hard beating down of a tropical sun. There is an unquestioned delight, an uncritical acceptance of the joys of life perceptible in every one of his pictures. He is sweet, rich, luscious, a very Tennyson amongst artists.

To Ravi Varma, his pictures are the most characteristic memorial and India is the richer for her heritage.

H. E. Sir Thomas Gibson-Carmichael Bart

WE would heartily welcome His Excellency Sir Thomas Gibson Carmichael, our new Governor, into our midst. Sir Thomas' antecedents and success as an administrator in Australia show that a better selection could not have been made for Madras. Born in March 1859, he succeeded to the title on the death of his father, the Rev. Sir William Gibson-Carmichael, in 1891. He received his education at St. John's College, Cambridge, graduating B.A., in 1891 and M. A. in 1894. He was Private Secretary to Sir George Trevelyan and Lord Dalhousie, when they were Secretaries of State for Scotland, and was appointed Chairman of the Scottish Board of Lunacy in 1894. In 1895 he contested Midlothian in the Liberal interest and represented it in Parliament, in succession to Mr. Gladstone until 1900. In Parliament his interest, as was to be expected, was principally confined to Scottish affairs. He made his maiden speech on the 13th of July, 1896, speaking for the Opposition on the Agricultural Rates Relief (Scotland) Bill. Though a Liberal, he often voted with the Government, in support of measures which seemed just in the interests of the people. His Parliamentary career shows generally his interest in matters affecting Agriculture, public health, Sanitation, and Municipal administration, in all of which Madras, we have no doubt, will benefit largely during his tenure of office.

His love of fair-play, moderation and business-like habits marked him out for a gubernatorial career in the Liberal interests. In 1908 he was —during the time Lord Crewe was Secretary for the Colonies—appointed Governor of Victoria and created a K.C.M.G. He reached the Colony at a critical time and but for his cool courage he would not have been the success he turned out eventually in it. His administration has been much appreciated by Australians themselves, as may be gathered from the hearty send-offs they gave him sometime back and from the many keen expressions of regret with which they were coupled. In Victoria, he opened up, during the three years during which he was its Governor, many new fields of activity, besides attending cheerfully to the social and other duties attached to his high office. He made it his mission, according to an Australian writer, to visit every party of the State where farming, dairying, market gardening, mining and other industries were carried on, and having a sound business head and considerable perception, he recommended and pressed home suggestions in the right quarters. Every one seems to agree that these proposals could not have been better thought out if Victoria were a business concern managed by a competent Board and Sir Thomas were a kind of inspecting Chairman or Director, specially commissioned to recommend improvements in running the enterprise. His faculties have been characterised to be both critical and creative, administrative and originative. Every movement with which he was associated, it has been remarked, proved a success. He is spoken of as an optimist by choice and is reported to have spread a cheery confidence wherever he has journeyed. Though not an orator like Sir Arthur Lawley, his speeches have gradually taken, it is said, the color of accumulated practical knowledge of local conditions.

> In all things, he is the cultured gentleman who has infinite patience of the shortcomings or misconceptions of less endowed and less fortunate men and women. . . . . There is no necessity for him to assume a stilted stand-off air. The man's natural dignity commands the respect due to his rank, and if he does not enjoy the divine afflatus he certainly possesses luminious insight, and a word of advice from him is worth a whole volume from most other men.

Sir Thomas has taken a lively interest in the study of natural history and his papers on centipedes, spiders, etc., are regarded both in Europe and America as authoritative. His interest in portraits and portrait painting is great and his estimate of the value of portraits has been characterised by so high an authority as Lord Rosebery as almost final. He was a member of the Board of Trustees for the Scottish National Galleries in 1907—8. Speaking of his services to Scotland, on the eve of his departure to Victoria in June 1908, Lord Rosebery remarked :—

> Honestly, when I began to reflect on the various aspects of Sir Thomas in which we regard him, I feel I should detain you much longer than I wish if I attempted to expatiate upon them. It appears to us that we are suffering a heavy loss from many points of view..... Sir Thomas Carmichael was one of the most sympathetic and representative Members that Midlothian could possibly have had. But then I would ask you to remember the great service he has rendered to Art in this country .....That was the result of his extraordinary genius, his innate capacity for testing works of Art.....He has the genius of friendship as he has the genius of Art judgment. Well, with all these qualities we can ill spare him.

Sir Thomas married, in 1886, Miss Marry Nugent eldest daughter of the fourth Baron Nugent—the Baronetcy is of the Austrian Empire, though the holder of the title is entitled to use it in the Unit-



SIR ARTHUR LAWLEY,
Late Governor of Madras.



H. E. SIR THOMAS GIBSON-CARMICHAEL,
The New Governor of Madras.

ed Kingdom—and they were socially very popular in the Colony they have just left. The afternoon they entrained at Melbourne for Adelaide *en route* for London, one of the streets through which they had to pass was, it is reported, a mass of people down to the railway station to see them off. Rich people in motors, poor people on foot, men, women and children, especially children. In fact the whole of Melbourne seemed, wrote one who was present on the occasion, to be on move to see Sir Thomas and Lady Carmichael off. One heard,it has been said, nothing of titles in the crowd's conversation. It was " the Carmichaels," in tones of loving respect for Lady Carmichael on account of her good works. She was as much appreciated as her husband by the practical Victorian. In addition to pleasing manners, which had charmed high and low, she had worked very hard indeed in women's spheres of interest and had succeeded in setting on foot a movement to prevent the overlapping of charitable bodies that, is said to be bearing now good fruit. There is not a philanthropic institution, it has been reported, that has not profited by her presence upon its committees ; not a hospital where the patients have not been cheered by her visits ; and not a few houses, where despair has not been banished and new hopes created by her timely interventions. Work, not words, is said to be her motto.

Sir Thomas arrives at Madras at a time when the Presidency is, as a whole, enjoying the blessings of peace and order. The new order of things brought into existence by the reformed Councils has had its first trial, and if Sir Thomas will carefully look in, he will see that there is little ground for doubting the wisdom of Lord Morley and Lord Minto in the reforms they inaugurated. Work for the future, he will see, lies in this line and in developing the system of local self-government, first instituted by Lord Ripon, of evergreen memory. He will also see, if he keeps his eyes and ears open and travels as well as he has done in Victoria, that there are not a few points at which the administration comes into close contact with the people and that it is there that constant vigilance and the desire to do good to the people of this Presidency is necessary. As time passes by, he will realize too that public opinion in India is neither ill-informed nor altogether shadowy and that it is often conducive to good government, to meet it half-way than to take for granted that there is nothing substantial in it. Efficiency is good, but happiness of the ruled is better. Prestige, in a country ruled like India is, dies hard, but satisfactory good government, Sir Thomas should grasp early in his career, requires that it should not be allowed to stand in the way of promoting the general welfare of the millions of Indians committed to his charge by His Majesty the King-Emperor, whose watchword is " sympathy " for India and Indians. That is just the word that Sir Thomas should lay to his heart at the very threshold of his career in India.

That His Excellency has already grasped the cardinal principle that should govern his policy in his new sphere of action, he clearly indicated in the very first speech he has made on assuming his high office. That speech, we may here say, has rightly created a most favourable impression on the public mind in India, and the liberalism, sympathy, and earnestness to do good that characterise it mark it out as a notable pronouncement, a pronouncement not unworthy of the occasion during which it was made. While His Excellency does not forget the limitations under which he has to work, his anxiety to work in the spirit of the new reforms and to leave his mark on the administration of the country are only too plain in his speech. He said, speaking in a straightforward and sincere manner :—

I can assure all of you that I will give my best attention to those matters which more or less directly, you have told me, will be brought before me before long, so that I may make up my mind and form an opinion as to points on which I think there is an honest difference of opinion between some people in this Presidency. I shall do my best to look into those matters, and in forming any opinion to look at them from every point of view in that sympathetic way in which alone one can expect to come to a fair judgment on matters as to which, as I have just said, there is an honest difference of opinion. Until three days ago, when I landed here, I had never set foot on Indian soil. I claim no special knowledge of your institutions, and I am entirely ignorant of the languages spoken in this Presidency and ignorant of many things—ignorance which to you, is almost inconceivable, but of which, with the assistance which I hope to receive from you I hope that I may be able to learn ; but in the meanwhile I shall try to console myself with the thought that perhaps that ignorance may free me from prejudice, and possibly have advantages to you, that it at any rate prevents me from indulging in a long speech.

But I must refer to matters which have been definitely brought before me. Therefore, I can assure those of you who represent the Madras Corporation here that they will always find me most willing to learn about their work and most willing and ready to appreciate what they are doing. I have some small acquaintance with local self-government in other parts of the world, and I know of the importance of such matters as water-supply and drainage, which you refer to. I know the difficulties which often seem almost a strong necessity of raising large sums in connection with these matters. I can certainly promise you that if, by sympathy, or in

any other way, I can give, as you put it I think, a stimulus to the cause of local self-government in this Presidency, I shall be very glad to do what I can. A definite question was put to me in the last Address, that from the landholders of Ganjam, as to whether I would assist in recommending the abolition of the village service cess. With regard to that point I am bound to say that I do not know enough about it to express any definite opinion, but I am, I admit, generally prepared to sympathise with anyone who wishes to escape from a tax which he feels to be heavy on him; but at the same time, I know only too well how difficult it is to arrange that without throwing hardship in some other quarter. All that I can say is that I shall give it my best consideration.

The landholders of Madras have, in a very kindly manner, referred to the fact that I, in some ways, know something of Government in other parts of the world. While I know there must be wide differences between the Government in the parts with which I am familiar and here, that there must be wide differences of form, I trust that the spirit which underlies those forms is the same and that here, no less than in Britain or in Australia, all those who take part in Government—whether smaller branches of Government or more important ones—they are all determined to do what they can to secure that there should be even-handed justice between man and man—(cheers)—and, as far as possible, that every encouragement should be given to our fellow-subjects, wherever they are, to develop to the full the resources of their own portion of the Empire, to make the fullest use of their abilities and talents in the development of that part. It appears to me that it is only in this way that we can really make for the fullest development of the whole and do honour to our King-Emperor, loyalty to whom you have all assured me you so genuinely possess.

His Excellency is the first Provincial Governor to be appointed since the inauguration of the new reforms, and his declaration of policy, set out above, is, we think, in keeping with it. Call for co-operation from one like him unmistakably pre-supposes we think, a sincere wish, to know the other side of the shield and we feel sure that "mutual respect and mutual understanding and mutual sympathy," which he desires, will be forthcoming from the general public of this Presidency. The speech wherein this passage occurs was delivered by His Excellency only the other day and how confirmatory it is of the high credentials with which he comes to govern this Presidency will be made plain from the following further extract from it:—

We in Britain and you here in India are, I think, indissolubly bound up. It is difficult, no doubt, to foretell the future, but I think that of this we may be certain, that for many years to come, at any rate, our histories must be bound together and that if either of us are to do anything for progress, we must work together. (Cheers) I think we are all agreed that if we are to work together there must be mutual respect and mutual sympathy between us. Our histories are not the same, it is possible that change does not proceed so quickly here as it does in Europe and I need hardly say to you who are students of history and constitutional development, that all development must be based on what has happened in the past and must be shaped by it. Therefore, we may not proceed quite on the same lines but I do not think that there need be any difference in the ideals we both aim at. Of the feelings of His Imperial Majesty towards His Indian subjects I do not believe there is any doubt either here or in Britain and of the feelings of India towards His Imperial Majesty, I do not think there need be any doubt. One of your addresses has referred to the expression of opinion made by Lord Minto the late Viceroy in a speech the other day. There have been many such expressions of opinion made publicly by men who must know. I feel certain that those have had great effect in Great Britain and among the English speaking people and that there is a belief that, although possibly there may be some men, misguided men, as I take them to be, who, possibly from motives which they believe to be right, say or do things which would lead others to think otherwise, still, I think, there can be no doubt that these men are doing nothing for the good, either of India or of Britain. And I believe that there is a readiness in Britain to believe and a feeling of certainty that the loyalty of India is, as has been quoted, intense. That I think is entirely satisfactory. As I have said a moment ago, there must be mutual respect and mutual understanding and mutual sympathy. It may not be possible for us all to see eye to eye but if we are to work together we must at any rate in the main be working towards the same ideals. I am not going now to refer, in fact you do not ask me to refer, to any of the important questions which must come up for consideration and in which the people of Great Britain and the people of India must find common ground on which to unite if there is to be development for progress, as I take it we all feel there will be. But I will say this, that if it be my good fortune or my duty to have any part in the settlement of the lines on which development is to take place in this Presidency as on any of those most important questions to which the Madras Provincial Congress Committee have referred and as to which the Hon'ble the Prince of Arcot hinted, I can promise you that I will give them my fullest consideration and I believe that I know enough of your history and enough of your aims to be able to say that that consideration will be based on respect and I will certainly have a great deal of sympathy with your ideals.

The Prince of Arcot said that a time would come when the people would be ready to take their proper part in the advancement and administration of this country. I can assure you that I believe that the people of Great Britain would rejoice in nothing more. How that has to be carried out it is not for us yet to say. As time goes on there may be changes in ideals. Things may be done which we do not at the present time foresee and cannot foresee, but I do believe and trust that we shall work together for the good of the world.

That is a speech, we think, worthy of his high reputation, and as His Excellency's earnestness to do good strikes us as genuine and sincere, we foresee progress and prosperity to Madras during his quinquennium.

The Last Two Durbars.

I. THE DURBAR OF 1877.

Lady Betty Balfour in her history of *Lord Lytton's Indian Administration* has set out in great deal the object and origin of the First Proclamation Durbar held at Delhi in 1877. Her account is an exceedingly interesting one, and as it is our chief authority on the subject, we make no apology for briefly summarising here what she has recorded. Writing of the causes that led to the institution of the Proclamation Durbar in India, she says:—

"When the administration of India was transferred from the East India Company to the Sovereign, it seemed in the eyes of her Indian subjects and feudatories that the impersonal power of an administrative abstraction had been replaced by the direct personal authority of a human being. This was a change thoroughly congenial to all their traditional sentiments, but without some appropriate title the Queen of England was scarcely less of an abstraction than the Company itself. The only Indian word corresponding to the English Queen—namely, *Malika*—was one commonly bestowed on the wife of an Indian Prince and therefore entirely inapplicable to the true position of the British Sovereign in India. The title of Empress or Padshah could alone adequately represent her relations with the states and Kingdoms of India and was moreover a title familiar to the natives of the country, and an impressive and significant one in their eyes.

Embarrassments inseparable from the want of some appropriate title had long been experienced with increasing force by successive Indian administrations, and were brought, as it were, to a crisis, by various circumstances incidental to the Prince of Wales's visit to India in 1875—76, and by a recommendation on the part of Lord Northbrook's Government that it would be in accordance with fact, with the language of political documents, and with that in ordinary use, to speak of Her Majesty as the Sovereign of India—that is to say, the paramount power over all, including Native States.

It was accordingly announced in the speech from the throne in the session of 1876, that whereas when the direct government of the Indian Empire was assumed by the Queen no formal addition was made to the style and titles of the Sovereign, Her Majesty deemed that moment a fitting one for supplying the omission, and of giving thereby a formal and emphatic expression of the favourable sentiments which she had always entertained towards the princes and people of India.

By August 1876 the proposed scheme for the proclamation of the new title had been drawn up and had received the cordial support of the Viceroy's Council in India.

The translation of the new title in the vernacular was a matter for careful consideration and consultation. The Government of India finally decided to adopt the term Kaisar-i-Hind. It was short, sonorous, expressive of the Imperial character which it was intended to convey, and a title, moreover, of classical antiquity, the term Kaisar-i-Room being that generally applied in Oriental literature to the Roman emperors and still representing the title of Emperor throughout Central Asia.

It was, moreover, decided that the new title should be announced at a great assemblage on the historical plain near Delhi, on January 1, 1877—in the presence of the heads of every government in India; of 1200 of the noble band of civil servants; of 14000 splendidly equipped and disciplined British and native troops; of seventy-seven of the ruling chiefs and princes of India, representing territories as large as Great Britain, France and Germany combined; and of 300 native noblemen and gentlemen besides. Altogether 68,000 were invited and did actually reside in Delhi and in its surrounding camps during the fourteen days of the Assemblage.

Services hitherto inadequately recognised were rewarded: pensions enjoined by ancient native families whose unquestioned loyalty had rendered them deserving of assistance were increased; numerous increased salaries for life were granted to the principal native chiefs; and to each chief entitled to a salute was presented, in the name of the Queen and with all due ceremony, a large silken banner bearing on one side the Royal Arms and on the other his own. The banners were of diverse colours, varying according to the rank of the chief, and were to be carried henceforth at all State ceremonials in front of those to whom they were given. Gold and silver medals commemorative of the day were also struck and delivered respectively to each chief and to other selected persons from Her Majesty. Honorary titles were conferred—a reward very dear to the native mind—on more than 200 native noblemen

and gentlemen; a large number of certificates of honour were presented to native and other gentlemen throughout India holding such offices as honorary magistrates and members of municipal councils; the pay and allowances to the commissioned and non-commissioned officers and men of the native army in India were increased, and a large number of appointments were made to the Order of British India.

There remained the more difficult task of devising some appropriate recognition on the part of Government of the claims of the British portion of the community, representing the power by which the Empire had been won and maintained in the past, and on which it depended for its consolidation and advancement in the present. The question was long and carefully considered, more especially as Lord Lytton was personally anxious that some such recognition should be made. Insuperable objections, however, were raised to some of the more material suggestions made by the Viceroy and it proved impossible finally to do more than give some appointments to the Order of the Star of India; to create an Order specially open to non-official classes, now known as the 'Most Eminent Order of the Indian Empire;' to improve in some degree the position of British officers serving in native regiments; and to give a day's pay to the seamen and soldiers serving the Queen-Empress within Indian limits on the day of the Proclamation.

Three large pavilions had been specially erected for the occasion, at some distance outside and overlooking an extensive plain to the north of the city of Delhi. The largest of these pavilions, which was semi-circular in form, about 800 feet long, facing the Viceregal throne, was occupied by the Governors of Madras and Bombay, the ruling chiefs present at Delhi with their principal attendants, and the various high officers of Government, all of whom were seated in such a manner that the native chiefs were intermingled with the high officials. The two other pavilions erected to the rear, right and left, of the Viceroy's throne were occupied by a large concourse of spectators, including the Governor-General of the Portuguese settlements in India, the Khan of Khelat, the Foreign Envoys and Consuls, and European and Native noblemen and gentlemen from all parts of India. The British troops, European and Native, were drawn up in a vast circle in the plain around.

The Viceroy arrived at the place of assemblage a little after noon, and was received with a royal salute from the troops assembled. On arriving at the grand entrance the Viceroy, accompanied by Lady Lytton and the members of his personal Staff, alighted from his carriage and, preceded by his Staff, advanced in procession to the daïs.

His Excellency, wearing the collar, badge, and robes of the Star of India, was received by the whole assembly standing, the massed bands drawn up close by playing the National Anthem until he had taken his seat on the daïs. The Proclamation formally declaring Her Majesty the Queen to be Empress of India was then read in English by the chief Herald and afterwards in Urdu by the Foreign Secretary. At its conclusion 101 salvos of artillery, intermingled with *feux de joie* from the assembled troops, were fired; the Royal Standard was hoisted, and the bands again played the National Anthem. After a brief pause the Viceroy rose and delivered the following speech:—

LORD LYTTON'S DURBAR SPEECH.

On the first day of November, in the year 1858, a Proclamation was issued by the Queen of England, conveying to the Princes and People of India those assurances of Her Majesty's good will which, from that day to this, they have cherished as their most precious political possession. The promises then made by a Sovereign, whose word has never been broken, need no confirmation from my lips. Eighteen years of progressive prosperity confirm them; and this great assemblage is the conspicuous evidence of their fulfilment. Undisturbed in the enjoyment of their hereditary honours, protected in the prosecution of their lawful interests, both the Princes and the People of this Empire have found a full security for the future in the generosity and justice of the past. We are now assembled to proclaim the assumption by the Queen of the title of Empress of India; and it is my duty, as Her Representative in this Country, to explain the gracious intentions of Her Majesty, in adding that title to the style and dignity of Her ancestral Crown. Of all Her Majesty's possessions throughout the world,—possessions comprising a seventh part of the earth's surface, and three hundred millions of its inhabitants,—there is not one that She regards with deeper interest than this great and ancient Empire. At all times, and in all places, the British Crown has had able and zealous servants, but none more illustrious than those whose wisdom and heroism have won and kept for it the dominion of India. This achievement, in which al

Her Majesty's subjects, European and Native, have worthily co-operated, has also been aided by the loyalty of Her Majesty's great allies and feudatories; whose soldiers have shared with Her Armies the toils and victories of war; whose sagacious fidelity has assisted Her Government in preserving and diffusing the blessings of peace; and whose presence here to-day at the solemn inauguration of Her Imperial title, attests their confidence in the beneficence of Her power and their interest in the unity of Her Empire. This Empire, acquired by Her ancestors and consolidated by Herself. The Queen regards as a glorious inheritance to be maintained and transmitted intact to Her descendants, and She recognises in the possession of it the most solemn obligations to use Her great power for the welfare of all its people, with scrupulous regard for the rights of Her feudatory Princes. For this reason, it is Her Majesty's Royal pleasure to add to the titles of Her Crown one which shall be henceforth to all the Princes and Peoples of India, the permanent symbol of its union with their interests and its claim upon their loyal allegiance. The successive dynasties whose rule in India the power of the British Crown has been called by Providence to replace and improve, were not unproductive of good and great Sovereigns; but the policy of their successors failed to secure the internal peace of their dominions. Strife became chronic and anarchy constantly recurrent. The weak were the prey of the strong, and the strong the victims of their own passions. Thus, sapped by incessant bloodshed and shaken by intestine broils, the great House of Tamerlane crumbled to decay; and it fell at last because it had ceased to be conducive to the progress of the East. Now, under laws which impartially protect all races and all creeds, every subject of Her Majesty may peacefully enjoy his own. The toleration of the Government permits each member of the community to follow without molestation the rules and rites of his religion. The strong hand of Imperial power is put forth not to crush, but to protect and guide; and the results of British Rule are everywhere around us in the rapid advance of the whole country and the increasing prosperity of all its Provinces.

BRITISH ADMINISTRATORS AND FAITHFUL OFFICERS OF THE CROWN,—It is to your continued labours that these beneficent results are chiefly due: and it is to you, in the first instance, that I have now, in the name of Her Majesty, to express the gratitude and confidence of your Sovereign. Not less steadfastly than all your honoured predecessors, you have toiled for the good of this Great Empire with a perserving energy, public virtue, and self-devotion, unsurpassed in history. The doors of fame are not open to all; but the opportunity of doing good is denied to none who seek it. Rapid promotion it is not often in the power of any Government to provide for its servants. But I feel assured that, in the service of the British Crown, public duty and personal devotion will ever have higher incentives than the expectation of public honours or personal emoluments. Much of the most important and valuable work of Indian administration has always been, and always must be done, not by persons in prominent positions, but by those district officers on whose patient intelligence and courage the efficient operation of its whole system is essentially dependent. I cannot give expression too emphatic to Her Majesty's grateful recognition of the admirable manner in which Her servants, both Civil and Military, have performed, and are performing, throughout India tasks as delicate and difficult as any which the Crown can confide to its most trusted subjects. Members of the Civil and Military Services, placed at an early age in positions of immense responsibility, submitting with cheerful devotion to a severely exacting discipline, personally exercising the most important administrative functions among populations whose language, creed, and customs, differ from your own,—may you ever be sustained in the firm yet gentle discharge of your arduous duties by the consciousness that, whilst you thus uphold the high character of your race, and carry out the benign precepts of your religion, you are also conferring on all other creeds and races in this country the inestimable benefits of good Government. But it is not only to the official servants of the Crown that India is indebted for the wise application of the principles of Western civilization to the steady development of her vast resources; and I should ill represent the feelings of my august Mistress if, on this occasion, I failed to assure Her non-official European subjects in India of the cordial satisfaction with which Her Majesty recognizes and appreciates, not only their loyalty to Her Throne and Person, but also the benefits which Her Indian Empire derives from their industry, their social energy, and civic virtue. Wishing to increase Her opportunities of distinguishing the public services, or private worth, of Her subjects throughout this important portion of Her Dominions, Her Majesty has been pleased

not only to sanction a certain enlargement of the Most Exalted Order of the Star of India, and of the Order of British India, but also to institute for this purpose an entirely new Order which will be called the Order of the Indian Empire.

Officers and Soldiers of the Army of India, British and Native.—The Queen recalls with pride your heroic achievements on every occasion, when, fighting side by side, you have upheld the honour of Her Arms. Confident that all future occasions will find you no less efficiently united in the faithful performance of that high duty, it is to you that Her Majesty entrusts the great charge of maintaining the peace, and protecting the prosperity, of Her Indian Dominions.

Volunteer Soldiers.—Your loyal and successful endeavours to render yourselves capable of acting, if necessary, with the Regular Forces, claim cordial recognition on this occasion.

Princes and Chiefs of the Empire,—Which finds in your loyalty a pledge of strength, in your prosperity a source of splendour, Her Majesty thanks you for your readiness, on which She reckons, if its interests be attacked or menaced, to assist Her Government in the defence of them. In the Queen's name I cordially welcome you to Delhi; recognizing in your presence, on this great occasion, conspicuous evidence of those sentiments of attachment to the Crown of England which received from you such emphatic expression during the recent visit of the Prince of Wales to this country. Her Majesty regards Her interests as identified with yours; and it is with the wish to confirm the confidence and perpetuate the intimacy of the relations now so happily uniting the British Crown and its feudatories and allies, that Her Majesty has been graciously pleased to assume the Imperial Title we proclaim to-day.

Native Subjects of the Empress of India,—The present conditions and permanent interests of this Empire demand the supreme supervision and direction of their administration by English officers trained in the principles of that polity whose assertion is necessary to preserve the continuity of imperial rule. It is to the wise initiative of these statesmen that India chiefly owes that steady progress in civilization which is a condition of her political importance, and the secret of her growing strength, and it is they who must long continue to form the most important practical channel through which the arts, the sciences, and the culture of the West (which have given to Europe its present pre-eminence in peace and war), may freely flow towards the East for the common benefit of all its children. But you, the natives of India, whatever your race, and whatever your creed, have a recognized claim to share largely with your English fellow-subjects, according to your capacity for the task, in the administration of the country you inhabit. This claim is founded in the highest justice. It has been repeatedly affirmed by the greatest British and Indian statesmen, and by the Legislation of the Imperial Parliament. It is recognized by the Government of India, as binding on its honour, and consonant with all the aims of its policy. The Government of India, therefore, notices with satisfaction the marked improvement during recent years in the character of the Native Public Service, especially in its higher grades. The administration of this great Empire demands, from many of those to whom a share in it is entrusted attributes not exclusively intellectual, qualifications to which moral and social superiority are essential. More especially, therefore, does it rest with those who, by birth, rank and hereditary influence, are your natural leaders, to fit themselves and their children for the honourable duty which is open to them by accepting the only education that can enable them to comprehend and practise the principle steadily maintained by the Government of the Queen, their Empress. You must all adopt as your own that highest standard of public virtue which comprises loyalty, incorruptibility, impartiality, truth and courage. The Government of Her Majesty will then cordially welcome your co-operation in the work of administration. For, in every quarter of the globe over which its dominion is established, that Government trusts less to the strength of armies than to the willing allegiance of a contented and united people, who rally round the throne because, they recognise therein the stable condition of their permanent welfare. It is on the gradual and enlightened participation of Her Indian subjects in the undisturbed exercise of this mild and just authority, and not upon the conquest of weaker States, or the annexation of neighbouring Territories, that Her Majesty relies for the development of her Indian Empire. Her interests and duties, however, are not confined to Her own dominions. She sincerely desires to maintain the most frank and friendly relations with the rulers of those territories which adjoining the frontiers of this Empire have so long owed their independence to their sheltering shadow of its power. But should the repose of that power be at any time threatened from without the Empress of India will know how to defend Her great inheritance. No foreign enemy can now attack the British Empire in India without thereby assailing the whole civilization of the East; and the unlimited resources of Her dominions, the courageous fidelity of Her allies and feudatories, and the loyal affection of Her subjects, have provided Her Majesty with ample power to repel and punish every assailant. The presence, on this occasion, of the Representatives of Sovereigns who, from the remotest parts of the East, have addressed to the Queen their congratulations on the event we celebrate to-day, significantly attest the pacific policy of the Government of India, and the cordiality of its relations with all neighbouring States. To His Highness the Khan of Khelat, and to those Ambassadors who have travelled so far to represent on British Territory the Asiatic Allies of the Empress of India, as also to our honoured guest His Excellency the Governor-General of Goa, and to the Foreign Consular Body, I desire to offer on behalf of Her Majesty's Indian Government, welcome to this Imperial Assemblage.

QUEEN VICTORIA'S MESSAGE.

Princes and People of India,—It is now my pleasing duty to communicate to you the gracious message which the Queen, your Empress, has today addressed to you in Her own Royal and Imperial name. These are the words of the telegraphic message which I have this morning received from Her Majesty:

"We, Victoria by the Grace of God, of the United Kingdom, Queen, Empress of India, send through our Viceroy to all our officers, Civil and Military, and to all Princes, Chiefs and Peoples now at Delhi assembled, our Royal and Imperial Greeting, and assure them of the deep interest and earnest affection with which we regard the people of our Indian Empire. We have witnessed with heartfelt satisfaction the reception which they have accorded to our beloved Son, and have been touched by the evidence of their loyalty and attachment to Our House and Throne. We trust that the present occasion may tend to unite in bonds of yet closer affection ourselves and our subjects; that from the highest to the humblest all may feel that under our rule the great principles of liberty, equity and justice are secured to them; and that to promote their happiness, to add to their prosperity and advance their welfare, are the ever-present aims and objects of Our Empire."

You will, I am confident, appreciate these gracious words.

God save Victoria, Queen of the United Kingdom and Empress of India.

At the conclusion of this address the whole assembly spontaneously rose and joined the troops in giving repeated cheers. Many of the chiefs present attempted to offer their congratulations, but were unable to make themselves heard. The Maharaja Scindhia was the first to rise. He said: 'Shah-in-Shah Padshah (Monarch of Monarchs,) may God bless you! The Princes of India bless you and pray that your sovereignty and power may remain steadfast for ever.'

EFFECT OF PROCLAMATION.

In the opinion of the best judges in India, after some years' experience, the assumption by the Queen of the title of Empress has had political results of far-reaching importance. The supremacy of the British Government had of course been long admitted as a practical fact by all the Native States of India, but in many cases their chiefs gave themselves, when opportunity offered and it seemed safe to do so, the airs of independent powers. Treaties, made perhaps nearly a hundred years before and still in force, might be quoted to show that the native prince, although not so strong, was equal in dignity and rightful position to the Viceroy. The Nizam, the Gaekwar, and the Viceroy had all the same salutes, than which to native imaginations there could be nothing more significant. The twenty-one guns ceased after the Delhi Assembly to be a sign of equality with the representative of the Sovereign. There can indeed be no doubt of the fact, now universally acknowledged in India, that the proclamation of the paramount superiority of the British Crown was an act of political wisdom and foresight which has not only strengthened our position throughout the vast territories of India proper, but has had no small effect also beyond the frontier of the Indian Empire.

II. THE DURBAR OF 1903.

The circumstances that led to the holding of the Durbar of 1903, during the Viceroyalty of Lord Curzon may be gathered from the following Proclamation by His Majesty King Edward.

Edward, R. I.

Whereas, upon the death of our late Sovereign of happy memory, Queen Victoria, upon the 22nd day of January in the year of Our Lord one

thousand nine hundred and one, we did ascend the throne under the style and title of Edward VII., by the Grace of God, King of the United Kingdom of Great Britain and Ireland, Defender of the Faith, Emperor of India;

And whereas, by Our Royal Proclamations bearing date the twenty-sixth day of June and the tenth day of December in the year of Our Lord one thousand nine hundred and one, in the First year of Our Reign, We did publish and declare Our Royal intention, by the Favour and Blessing of Almighty God, to celebrate the Solemnity of Our Royal Coronation upon the twenty-sixth day of June, one thousand nine hundred and two;

And whereas, by the Favour and Blessing of Almighty God, We were enabled to celebrate the said Solemnity upon Saturday, the ninth of August last;

And whereas, it is Our wish and desire that the fact of the celebration of the said Solemnity should be publicly announced to all Our loving Subjects within Our Indian Dominions, an opportunity should be given to Our Governors, Lieutenant-Governors, and Heads of Administrations, to the Chief Princes, Chiefs, and Nobles of the Native States under Our Protection, and to the Representatives of all the Provinces of Our Indian Empire, to take part in the said ceremonial;

Now We do, by this Our Royal Proclamation, make announcement thereof, and We do hereby charge and command Our right trusty and well beloved Councillor, George Nathaniel Lord Curzon of Kedleston, Our Viceroy and Governor-General of India, to hold at Delhi on the 1st of January, one thousand nine hundred and three, an Imperial Durbar for the purpose of declaring the completion of the said Solemnity of our Coronation; and We direct that at the said Durbar this Proclamation shall be read for the information of all whom it may concern.

Given at Our Court at St. James's, the first day of October, one thousand nine hundred and two, in the second year of Our Reign.

GOD SAVE THE KING-EMPEROR.

The Durbar was a magnificent affair though the propriety of holding it on the scale on which it was planned by Lord Curzon and carried out was questioned in many quarters. Quite apart from that, the Durbar was a great success, both as an impressive ceremony and as a gigantic spectacular sight. The elephant procession was its greatest feature, the great Imperial city being entered by Lord Curzon and the Royal Princes of India on State elephants. "It was a barbaric display, if you will, but it epitomised the wealth and magnificence of the immemorial East." There were only 200 elephants in the procession including those ridden by the retainers of the Princes. On the reading of the Proclamation announcing the Coronation of King Edward VII. by the Herald Major Maxwell, the guns without fired a salute of 101 guns and the 40,000 troops encircling the Durbar fired a "feu de joie".

THE VICEROY'S DURBAR SPEECH.

Then the Viceroy made his speech and in doing so said:—Five months ago in London His Majesty King Edward VII., King of England and Emperor of India was invested with the crown and sceptre of the English Kings. Only a few representatives of the Indian Empire had the good fortune to be present at that ceremony. To-day His Majesty has by his royal favour afforded an opportunity to all his Indian people to take part in similar rejoicings, and here, and elsewhere throughout India, are gathered together in honour of the event the Princes and Chiefs and Nobles, who are the pillars of his throne, the European and Indian officials who conduct his administration with an integrity and devotion to duty beyond compare, the Army, British and Native, which with such pre-eminent bravery defends his frontiers and fights his wars, and the vast body of the loyal inhabitants of India of all races who, amid a thousand varieties of circumstance and feeling and custom, are united in their spontaneous allegiance to the Imperial Crown. It was with the special object of thus solemnising his Coronation in India that His Majesty commanded me, as his Viceroy, to convene this great Durbar, and it is to signify the supreme value that he attaches to the occasion that he has honoured us by deputing his own brother, His Royal Highness the Duke of Connaught, to join in this celebration.

It is 26 years since, on the anniversary of this day, in this city of Imperial memories and traditions, and on this very spot, Queen Victoria was proclaimed the First Empress of India. That act was a vindication of her profound interest in her Indian subjects, and of the accomplished unity of her Indian dominions under the paramountcy of the British Crown. To-day, a quarter of a century later, that Empire is not less but more united. The Sovereign to whom we are met to render homage is not less dear to his Indian people, for they have seen his features, and heard his voice. He has succeeded to a throne not only the most illustrious, but the most stable in the world; and ill-informed would be the critic who would deny that not the least of the bases of its security—nay, I think, a principal condition of its strength—is the possession of the Indian Empire, and the faithful attachment and service of His Majesty's Indian people. Rich in her ancient traditions, India is also rich in the loyalty which has been kindled anew in her by the West. Amid the crowd of noble suitors who, through all the centuries, have sought her hand, she has given it only to the one who has also gained her trust.

Nowhere else in the world would such a spectacle be possible as that which we witness here to-day. I do not speak of this great and imposing Assemblage, unparalleled as I believe it to be. I refer to that which this gathering symbolises, and those to whose feelings it gives expression. Over 100 rulers of separate States, whose united population amounts to 60 millions of people, and whose territories extend over 55 degrees of longitude, have come here to testify their allegiance to their common Sovereign. We greatly esteem the sentiments of loyalty that have brought them to Delhi from such great distances, and often at considerable sacrifice; and I shall presently be honoured by receiving from their own lips their message of personal congratulation to the King. The officers and soldiers present are drawn from a force in India of nearly 230,000 men, whose pride it is that they are the King's Army. The leaders of Indian society, official and unofficial, who are here, are the mouthpieces of a community of over 230 millions of souls. In spirit, therefore, and one may almost say, through their rulers and deputies, in person, there is represented in this arena nearly one-fifth of the entire human race. All are animated by a single feeling, and all bow before a single throne. And should it be asked how it is that any one sentiment can draw together these vast and scattered forces and make them one, the answer is that loyalty to the Sovereign is synonymous with confidence in the equity and benignity of his rule. It is not merely the expression of an emotion, but the record of an experience and the declaration of a belief. For to the majority of these millions the King's Government has given freedom from invasion and anarchy; to others it has guaranteed their rights and privileges; to others it opens ever widening avenues of honourable employment; to the masses it dispenses mercy in the hour of suffering; and to all it endeavours to give equal justice, immunity from oppression, and the blessings of enlightenment and peace. To have won such a dominion is a great achievement. To hold it by fair and righteous dealing is a greater. To weld it by prudent statesmanship into a single and compact whole will be and is the greatest of all.

Such are the ideas and aims that are embodied in the summoning of this Coronation Durbar. It is now my duty to read to you the gracious Message which His Majesty has desired me to convey to his Indian people:—

"It gives me much pleasure to send a Message of greeting to my Indian people, on the solemn occasion when they are celebrating my Coronation. Only a small number of the Indian Princes and representatives were able to be present at the Ceremony which took place in London; and I accordingly instructed my Viceroy and Governor-General to hold a great Durbar at Delhi, in order to afford an opportunity to all the Indian Princes, Chiefs, and Peoples, and to the Officials of my Government, to commemorate this auspicious event. Ever since my visit to India in 1875, I have regarded that Country and its Peoples with deep affection: and I am conscious of their earnest and loyal devotion to my House and Throne. During recent years many evidences of their attachment have reached me: and my Indian Troops have rendered conspicuous services in the Wars and Victories of my Empire.

"I confidently hope that my beloved Son, the Prince of Wales, and the Princess of Wales, may before long be able to make themselves personally acquainted with India, a country which I have always desired that they should see, and which they are equally anxious to visit. Gladly would I have come to India upon this eventful occasion myself had this been found possible. I have, however, sent my dear Brother, the Duke of Connaught, who is already so well known in India, in order that my Family may be represented at the Ceremony held to celebrate my Coronation.

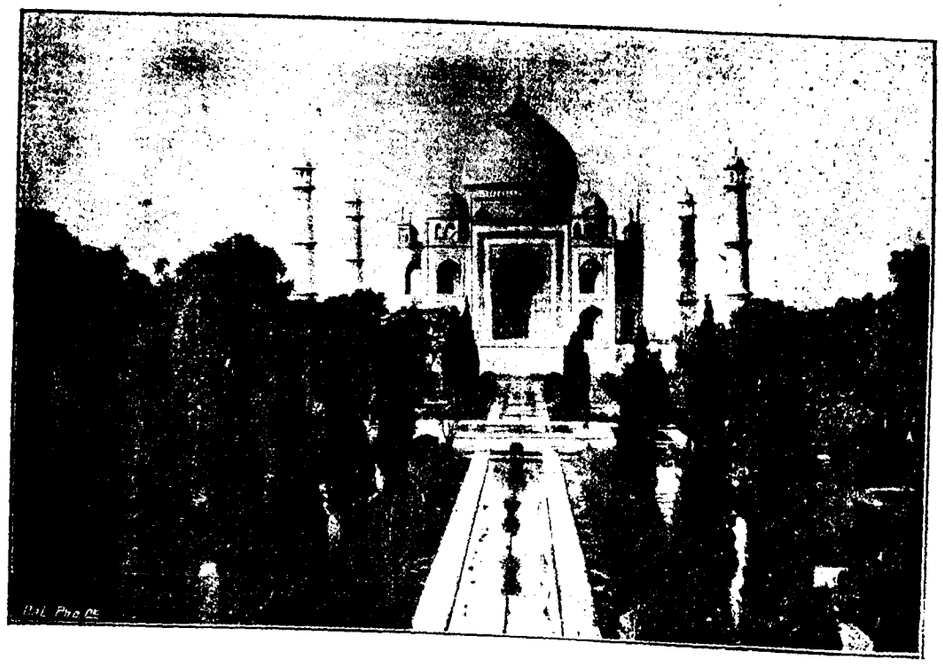
"My desire, since I succeeded to the Throne of my revered Mother, the late Queen Victoria, the First Empress of India, has been to maintain unimpaired the same principles of humane and equitable Administration which secured for her in so wonderful a degree the veneration and affection of her Indian Subjects. To all my Feudatories and Subjects throughout India, I renew the assur-

ance of my regard for their liberties, of respect for their dignities and rights, of interest in their advancement, and of devotion to their welfare, which are the supreme aim and object of my rule, and which, under the blessing of Almighty God, will lead to the increasing prosperity of my Indian Empire, and the greater happiness of its People."

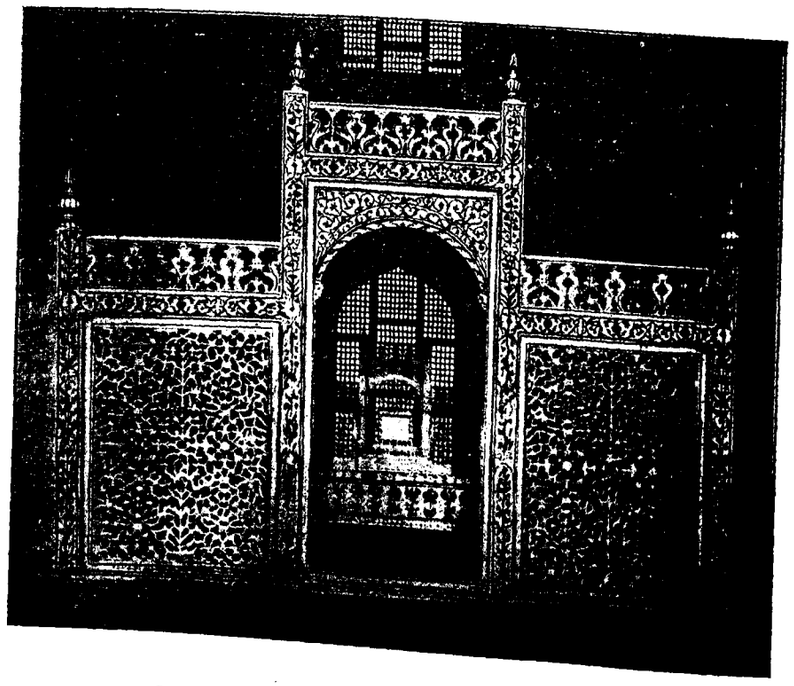
Princes and Peoples of India, these are the words of the Sovereign whose Coronation we are assembled to celebrate. They provide a stimulus and an inspiration to the officers who serve him, and they breathe the lessons of magnanimity and goodwill to all. To those of us who, like my colleagues and myself, are the direct instruments of His Majesty's Government, they suggest the spirit that should guide our conduct and infuse our Administration. Never was there a time when we were more desirous that that Administration should be characterised by generosity and leniency. Those who have suffered much deserve much; and those who have wrought well deserve well. The Princes of India have offered us their soldiers and their own swords in the recent campaigns of the Empire; and in other struggles, such as those against drought and famine, they have conducted themselves with equal gallantry and credit. It is difficult to give to them more than they already enjoy, and impossible to add to a security whose inviolability is beyond dispute. Nevertheless, it has been a pleasure to us to propose that Government shall cease to exact any interest for a period of three years upon all loans that have been made or guaranteed by the Government of India to Native States in connection with the last famine; and we hope that this benefaction may be acceptable to those to whom it is offered. Other and more numerous classes there are in this great country to whom we would gladly extend, and to whom we hope before long to be in a position to announce, relief. In the midst of a financial year it is not always expedient to make announcements, or easy to frame calculations. If, however, the present conditions continue, and if, as we have good reason to believe, we have entered upon a period of prosperity in Indian finance, then I trust that these early years of His Majesty's reign may not pass by without the Government of India being able to demonstrate their feelings of sympathy and regard for the Indian population by measures of financial relief, which their patient and loyal conduct in years of depression and distress renders it especially gratifying to me to contemplate. I need not now refer to other acts of consideration or favour which we have associated with the present occasion, since they are recorded elsewhere. But it is my privilege to make the announcement to the officers of the Army that henceforward the name of the Indian Staff Corps will cease to exist, and that they will belong to the single and homogenous Indian Army of the King.

Princes and Peoples, if we turn our gaze for a moment to the future, a great development appears with little doubt to lie before this country. There is no Indian problem, be it of population or education or labour or subsistence, which it is not in the power of statesmanship to solve. The solution of many is even now proceeding before our eyes. If the combined arms of Great Britain and India can secure continued peace upon our borders, if unity prevails within them, between princes and people, between European and Indian, and between rulers and ruled, and if the seasons fail not in their bounty, then nothing can arrest the march of progress. The India of the future will, under Providence, not be an India of diminishing plenty, of empty prospect, or of justifiable discontent; but one of expanding industry, of awakened faculties, of increasing prosperity, and of more widely-distributed comfort and wealth. I have faith in the conscience and the purpose of my own country; and I believe in the almost illimitable capacities of this. But under no other conditions can this future be realised than the unchallenged supremacy of the paramount power, and under no other controlling authority is this capable of being maintained, than that of the British Crown.

And now I will bring these remarks to a close. It is my earnest hope that this great assemblage may long be remembered by the peoples of India as having brought them into contact at a moment of great solemnity with the personality and the sentiments of their Sovereign. I hope that its memories will be those of happiness and rejoicing, and that the reign of King Edward VII, so auspiciously begun, will live in the annals of India and in the hearts of its people. We pray that, under the blessing of the Almighty Ruler of the Universe, his sovereignty and power may last for long years, that the well-being of his subjects may grow from day to day, that the administration of his officers may be stamped with wisdom and virtue, and that the security and beneficence of his dominion may endure for ever. Long live the King-Emperor of India!



THE TAJ FROM THE ENTRANCE, AGRA.



SARCOPHAGI IN INTERIOR OF TAJ, AGRA.

What the Taj told an American Woman

BY MRS. SAINT NIHAL SINGH.

THE ruby light above the tomb of Mumtaz Mahal tinged the carved walls of the white marble mausoleum with a soft, radiant glow, as if a single little window of Paradise had opened to let through a ray of light from the gemmed streets of the City of God. Outside all Nature was asleep except the frogs and crickets and nightingales, that croaked and chirrupped and sang a serenade to the souls of the slumbering Emperor and his beloved. It was the dark of the moon, and the glistening marble gleamed like a pale ghost, its white domes and minarets standing out in bold relief against the black background of the night, like an exquisite cameo. From below the soft swish of moving waters was borne on the night breeze, as the Jumna flowed past the tomb of the dead ruler and his queen on its way to meet and mate with the sacred Ganges. The fountains plashed musically in the darkness. A bird, suddenly awakened to the joy of life, trilled a thrilling melody from a near-by cypress. On either side the great red mosques stood somore sentinels, their dark outlines merging into the blackness of the night. Overhead gleaming stars spangled the dome of heaven. As I sat on one of the white marble seats facing the beautiful memorial of a lover to his beloved one, my own beloved by my side, it seemed that there was nothing else in all the great wide world but we two—and the Taj.

And so, in the night, we sat amidst the plashing of the fountains and gazed upon the tomb of the two lovers of yesterday. The ruby light glowed like a watchful eye. And as we gazed and talked in awed whispers of the love that lived so many centuries ago—that lived to-day in the marble mass before us, which seems ever and at all times to be a throb with the spirit of the dead—we seemed, ourselves, to become Shah Jehan and Mumtaz Mahal, to live their lives as they had lived it, as we speculated on the nature of the tie that knit them so closely together in life and death. And as we gazed and talked, our eyes fell upon a sight that caused us to draw closer together—to stop breathing for a moment. For up from the underground chamber of the Taj floated two white-robed forms—a black-bearded man with flashing eyes and stern features, softening with tenderness as he glanced lovingly down at the slender wraith beside him. His arm was about her waist. Her little white hand was firmly held in his brawny, brown clasp. There was a masterfulness about his attitude—a clinging submission about her—that made the two appear to be but different aspects of one and the same body.

Out through the high-arched doorway came the two, across the stone platform, down the broad steps, straight toward us, strolling along like two lovers out for a midnight tryst. As they approached us they looked up and smiled, and then came and sat down beside us on the marble seat—the spirits of Shah Jehan and Mumtaz Mahal.

"You have been wondering about us," said the majestic man. "You have been seeking to tear aside the curtains from the past and learn the secret of the Taj. What sort of influence did Mumtaz Mahal have over me, that I should have sought to build a monument to her memory that would live through the centuries, you have asked. And you have wondered whether she was ravishingly beautiful and merely enslaved my senses; or whether she had such virtues that I was charmed by her goodness. "Do you know," he said, "as we have hovered about our tombs we have heard men and women—iconoclastic cynics—declare that it was through mere pride that I built this mausoleum—that it was the same spirit that prompts the men of the twentieth century to spend enormous sums of money in order that their wives may be dressed in more costly attire than the wives of other men. They say it was not because I loved my queen better than my life that I erected the Taj but because I loved myself, and wished to perpetuate my own name by giving her a more magnificent resting place than any other woman ever had known." His eyes flashed disdainfully, his features set in a stern frown, his clenched fist crashed down on the marble as he struck it in a mad frenzy. In such a mood, were he alive, he might have condemned the cynical critics to be tortured to death. The little woman at his side threw her arm about his neck, and pressed her soft cheek close to his hairy face, and smiled into his eyes, and once more he was a tender lover.

"Let this be the answer to all your queries," he said, in a softer tone of voice. "I loved Mumtaz Mahal, not because of her beauty of face and form—although Allah knows, there never was a more beautiful woman. It was not by the wiles and guiles of a common coquette that she lured me, by devious ways, to be her willing bond slave. It was her love that drew us together and chained me to her steadfast, unselfish love, that surrender-

ed itself unquestioningly to my will. My merest whim, to her was a matter of the greatest moment. She studied to discover my wishes and gratify them before they had formed themselves in my mind. She was my constant companion, my comrade, my best and only true friend. Her softening influence saved me from many a pitfall into which my pride and self-will would have sunk me. Her gentleness held me back from committing many a cruelty that would have held me in a hell of contrition after I had passed out of the world. Just as you saw her now, by her love, tame down my evil temper, so in the centuries that have passed she coaxed me to be merciful, to be just, to be manly. Had there been no Mumtaz Mahal in my life, I would have done nothing that would have carried my name down through the ages. As Emperor I was nothing but a cruel taskmaster. To-day you would have known of me merely as a name in the category of Moghul rulers. It was as a lover and not as an Emperor that I have lived. Because my wife gave all to me, I gave all to her, and in giving, I found fame. Not wealth, not victory on the field of battle, not skill in diplomacy, are the things to be coveted in life as the fashioners of fame. No glory is lasting or of true worth unless it is founded on love—unless the fire of love has fused the chains that link the past with the present. A loveless man is like a rudderless ship. Accident may strand him on the shore of success; but unless the guiding hand of love is at the helm, the course is uncertain and erratic. Shipwreck is imminent."

Then a soft voice interrupted. It was like the tinkle of a waterfall in its musical melody. "Do not forget that if I had not loved my husband with all my heart, if I had not surrendered myself, body and soul, to him, I never would have lived in history. The slightest note of selfishness in my love would have disgusted him and alienated him from me. It was by giving all, without thought of return, that I gained all. Because I loved him so much, he built this tribute to my memory"—waving her hand toward the slumbering Taj—"and it has made my name famous through the centuries up to the present time. But it was not for the sake of gaining fame that I loved him—it was simply because I did love him and wanted to give myself up to him."

"And so, through loving each other, both became famous," said the shade of the Shah. "In the end, when the scales of Fate are balanced, it will be found that love is the greatest thing in the world—the universal solvent that turns all dross into gold."

Then the two lovers clasped hands and strolled away through the darkness—back up the marble steps—across the broad pavement—through the high-arched doorway—down the stairs to the underground tomb—finally vanishing from our vision. We gazed at each other with wonder-widened eyes. We gasped for breath. Then we turned and slowly, silently walked away. The secret of the Taj was ours.

Azim and Zuleikha.

BY

PROF. MICHAEL MACMILLAN, M. A.
(*Late of the Bombay Educational Service.*)

It was spring time in the Koorrum Valley. Flowers of every hue were blooming by the side of the river, the anemone, the iris, the basil, the jasmine, the daffodil, the narcissus and the pomegranate flower. The maidens went about with roses in their bosoms and their hair, and the young men had flowers entwined in the folds of their turbans. For it was a season of high festival and they were all celebrating the New Year, which in Mahometan countries begins at the time when the sun enters the vernal equinox.

A small group of girls had separated from the other holiday makers to look for wild flowers along the bank of a small brook running into the river. On they wandered under the shade of willows and hazels and, in the excitement of the chase for wild flowers, insensibly drew away till they were out of sight and hearing of their friends in the valley.

They were not unobserved. Two men were looking down from a crag above the brook. They were both of them armed and, from the attitude in which they lay, appeared to be resting after a long march. The younger of the two men, who seemed by the quality of his arms and dress to be of higher rank than his companion, was gazing with rapture on the group below, especially on one girl whose raven tresses, at that moment, the others were emulously decking with their fairest flowers.

"They have pretty girls here," remarked the elder, "but do not let your eyes dwell too much on them lest they find a way into your heart. The beauty of a Baruckzai maiden can be nothing to a Durani chieftain".

"Nay", replied the other, "the memory of old feuds cannot quench love. Be she Baruckzai or not, that tall girl with the white flowers in her black hair is the fairest maiden that I ever saw."

He would have gone on to express in more burning words the passionate love at first sight that had been kindled in his heart. But suddenly the joyous and peaceful scene was rudely interrupted. The beauty of Zuleikha had moved the admiration of other spectators besides Azim Khan and his foster-brother. On the cliffs on the other side of the stream was a group of men who would have expressed the amount of her beauty numerically by the number of rupees that they might gain by her capture. For they were outlaws prowling through the country in the hope of securing captives who would sell well in the slave markets of Bokhara. They saw in this group of pretty girls a splendid chance of repairing their broken fortunes. At a signal from their leader they leapt down from their post of observation with the agility of wild beasts and appeared before the helpless maidens who were so stupefied with surprise and horror that they could hardly utter a cry. Indeed they were sternly ordered by their captors to be quiet on pain of death and to accompany them without resistance to the high ground above the stream, where horse litters were waiting to convey them to their destination.

"And," said their leader to Zuleikha, "you with your beauty may find your way from this obscure valley to the harem of the great Sultan of Rum".

He had it all beautifully arranged. The whole party were to be taken to the place where the horses and litters were waiting. Two or three of the best looking, of course, including Zuleikha, were to be packed into the horse litters and those they had not room for were to be left bound and gagged to await their chance of being discovered by their friends.

But there's many a slip 'twixt the cup and the lip. Although the Barackzies were a hostile clan, it was not likely that Azim Khan would have quietly looked on while their maidens were carried off into captivity by brutal desperadoes. Still less was he likely to allow his first love to be carried off without a struggle, even though he and his foster-brother were but two swords to ten against the manhunters. He first somewhat reduced the disparity of numbers by a well aimed arrow which passed through the temples of one of the ruffians. While they were still disconcerted by their comrade's death and the fear of an unknown foe, he and his trusty follower rushed down upon them with their good swords in their hands. At the same time Zuleikha shook herself free from the grasp of the man who had seized her and then blew as loudly as she could a silver horn that hung at her girdle. The slave hunters fearing that they would soon be surrounded and themselves captured before they could overpower their two bold assailants, did not wait to exchange many blows, but fled away to the hills leaving their dead comrade behind.

Zuleikha for herself and her maidens could hardly find words to express thanks for the timely assistance that had saved them from the horrors of slavery.

"You must come", she said, "with us to the castle of Zhob and see what gratitude Shere Ali will show to those who have saved his daughter from the fearful risk she brought upon herself and her friends by her rashness."

"Nay, fair lady," replied Azim Khan "we must continue on our journey. I fear that I could hardly count upon a kind reception in the hall of Shere Ali."

"Wilt thou then leave me thus and shall I see my preserver no more?"

Azim Khan, emboldened by a look in her beautiful black eyes which were even more expressive than her gentle words, replied:—

"If thou wouldst ever see me more, give me but one lock of thy hair that I may keep it for ever in memory of the happy chance that here befell me."

Now in Afghanistan the possession of a maiden's hair implies the strongest claim to her hand in marriage. So this was a bold request to make and Zuleikha may be blamed by the censorious for her readiness in granting it. Perhaps, she blamed herself. Perhaps, like Juliet, she would fain have dwelt on form, frowned and been perverse and said him nay. But she was violently in love and young men and maidens have fewer chances of meeting in the East than in the West. Unless she gave him now the right to claim her as his bride, she might never see Azim Khan again for he was a stranger and had hinted that there was a feud between their fathers' houses. So Azim Khan went away with a lock of his lady's hair and she with her company returned to her father's castle.

Her father heard the story of her rescue with mixed feelings. His natural instinct of paternal affection made him rejoice at his daughter's safety, but he was very angry with her for straying so far away. He was still angrier when he heard that her deliverer was Azim Khan, a scion of the

hostile Durani clan. So strong was his regard for the sanctity of family feuds that, instead of regarding the gallant rescue with gratitude he was more inclined to resent it as an impertinence. Last of all, when the story of the lock of hair came to his ears, his anger knew no bounds. Turning to his daughter a face white with anger, he heaped upon her all the opprobrious epithets he could think of and exclaimed :

" For thee there shall be no more straying beyond the castle walls for New Year's Day festivals or any other pretext. Thou shalt remain a prisoner, dwelling on in the house like the modest woman that thou art not, until such time as my nephew, Dost Muhammad can come to take thee to thy new home. Till then the flowers in my poor garden must suffice thee."

The garden to which she was confined was beautiful enough to console her, if any surroundings, however beautiful, could console a love-lorn heart. Pomegranate trees and orange trees with golden fruit spread their foliage above her head. The grass plots under her feet were covered with cloves and all the most beautiful flowers that grow in Afghanistan bloomed in the parterres. The soft breezes passing over the flowers breathed fragrance. To please the ear a fountain bickered in the middle of the garden and choirs of birds sang on the branches of the trees.

But all availed not to give joy to the unhappy Zuleikha. Day after day she was persecuted with the visits of Dost Muhammad, the husband whom her father had chosen for her. Indeed, even if her heart had not been preoccupied, he was not the kind of man likely to find favour in a maiden's eye. He was a rough soldier past the prime of life, who had gained wealth by plunder more than by legitimate warfare. The fixed scowl on his dark brow indicated too plainly the cruel nature of a man who had put many innocent people to death that he might rob them of their goods. His clumsy attempts to play the wooer only made his ugly countenance more hideous. He would come with borrowed compliments put into his mouth by a drunken poet in his service and learnt by heart. Thus one day he told Zuleikha :

" With thee hell would be a mansion of delight,
With thee a prison would be a rose garden."

And she could not help in reply reversing the poet's sentiment and telling him :

" With thee a mansion of delight would be hell,
With thee a rose garden would be a prison".

Such retorts stung him to the quick, so that presently he began to change the language of compliment for dark threats of evil.

Her chief comfort was derived from the messages of Azim Khan which came to her through the medium of one of her attendants. Sometimes they were in the form of poems comparing her lips to the ruby, her dark hair to the hyacinth, her eyes to the stars of heaven, her fragrant breath to musk and amber. Sometimes he expressed his resolution to come and demand her in marriage, as soon as he had made himself a reputation worthy of her in the warlike enterprises in which he was engaged.

One day, however, this secret communication with her lover was discovered and the girl who had brought the messages was sent away in disgrace. Then the unhappy Zuleikha began to yield to despair. In her simplicity she resorted to a species of flower divination to gain tidings of her lover. She chose two flowers that grew together in the garden to represent herself and her lover. Her own emblem was a white lily, as its hue too well resembled her complexion, which had once mingled the colours of the white and pink anemone. A stately blood red tulip stood for the young warrior whom she loved. These two flowers she watered with her tears and she scanned them hour by hour in the belief that from their condition she could divine the fortunes of herself and her lover.

As long as the two beautiful flowers flourished side by side, she nourished hope. But a day came when the blood red tulip began to droop its head, and she became convinced that all was not well with Azim Khan. In vain she tried to revive it with water from the fountain. One evening at sunset the full blossom proved too heavy for the slender stalk and fell right down to the ground. Then the maiden in despair uttered a bitter cry.

" Alas ! thou art dead and poor Zuleikha is left alone in the world, with no one to love or be loved by."

As if to confirm her ill-omened words, Dost Muhammad at this moment burst into her presence and, showing the stains on his naked sword, exclaimed :

" Seest thou there the blood of thy lover ? He prayed hard for his life but I slew him like a dog. And now, as thou hast none other left, thou must turn to me."

But Zuleikha had not listened to all he said. As soon as she heard of the death of Azim Khan, she fainted away and fell senseless on the ground.

Had she not done so, she would soon have discovered that Dost Muhammad was lying, that the blood stain on his blade, whether it was that of man or beast, had not flowed from her lover's veins, for Azim Khan at this moment himself appeared on the scene alive and unwounded.

When he saw Zuleikha lying on the ground, he knelt down beside her, bemoaning his evil destiny for he thought that she was dead and that he had come too late. While he knelt thus, Dost Muhammad, whose presence he had not observed, suddenly rushed forward and struck him on the head a blow which, but for the metal head-piece concealed beneath his turban, would have cleft his skull.

Azim Khan leapt up in surprise at the sudden and unexpected blow, and drew his sword to punish his treacherous assailant. Then began a grim struggle for dear life between the two men round the body of Zuleikha. They were almost equally matched except that Azim Khan had the advantage of youth and greater agility. On the other hand, because he regarded his adversary as Zuleikha's murderer, he was almost overpowered by stormy passion, while Dost Muhammad was cooler. He too was burning with anger, but from old experience in war he knew well the necessity of keeping his anger from tempting him to any rash onslaught which might give an opportunity to an opponent. Also the longer the combat lasted, the greater likelihood there was of the clash of steel being heard by some of Shere Ali's men in the castle. So he remained for the most part on the defensive, hoping for the intervention of his uncle's retainers and warily waiting for any chance of delivering a fatal blow that might be afforded by Azim Khan's impetuousity. Such a chance soon came. In making a desperate lounge the young Durani's foot caught in the root of a tree, and, while he was with difficulty recovering his balance, Dost Muhammad made a thrust at his heart. Azim Khan, who was almost falling, could not parry this thurst with his sword. He managed however to swerve to the right, so that his enemy's sword, instead of reaching his heart, was fixed in the quilted cloth that covered his left side. His own turn was now come. Before Dost Muhammad could draw back his sword, Azim Khan by his agility recovered his balance and, while doing so, delivered a blow on his enemy's neck which almost severed his head from his shoulders.

The combat had only lasted a few minutes, but already dogs were barking and voices were heard from the castle shouting loud enquiries as to what was happening in the garden. Azim Khan had no time to lose if he would avoid capture and imminent death. But how could he leave his beloved lying there in what he thought was the sleep of death ? She was not however dead. Just at this moment she recovered from her swoon and stared wildly round about her as if searching for what she dreaded to look upon.

" Where," she murmered, " is that grim-visaged Afrit who told me he had slain my love."

Then she saw Azim Khan and thought that it was a spirit come to mock her in her desolation. " Or perhaps," she went on, " I too am dead and am united with my love in Paradise".

" Nay," said Azim Khan, " we are both alive and a new life of happiness is before thee, when thou hast passed beyond the postern gate of the garden. But haste, my beloved, or we may be intercepted".

" Alas ! my love, I am weak and cannot move. Away, save thy life and leave me to my misery, which death will soon end".

Indeed from the terrible mental shock, she had just undergone and the long persecution into which she was subjected, her limbs trembled under her when she tried to rise. So Azim Khan lifted her up in his strong arms and bore her quickly to the postern gate, outside which a litter was waiting to bear her away to her new life of love and happiness.

PSYCHOLOGY AND THE SCHOOL-ROOM.*

BY

MR. K. B. RAMANATHAN, M.A.

LIKE all other sciences, the study of Psychology began in the practical needs of man. The *Ur-mensch* had to study his fellowmen and their ways if he wanted to achieve any ends he prized. Ignorance in this matter meant failure and ruin. The science began with crude generalisations like these : if he should give presents to the Chief he would please him, that if he should practise magic he would be able to subdue his enemy or win the love of a woman. From such humble beginnings the science proceeded till the highest generalisations of the nature of man's consciousness were reached. Being close to life at first and beginning in concrete experiences of men,

* *The Psychology of Education* by J. Welton, M.A., (Macmillan & Co.)

the science has progressed till it has become a highly abstract science giving the ordinary man the notion that it is a study of inanities and futilities. Though the interest of the subject does not wane with minds of a certain cast, as the science soars to the rarer atmosphere of higher and higher generalities, the usefulness of the science for practical needs of life will be according as these generalities are felt as condensing and capable of being translated into, the rich and concrete experiences of life.

There are certain sciences or systematised bodies of knowledge that are closely related to psychology and start with psychological data. The sciences controlled by ends, as of truth, beauty or goodness, or of making available for the younger generation the best experience of the past, or of making the machinery of government subserve more and more the highest needs of man, such sciences cannot go on without properly basing themselves on the achieved results of psychological knowledge. For immediate success, however, these practical sciences might more safely neglect the approaches from psychology to their starting points than their connection with the manifold phenomena of humanity as it lives and feels and thinks and wills. Hence the insistence in all sociological studies on the historic method in preference to the earlier high priori road. Empirical generalisations based on observation of the particular department of human achievement are nearer reality and are felt to be more pressingly needed. Mr. Carveth Read says he wanted to collect the phenomena of human morals before proceeding with his Natural and Social Morals and he expresses his indebtedness to Westermarck and Sutherland for their orderly arrangements of facts. He expresses his aim to be the study of morals as *matter of fact and experience* and not worrying the traditionary abstract ideas in the fashion of a scholastic age, a task reminding him of the romances wherein it was deemed chief mastery to dissect,

> With long and tedious havoc fabled knights
> In battles feigned.

This tendency to keep as close as possible to concrete experience is observable in recent treatment of sociological subjects as in Mr. Graham Wallas's "Human Nature in Politics" and Mr. Macdougall's "Social Psychology." The usefulness of such books is enhanced by their proximity to the region of actual experience. If we have to start from highly abstract treatment and come down straight to practical application there may be as puzzling problems to solve as of finding the captain's name from the longitude of the ship's course.

In such practical application of the science of psychology to educational problems, the need has been felt by every teacher for the *axiomata media* of educational science which would be a sort of halfway house between empiricism and theory. It would be a great help to investigation of educational problems if the large bodies of teachers should make a careful record of what they observe of the characteristics of the pupils they come in contact with. For the work to be done in a fairly accurate manner they must be well equipped with a knowledge of Psychology. And it really means that the men engaged in teaching children and young boys must be such psychological experts; for it is really the unformed minds of children and growing youths that form the best material for such studies and it is these minds that must be deftly handled. And it would be not doing a disservice to educational progress on the whole if the pay and prospects of teachers of the elementary grades of instruction and the grades immediately following, should be made more attractive than the pay and prospects of the Pandits teaching Honours men; so that the impressionable periods of childhood and boyhood may have the best available teaching talent to help grow the young minds. With such teachers there would be something like real education, varying according to the needs of the young charges and therefore beneficially calling forth their best powers. And such teachers may be expected to furnish in their recorded observations materials for the study of infant and boy psychology. As it is, there is waste of power because of the unintelligent hide-bound system mostly in vogue.

Mr. Welton's "Psychology of Education" has the very high merit of keeping close to concrete facts. He recognises the danger that there is in devotion to abstract psychology, of making educative work unpsychological. "It is individual lives with which the educator has to deal and not generalised averages." What is wanted is knowledge of concrete pieces of life, not of isolated facts torn from their vital context. To the philosopher what is of chief interest in men is their oneness, their humanity; to those who have dealings with them, to the practical men, the chief interest is the manifoldness of men, their individuality. To the educationist it is not the genus boy or girl, but the particular boy or girl,

that determines the nature of his work. General Psychology does not help him and educational psychology, if it is to be of any service, must help him to such a knowledge. Very few books seriously attempt to tackle the problem. How conscious Mr. Welton is of the importance of this particular study is seen through the work. In the 5th chapter he contributes substantial help towards such a study.

A striking merit of the book is the literary attractiveness of presentment. That Mr. Welton could make dry scientific details interesting must be already familiar to students of his *Logical Basis of Education*. His acquaintance with poets and novelists helps to enliven his style. Chaucer, Shakespeare, Milton and Browning are availed of for illuminating psychological truths as Marion Crawford, George Eliot, George Meredith and Miss Fowler.

And Mr. Welton is not afraid of stating his views even if they run counter to the fashion of the hour. He emphasises "the automatic element which is so important in all the executive activities of life" considering that reaction against unintelligent learning has done much to depreciate its value (p. 35.) "Much of what is commonly called knowledge is mere erudition which has no bearing of any kind on life whether practical, intellectual, artistic, moral or religious." "It is only when a teacher recognises by investigation of his own experience that much which he has learnt has neither enriched nor guided his life that he will address himself seriously to eliminating from his own teaching all such useless lumber." (p. 43.) Again and again he warns teachers against the snare of making the lessons interesting by emotional appeals and not by rousing the pupils' own intellectual and purposive activities. (p. 390). "Lessons are so short that the scholars are not called upon to concentrate their attention for the greatest length of time possible to them without overpressure. That is to say, they are not trained in persistence and perseverance." (p. 257) On the danger of premature specialisation Mr. Welton expresses himself as follows: "An education worthy of the name must call forth every class of interest, and must provide suitable material for its exercise. The neglect of any one means a defective life. To emphasise one class of interests because they are the strongest in life is justifiable provided others are provided for according to their strength. To do more—to concentrate in boyhood and youth on some one special field in which one class of interests may work is utterly indefensible. The premature specialisation to which the great division of labour in all branches of learning is leading is nothing short of disastrous." (p. 216.)

We wish to draw the attention of students of Educational Psychology specially to the chapters on the Development of Interests, the Direction of Activity and on Learning through Communicated Experience. Managers and teachers of Madras who feel relentlessly harried and hurried by the examinations ahead may be recommended to lay to heart what Mr. Welton says on the evils of over-lecturing. Of the two evils of over-lecturing and under-lecturing, the latter is the less evil as it is calculated to evoke greater activity on the part of students. But the too conscientious teacher and the too conscientious manager eager for his money's worth are apt to promote the other kind of evil.

Latterly we have been hearing a great deal about the need for paying attention to character formation, about the need for moral and religious instruction in schools and colleges. Public men whose special vocations cannot have given them particular facilities for thought on such subjects feel bound to enlighten the public on what is evidently a favourite subject. If they aim at anything more than making the audience admire their eloquence, we would earnestly commend to them the Chapters XII and XIII of the book—on Ideals and Character. A study of these chapters supplemented by the assimilation of Mr. MacCunn's 'Making of Character' will make the lecturers more equal to their work than they have shown themselves hitherto.

In conclusion we may say that we have read few books on educational psychology which have dealt with the many problems of teaching in a more illuminating manner. There are few teachers, however well equipped by nature and education—whom a study of the book will not hearten and enlighten. In earlier days it was possible to find here and there a successful and earnest teacher expressing himself as loftily with regard to psychology of the school-room, as the principal of Louvain University did to Mr. George Primrose with regard to Greek. Nowadays it is difficult to come across such arrogant and self-satisfied ignorance, except, perhaps, among specialists. To the teachers and to all interested in educational questions we would unhesitatingly commend the book as one written with literary grace and attractiveness and as embodying the ripe experience and wisdom of a great master of not the easiest nor the meanest of the arts.

THE TEACHINGS OF ISLAM.

A REVIEW BY

KHAN BAHADUR
GHULAM MAHUMUD SAHEB MUHAGIR.

A COPY of the English translation of the "Teachings of Islam" by the late Mirza Ghulam Ahmed of Qudian, Punjab, has been sent to us by the Manager of the "Review of Religions" for the purpose of being reviewed in our journal. We are glad that we have been afforded an opportunity of perusing and commenting on this very interesting booklet. Mr. Mirza bears a wide reputation as an authoritative and powerful writer on religious subjects, and the present production from his versatile pen has contributed materially to the augmentation of his fame. He is one of that small band of Indian writers to whom the Urdu language is much indebted for the sublimity, elegance, and purity of their style. It is very satisfactory to find that the English rendering of the book is in keeping with the literary merit of the original, and bears ample testimony to the ability and industry of those responsible for it. Mr. Muhamad Ali has been fortunate in securing the assistance of so chaste a writer as Mr. Muhamad Alexander Russel Webb in revising his translation which as it now stands is a very entertaining and pleasant reading.

The author has divided his subject into the physical, mental and spiritual conditions of man and has also separate chapters on the existence and artributes of God, on the state of man in the after-life, and other allied subjects. He deals with these difficult and intricate problems in a lucid, comprehensive and philosophical manner which evokes admiration. Under the "moral conditions of man" he includes chastity, honesty, meekness, courage, forgiveness, veracity, politeness, patience, goodness and sympathy—and quotes profusely the Koranic injunctions for their observance. His discourse on the spiritual conditions of man is worthy of the writer and deserves repeated perusal. We wish we had space at our disposal to quote freely from his writings but have to content ourselves with a few quotations from the Koran so as to give our readers some idea of the sublime teachings of Islam. The mirza asserts that "the Koran does not inculcate doctrines which are against the reason of man and which therefore one has to follow against his better judgment. The whole drift of the Holy Book and the pith of its teachings is the threefold reformation of man and all other directions are simply means to the end. As we see that in the treatment of bodily diseases the physician recognises the necessity of dissecting or performing surgical operations on proper occasions or applying ointments to wounds &c., so have the teachings of the Holy Koran also employed these means on fit occasions te serve the purpose when necessary and advisable. All its moral teachings, precepts and doctrines have an all-pervading purpose beneath them which consists in transforming men from the physical state which is imbued with a tinge of savageness into the moral state and from the moral into the boundless deep of the spiritual state." One is inclined to agree with this assertion after reading the various quotations from the Koran contained in the book—some of which we cite below as promised above.

"Enter not into houses other than your own like savages without permission, but wait until you have asked leave, and when you enter, salute the inmates saying 'peace be with you.'

"You are forbidden to eat that which dies of itself, and blood and swine's flesh, and all that has been slain under the invocation of any other name than that of God." "And if they ask thee what is then lawful for them to eat, say everything good and clean is allowed to you.

"Let your clothes be clean and let everything that belongs to you be purified from dirt and uncleanliness."

"Let your pace be middling *i. e.*, neither too swift nor too slow, and let your voice be neither too loud nor too low."

"There is no harm in your marrying the orphan girls who are your wards, but if you are apprehensive that as they have no guardian besides yourselves, you may therefore be sometimes tempted to deal with them unjustly, then marry of other women who have guardians, two, three or four, provided you can act equitably towards them in all respects, but if you cannot, then marry only one."

(Note).—The Holy Koran has granted a permission first and put a restraint then. The former was necessary, because an undue restraint would have resulted in a general spread of fornication, and the latter checked excess in the number of wives which was unlimited in the days of ignorance.

"Say to the believing men that they should restrain their eyes and observe continence--say to the believing women that they should refrain from casting their looks upon strange men and observe continence and that they display not the decorated parts of their bodies except those which are external, and that they draw their veils over their bosoms. This shall be a sure method of saving them from stumbling before evil. And they should all turn to God and pray that he should protect them from stumbling."

"If there are among you any owners of property who are weak of understanding, being minors or orphans, and have not sufficient prudence for the management of their affairs, you should assume full control over their property as a Court of Wards, assign them a portion of it such as is necessary for their maintenance and clothing; speak to them useful words such as may sharpen their intellects and mature their understandings, and train them for the business which is most suited for their capabilities. And when they attain the age of maturity and are able to manage their affairs well, hand over their substance to them. And do not waste it profusely, nor consume it hastily under the fear that they will shortly be of age to receive what belongs to them. If the guardian is rich, he should abstain entirely from taking remuneration from the orphan's estate, but if he is poor, he should take a reasonable remuneration. And when you make over your substance to them, do it in the presence of witnesses. God takes sufficient account of your actions. Surely they who swallow the substance of orphans unjustly do not swallow but fire and they shall at last themselves be devoured by the burning flames of hell-fire."

"Do not consume each other's wealth unjustly nor offer it to Judges as a bribe so that with their aid you may seize other men's property dishonestly. Verily God enjoins you to give back your trusts to their owners, for verily God does not love the treacherous."

"Give just measure and be not of those who diminish, and weigh with an exact and true balance, and defraud not men in their substance, and do not walk upon the earth with the intention of acting corruptly therein, and the servants of the Merciful are those who walk meekly upon earth and when they bear frivolous discourse they pass on with dignity."

"Let not men laugh other men to scorn who haply may be better than themselves, neither let women laugh other women to scorn who haply may be better than themselves. Neither defame one another, nor call one another by nicknames. Avoid entertaining frequent suspicions, for some suspicions are crimes. Pry not into other men's failings, neither let any of you traduce another in his absence and fear God, for God is relenting and merciful."

"They are the doers of good who master their anger and forgive others when it is proper to do so. The recompense of evil is only evil proportionate thereto, but if a person forgives and mends matters thereby, he shall find his reward for it from God."

"O you who believe bestow alms or give by way of charity from the good things which you have legally acquired. Make not your alms void by laying obligations upon those whom you have relieved or by injuring them, nor spend your substance to be seen of other men; and do good to the creatures of God for God loves those who do good."

"The truly righteous are those who in order to please God assist their kindred out of their wealth and support orphans and take care of the needy and give to the wayfarer and to those who ask and spend also in ransoming and in discharging the debts of those who cannot pay. And when they spend they are neither lavish nor niggard and keep the mean, and of whose property there is a due portion for those who ask and for those who are prevented from asking (including all the dumb animals) who give alms not only in prosperity but spend also as far as they can when they are in adverse circumstances."

"Stand fast to truth and justice and let your testimony be only for the sake of God, and speak not falsely, although the declaration of truth might injure yourselves, or your parents, or your kindred such as children &c., and let not hatred towards any induce you not to act uprightly."

"Slaken not in your zeal for the sympathy of your people—sympathy and assistance for your people must be shewn in deeds of goodness and piety; but you should not be helpful to one another for evil and malice. And be not an advocate for the fraudulent and plead not for those who defraud one another, verily God loves not him who is deceitful and criminal."

The book is full of similar quotations from the Koran but want of space prevents us from extracting more than what we have done. We need hardly remark that such teachings will do credit to any religion. The book deserves to be in the hands of every Muhammadan student and also in the libraries of those who wish to know something of Muhammadan religion.

THE HINDU UNIVERSITY.

BY

DR. SATISH CHANDRA BANERJEE, M.A., LL.D.

WE have decided to establish a Hindu university, I mean, most of the Hindus in the country. It will therefore serve no useful purpose now to discuss the larger question as to whether it is desirable to have denominational universities at all. It is not without a pang that many of us fall away from or abandon (even temporarily and upon grounds of practical wisdom, to adopt Helps's expression) the grand national ideal which is the Congressman's creed. But no harmonious advance as a whole seems to be practically possible till the units which go to make up the collective national life gain more in solidarity and are able to help more efficiently in the process of evolution. Atoms have to combine into elements, and the smaller compounds will prepare the way for and necessarily lead to larger and fuller bodies.

The Hindus want the Hindu university. There can be no doubt as to this, for wherever an appeal for funds is made, it is readily responded to. The points to consider are to my mind two, *viz.*, the nature of the university which the Hindus desire to establish, and the nature of the university which they can actually establish.

It is not easy to give a definition of the Hindu ideal of Education which will satisfy everybody. For the matter of that, it is not easy to define

a 'Hindu.' But education is the problem of India, as Sister Nivedita observed, and I believe many of us will agree with her. She said, "How to give true education, that is, national education? How to make you full men, true sons of Bharatbarsha, and not poor copies of Europe? Your education should be an education of the heart and of the spirit, as much as of the brain; it should form a living connection between yourselves and your past as well as the modern world." It is not a mere seminary of Oriental learning which we want; nor a mainly theological institute. Nor do we want a university which is but a copy of the existing bodies that are governed by the Indian Universities Act. What we aspire after is a university on modern lines which will provide, so far as practicable, for efficient instruction in all branches of useful knowledge, and at the same time, see to the moral and spiritual culture of the *alumni*, so that when they leave the portals of the university they may enter the world as full men who are Hindus and Indians. The end we have to keep before us is not a pure revival of the past, but a synthesis of what is best in the West with what was and is best in the East. Times have altered, the conditions of life have changed, we must adapt our educational methods and aims to this change. If in a competitive scheme of society the fittest alone can survive, we must train our children so that they may be able to struggle among the fittest. This, however, does not mean that we must adopt all Western ideals and discard our own ideals of plain living and high thinking. By no means. Our definition of the "fittest" must be in accordance with the Hindu ideal so modified as to answer the needs and exigencies of modern conditions of life.

But is it practically possible for us to establish such a university? If we can raise the money that is needed, we should not despair. We have, however, to bear in mind that the university is to be in British India and the British Government have therefore a right to shape its destiny. The Education Member to the Imperial Council has recently pointed out the conditions on which the Government of India insist as antecedent to the recognition by it of a movement for the establishment of a Hindu university. The first condition, which is that the Hindus should approach Government in a body, is but right and proper and will be unreservedly accepted. Nor need we quarrel with the condition that the movement should be entirely educational, although we all know that there can be no civic life wholly divorced from politics. That the Government should have the right to supervise and the opportunity to give advice is also just and proper, so long as this does not lead to an officialisation of the body. Under ultimate Government control the university should be allowed to develop in its own way. Most people will also agree, I believe, that the Hindu university should be a *modern* university, teaching and residential and offering religious instruction. The scope should be wider than that of existing universities in India, the aims cannot be identical. Effete methods should be discarded, and beaten tracks eschewed if necessary. The existing universities have been doing useful work in a more or less satisfactory manner for many a decade now. Is it necessary to reduplicate them or instruct in branches of learning which they make adequate provision for? The Hindu university ought to have a more exhaustive and more modern programme before it. All are agreed that it should be a teaching and residential university. At least one strong, efficient and financially sound college must be made the basis of the scheme. But I doubt how many will agree with the Hon'ble Mr. Butler in insisting that this college should be furnished with "an adequate European staff." We in British India know full well what such a staff ordinarily means; it is no use mincing matters, we do not believe in the superiority of colour, and we want as a rule without exception the better man and no other. Nobody will deny that many of the best men are to be found in the West, and, if we can afford it, we should employ the best men we can get, that is, men who have an European reputation whatever their nationality may be, and not men who are merely Europeans and nothing more.

As to the selection of professors the universities in America insist on some conditions which the promoters of the Hindu university would do well to bear in mind. "The success of the higher work," it has been said, "depends upon the intellectual and moral qualities of the professors. No amount of material prosperity is of value unless the dominant authorities are able to discover, secure and retain as teachers men of rare gifts, resolute will, superior training and an indomitable love of learning. The professors in a university should be free from all pecuniary anxiety, so that their lives may be consecrated to their several callings. Publication is one of the duties of a professor. He owes it not only to his reputation but also to his science, to his colleagues, to the public, to put together and set forth, for the information and criticism of the world, the results of his enquiries, discoveries, reflections and investigations." (*Encyclopaedia Britannica*, eleventh edition, volume 27, page 777.) If we are in a position to get professors of the type indicated above, we shall be only too happy to employ them even if they all happen to be Europeans. But if we are not in that position and (to adopt a trite expression) have to cut our coat according to our cloth, it will surely be much more in the interest of the institution to employ a good Indian professor on, say, Rs. 250 a month than a fifth-rate European even on Rs. 500 a month. We in the United Provinces know how difficult it is for the private colleges not too richly endowed, to secure and retain good men even when they have discovered them, and how the tempting prospects of Government service or superior pay elsewhere cause many of their chairs to remain unoccupied.

Let it be clearly understood that we want a thoroughly efficient college to be made the basis of the scheme, but let no considerations of race or colour or creed enter to impair, if not mar, the efficiency of that college. We should not be narrower than it is absolutely necessary to be, we should not adopt a principle of exclusion out of obstinacy or prejudice. The first and most important task before the Hindus is to raise funds. Unless the Hindu university can be properly endowed, it is not worth while establishing another university.

Zoroastrianism in Dante.

BY

SHAMS-UL-ULMA JIVANJI J. MODY, B.A.

COUNTESS Martinengo-Cesaresco in her interesting book entitled "The Place of Animals in Human Thought," refers to the Iranian visionary Ardai Viraf and to the Italian visionary Dante and to their visions of the other world. Casually referring to the source of Dante's Divine Comedy, the learned authoress says :—

> I cannot feel convinced that with the geographical, astronomical and other knowledge of the East which is believed to have reached Dante by means of conversations with merchants, pilgrims and perhaps, craftsmen. . . . . there did not come to him also some report of the travels of the Persian visitant to the next world.

Mr. C. S. Boswell's recent interesting book, "An Irish Precursor of Dante", has entered deeper into the subject of the sources of Dante's "Divine Comedy." Among several sources, to which the legend of the vision of the next world can be traced, he mentions the Iranian tradition and considers Zoroastrianism as forming a principal part of that tradition. This paper is intended to take a brief notice of that portion of Mr. Boswell's work, which refers, among the several traditions of the legend, to the Classical tradition and to the Eastern tradition and especially to the Zoroastrian tradition. As he says :—

> The main subject of the poem (Commedia of Dante) the visit of a living man, in person or in vision, to the world of the dead, and his report of what he had seen and heard there, belongs to a class of world-myths than which few are more widely distributed in place or time, and none have been more fortunate in the place won for them by the masters of literature. After occupying an important place in several of the antique religions it afforded subjects to the genius of Homer, Plato and Virgil; it was then adopted into the early Christian Church, and afterwards constituted one of the favourite subjects in the popular literature of the Middle Ages, until, finally, Dante exhausted the great potentialities of the theme, and precluded all further developments.
>
> The Commedia is like a mighty river formed by the confluence of several tributaries, each of which is fed by innumerable springs and streamlets, which have their rise in regions remote and most diverse from each other, and all tinged by the soil of the lands through which they flow.

The Legend of the Vision of the other World, as it has come down to us, can claim a great antiquity and as observed by Mr. Boswell, "may be traced back along several widely divergent lines," which can be grouped under the following heads :—

1. The Classical tradition.
2. The Eastern tradition.
3. The Ecclesiastical tradition, which is the result of "the fusion in the early Christian Church of Hellenic and Oriental schools of thought". In other words, the Ecclesiastical tradition arises from the first two traditions.
4. The Irish tradition which is not an independent growth, but a new departure. The Ecclesiastical tradition when carried to Ireland embodies some of the cognate ideas prevalent in (a) the local native mythology of the country and (b) in the romantic literature and thus "acquired a fresh development." Ireland being the intellectual centre of Western Europe in the later Middle Ages influenced "the mediaeval theories of the other world until the revival of the classical learning."

We thus see that, though Mr. Boswell has grouped the sources or the divergent lines along which the legend of the Vision of the world can be traced into four heads, the principal heads are the first two viz. (1) Classical tradition and (2) the Eastern tradition. The second two can be traced to the first two. We will briefly review the various traditions as traced by Mr. Boswell.

1. Classical tradition.

The fundamental conception, a visit paid to the other world by a living man, appears in many of the Greek myths. The following are some of the myths :—

(*a*) The journey to Hades, of Demeter, in the course of her search after her daughter Persephone, stolen away by Pluto.

(*b*) The journey of Orpheus in quest of Eurydice.

(*c*) The journey of Theseus and Peirithoos in their attempt to abduct Persephone.

(*d*) The journey of Herakles.

(*e*) The journey of Castor.

(*f*) The journey of Pollux.

All these journeys were of the time of "the myth-making age." When this age passed away, and when an "age of creative imagination" gave place to an age of literary culture, the myths or legends "passed to the domain of literature pure and simple." The legend was thus seen in a literary garb in Homer's Odyssey, in the 11th book of which Odysseus is represented as visiting the other world. This book seems to have suggested to Virgil, the visit of Æneas to Hades as described in the sixth book of his Æneid.

The legend of the Vision, in its very old stage, did not contain the religious element. It continued as a mere myth. It was not made, as remarked by Mr. Boswell, the "vehicles of instruction or edification." It had little of eschatological or ethical significance".

But now there arose "another school of Hellenic thought," in which the vision legend "received fuller development" i.e. began to have the religious element of instruction and edification.

The later stage of Greek philosophy known as "Neo-platonising tendency in Greek philosophy" had the tendency to regard the old myths as a repository of the "Wisdom of the Ancients" and to disengage from the husk of fable the moral and scientific truths which it was supposed to contain. In so doing, the philosophic schools were not merely attempting to read their own notions into the traditions of antiquity but were also, to some extent, endeavouring to develop germs which already existed in the best and most serious thought of their own and earlier times. This side of the Hellenic religion would appear to have existed in its purest and most highly developed form in the Mysteries, especially those practised at Eleusis, and at other places in which the Eleusinian rites prevailed.

Laying aside many debated and unsettled questions about the origin, the nature of instruction etc. of these Greek mysteries one can admit "the significance of the mysteries, to the spiritual life of Greece at the time of their highest development.

How the mysteries led to the spiritual life can be summarised as follows:—

The Greeks from very remote times practised certain rites connected with agriculture in honour of Demeter.*

Demeter, is also, at times, spoken of as the wife of Bacchus. In Greek and Roman mythology there are certain divinities or gods which are "duplicate divinities." They are male and female. There are also some deities of doubtful sex. Now Bacchus is the sun-god. Demeter is not only the goddess of the earth, and as such, the wife of Æther, but the goddess of moon, and as such, the wife of Bacchus, the god of the sun. The sun being the producer of wine among other things, Bacchus, the sun-god, was also the God of wine. The bad use of wine brought this god to disrepute and he became the god of Hell as well. So his wife Demeter became also the queen of the lower world. Pluto, was also the God of Hell. Demeter being the wife of Bacchus, one of the Gods of Hell, she was taken to be the wife of Pluto also, who also was a God of Hell. Pluto, as god of Hell, was also known as Axiokersos so; Demetor, as his wife, was also at times called Axiokersa (the wife of Axiokersos). The word Axiokersa, also like Ceres, meant "producer" or creator. The two deities, Demeter and Bacchus, were worshipped ad Eleusis with particular solemnities and mysteries. Demeter is represented in some ancient monuments as carrying a basket of corn on her head.

These rites meant a propitiation of the higher unseen powers presiding over agriculture. These rites were held to ameliorate the condition of the art. These rites were held to confer certain privileges upon the participants who could only obtain access thereto by a secret initiation. The

*Demeter literally meant "mother-earth". She was a goddess representing the earth and its productions. In the same spirit in which she is called mother-earth, the "air" is called "Father" by Lucretius. Æther is the God presiding over air. All vegetables are the result of the union between these elements or between the two gods representing them viz Demeter and Æther. In this sense Demetor is said to be the wife of Æther. Another name of Demter is Ceres, a word which, from the root c(e)reare, creares to create &c, also means "a producer."

ideas of life, growth and death are presented in agriculture. The seed takes life, and becomes a plant. It grows and dies These ideas suggested similar ideas in the case of man, birth, growth and death. So the same rites, which propitiated the unseen powers and led to their help in ameliorating the condition of the crop, were believed to be efficacious in propitiating the powers for the good of a man's soul. Then the questioning came as to the future of the soul, and the same rites were believed to be efficacious for the soul of the good hereafter.

Thus the mystic schools and their mystic rites had to do with the souls of men. Latterly as pointed out by Mr. Boswell, "as the doctrine of the effect of conduct upon the future life gained ground, this side of the question likewise came within the purview of the mystical schools and an ethical as well as a theurgic efficacy was ascribed to the initiation rite. He adds :—

It is in connection with the mysteries, as representing the moral and spiritual side of the Greek religion whencesoever derived, that the vision legend become impressed with an epedeictic character and develope those elements which had barely existed in germ in the popular mythology.

Plato then made the legend a vehicle of religious instruction. Aristophanes and Plutarch followed suit. But Virgil, who lived about a century before Plutarch, was one who made a "contribution of real importance to the development of the vision legend in literature." "Virgil saturated with the Hellenic culture, while remaining intensely Roman in his political views and national sentiment, remains free from any tincture of Oriental ideas." He "pressed into his services ideas, beliefs and speculations drawn alike from the popular creeds and traditions and from the philosophers of his own and earlier times. He was regarded "as at once the epitome and the consummation of the wisdom of the ancients, and as, moreover, the divinely inspired herald of the coming transition from Paganism to Christianity." This accounts for why he makes Virgil his guide in his vision of the Divine Comedy.

2. The Eastern Traditions.

We saw above, how the classical traditions about the legend of the vision had developed from very early times upto the time of Virgil, whom Dante admired and followed to a great extent. But Dante did not remain satisfied with the classical tradition as evolved, embodied and finally developed in the work of Virgil. To be as complete as possible he used the materials preserved in Christian legend and popular tradition.

Now, the materials of the Christian legend of the early Christian church were borrowed from two sources.

(1) The Hellenistic school or the Greek tradition referred to above as classic tradition.

(2) The Earlier Dispensation or the Hebrew Sources.

(1) As to the first source we saw how the Greek tradition had gradually developed from premature myths into full growth instructive, religious moral system, as embodied in the works of Virgil. So Virgil was claimed by the early Christian writers, as one of the old Pagan seers or prophets, who had a hand in the preparation or in the moulding of the materials of the Gospel.

2. As to the Jewish Church, the second source of the Christian legend of the vision of the other world, one must bear in mind, that, at the time of the birth of Christ, it was not what it was at first in its early state. It had its own evolution. It borrowed and added to itself elements from various oriental sources. The different oriental sources, that went to make up what Mr. Boswell calls, the Oriental tradition, which affected Judaism were principally the following :—

A. The Chaldæan.

B. The Zoroastrian.

C. The Egyptian.

We will speak of these sources.

A. Chaldæan tradition.

There is no institution however good, that has not some dark spots in the course of its history. The Jewish nation had its own golden age, the age of its complete freedom from foreign thraldom and foreign influence. But the dark spot in that golden age was this, that it was stunted in the sphere of broad and brilliant speculations, and among them, the speculations about life in the other world. Then came its dark age, when it fell into thraldom and captivity. But that captivity brought for it a little brighter intellectual scope. It brought, for its acceptance or rather for assimilation, the richer speculations, the richer mythology of the conquering nations. The influences of conquering nations "continued to produce a more spiritual type of religion and a more elaborate eschatology than had originally entered into the national faith of Israel."

In tracing the source of these foreign influences, one has to go to the mythology of the earlier Accadian race, which lent a good deal to the early Assyrians. Ishtar, the goddess of the Assyrians

is said to have descended into Hades to search for the water of life. Their national hero Gisdubar also had gone there to seek advice from his departed ancestors. As in the Irish vision of St. Adamnan as embodied in Fis Adamnain, the abodes of the dead had seven gates guarded by seven porters. Gisdubar was not admitted into the Chaldæan Elysium or Heaven, as he was under the curse of divine wrath. There is no clear question of reward for the good or punishment for the bad. If there is any difference it is the aristocractic difference of the great and the small. "The whole Chaldæan theory of the future life is very rudimentary, notwithstanding the great proficiency in several departments of culture to which the Accadian and Assyrian races had attained." So far, the Hebrews who lived in Assyria and Babylon, had not much chance of assimilating the richer speculations of eschatology from their conquerors or rulers because the latter themselves had very few to give.

B. The Zoroastrian Tradition.

The Zoroastrian tradition about the other world began to influence the Jews to a greater extent when Assyria and Babylon were conquered by the Medes. With this conquest, the Jews came under the rule of the Medes and with that rule, under the influence of Zoroastrianism, whose eschatology was richer and more elaborate than that of the semitic or pre-semitic races. "The Avesta inculcated an ethic of high morality and taught a very systematic theory of rewards and punishments in the future life. The experiences of the soul after death are described with great minuteness and copiousness of detail."

In his estimate of a 'systematic theory" about morals, Mr. Boswell's view is anticipated by Mr. Harlez, who thus speaks on the subject in his *Le Zend Avesta:* "La religion mazdeene se distingue de toutes les autres religions antiques en ce qu'elle a une morale systematisee et fondee sur des principes philosophiques." Similarly Dr. Geiger, in his Civilisation of the Eastern Iranians, says :—

"Nowhere I think, does the belief in the future life after death stand out more prominently, nowhere are the ideas respecting it expressed more decidedly and carried out in all their details more fully than among the Avesta people. Here the doctrine of immortality and of compensating justice in the next world forms a fundamental dogma of the whole system. Without it the Zoroastrian religion is in fact unintelligible.

"The Persian religion, in the stage at which it is preserved in the Avesta, spiritualised much of the primitive Aryan mythology, allegorising many of its deities into personifications of good and evil principles and qualities."

The Iranians, who now ruled over the Jews, gave to them their richer ideas of eschatology, together with some other idea. An attempt has been made by the late Dr. Darmesteter to show that the Avesta itself was indebted to Hellenic influence, (*vide* my paper on "The antiquity of the Avesta", Journal B. B. R. Asiatic Society) especially that of the Neo-platonists, but his "theory is incompatible with the existence in the earlier form of the Avestan religion, of elements which may reasonably be presumed to have affected the developments of our legend (i.e. the legend of the Vision of the other world) through Hebrew channels."

Again Darmestater himself admits that the Vendidad was pre-Alexandrian "and it is precisely the Vendidad that contains the greater part, though not all, of the doctrine concerning the other-world."

So we are thus warranted in assuming that the Persians had developed a tolerably complete theory of the other world, and of the rewards and punishments there meted out in recompense for man's conduct in this life, at a date early enough to influence Hebrew thought, before either nation had come under Hellenic influences. In this connection, it should also be noted that the Avestan doctrine of the other world gives no place to the theory of rebirth, which is a principal article of the Platonic and Pythagorean schools, and might have been expected to occupy a prominent place, in the Zoroastrian eschatology, had this been moulded to any great extent by Greek philosophy. In holding the finality of man's lot after death, the Persian doctrine agrees with that of the Jews, and apparently, of the Chaldæans. Again.

"The district occupied by the Jews during the captivity had been a focus of the religion of Chaldæa, both in the Accado-sumerian and in the Semitic periods, and afterwards became an important part of the Persian empire. The canonical books and the Apocrypha of the Old Testament alike prove, that close relations subsisted between the Jews and both their Persian and Assyrian rulers, and exhibit traces of the influence exercised by the letter upon the Jewish wri ers. Thus, it appears no rash assumption, that it is to these sources we must ascribe the substance, at least, of those doctrines enunciated by the later Jewish writers, for which there is no authority in the earlier writings of their nation, but which correspond to ideas already existing among nations with which they lived in close and intimate contact.

"The vision legend receives no development later than the very primitive legends of Ishtar and Gisdubar. Nevertheless, it is in the Chaldæan and Persian religions that we find many of the notions and images which furnish material to Jewish and Christian authors alike, when, under hellenistic influences, they took up the vision legend as a vehicle of instruction. Many of these conceptions continued to subsist in all subsequent versions of the legend, even in its later forms."

The following conceptions in Adamnan's Irish Vision, taken from the Ecclesiastical tradition do not exist in the Classical tradition, but do exist in the Oriental tradition. This fact shows that they were taken by the early Christian Church (and from it by St. Adamnan) from the Oriental tradition and not from the Classical tradition.

1. The seven fold divisions of the Heavens, the rudiments of which existed in the earliest Chaldæan legends. The Jewish and Christian writers adopted it and the Scholastic divines sanctioned it. The number 7 was very significant among the ancients, perhaps because the primitive astronomers knew only of the seven planets.

2. The association of the idea of the Tree of life with that of the waters of life. The idea of the Tree of Life is common to the Aryans, Semitics and Turanians. So it may be taken that the Hebrews were not indebted to the Chaldæans or Persians for it. But the association of the idea of the water of Life with it, is more Chaldæan than scriptural. So the Jews may have taken it during the captivity from the Chaldæans. Not only the oral and written tradition of the latter, but also their pictorial art must have given that idea to the Jews.

Again, the Tree of Life is associated with a mystical bird in Christian legend, as in the case of Adamnan's vision. This bird approaches "closely to the Karshipta, the sacred bird of the Persians . . . . . which brought Avesta to the Var of Yima."

3. The world sea. The Crystal Sea is the Christian literature, especially in the book of Revelation, (XV. 2, also cf. Fis Adamnain, Ch. 11) had perhaps its origin in the world Sea at the foot of the Holy Mountain in the Avestan Paradise.

4. "The temporary provision for the souls of those mingled characters who are not yet fitted for an eternity of either bliss or bale". This temporary provision referred to by early Hebrew and Christian writers and by Fis Adamnain is that of the Hamestgehan among the Persians.

5. The idea of guardian angel accompaying each individual soul. The Jewish and Christian divines assign a Guardian angel to each soul. Such a guardian angel accompained St. Adamnan in his heavenly journey. This guardian angel reminds one of the Zoroastrian Fravashi or Farohar.

C. The Egyptian Tradition.

Now, we come to the Egyptian tradition, the third branch of the Oriental tradition, which influenced Hebrewism, and through it, what Mr. Boswell terms, the Eccleasiastical tradition of the Early Christian Church which influenced both Dante and Adamnan, the latter in his turn again influencing the former with his own special Irish notions.

Alexandria in Egypt was naturally the centre of Egyptian learning. But though surrounded by the learned of the country, it had as it were become the bazaar of the intellectual articles of trade of many countries especially the Greeks, Romans and Persians. The Alexandrian school has been considered by some to be more Greek in its main features than Egyptian. But without entering into an inquiry about this matter, one can say that it had a strong element specially Egyptian. It cannot be otherwise. When even some time before its foundation by the Ptolemies, it was usual or rather a fashion to trace the origin of some nations, specially Greek, to Egypt, the land of ancient wisdom, how can it be said that the Alexandrian or Egyptian school was a school without the Alexandrian or Egyptian element in it. The Egyptians had their own eschatalogy, some of the elements of which were common with the ancient Persians. (*Vide* my paper on "The Belief of the ancient Egyptian and Persians about Future of the soul.")

Now, Alexandria had become, as Mr. Boswell says, a centre *par excellence* of Jewish learning in the West. There was a cultured Jewish community there. So, their contact with the religion of the Egyptian in the midst of its very home could not remain without some influence. There were several points in which the eschatalogy of the Hebrews resembled that of the Egyptians, who possibly may have given something to those learned settlers. The following is a list of these :—

(*a*) The rivers and atmospheres of fire through which the soul has to pass.

(*b*) The assaults of demons and monsters.

(*c*) The destiny that all souls whether good or bad have to go through the above trials, though the good pass easily without any suffering.

(*d*) The threefold division of the souls into the good, the bad and those of the mixed character.

THE INDIANS OF SOUTH AFRICA.

BY Mr. H. S. L. POLAK.

HIS Majesty's arrival to assume in person the sovereignty of his Indian dominions should synchronise with a profound determination of the people of India to place on a basis more satisfactory to themselves their relations towards their fellow-subjects in other parts of the British Empire. What is to be the position of India in the Empire? Six months ago, the great self-governing colonies met in Imperial Conference, each being represented by its Prime Minister, authorised to declare the views of the colony over whose destinies he presided. India was represented by the Secretary of State for India, lately removed from the Colonial Office, who had no popular mandate to represent her imperial interests at the Conference. The Imperial Government had been approached to permit representative Indian gentlemen, then in London, to attend the special session devoted to a consideration of the Colonial attitude towards India, but had declined to adopt the innovation, and as a result, the debate was confined to a side issue, whilst Lord Crewe somewhat plaintively asked the wolves to lie down with the lamb, at the same time permitting himself to betray his latent pessimism on the subject. There is little doubt that the success of the Conference was greatly marred by the undignified attitude that Britain was forced to adopt towards the subordinate, self-governing dominions in this matter, for it was very obvious that she did not venture to insist upon fair and quite treatment being meted out to the Indian subjects of the Crown resident therein. Hers it was to plead, to beg, to implore the daughter-nations to observe the imperial tradition of equal treatment before the law throughout the Empire. Their reply—one can hardly call it a response—was: "We shall do what we like with our own!"

What, then, is the position in the youngest of the dominions enjoying responsible institutions? In the Transvaal, after a terrible struggle entailing loss of life, physical energy, domestic happiness, and material wealth, the Indian community has forced the Union Government to comply with its demands. A campaign had been undertaken to degrade the Tranvasal Indians lawfully resident, and eventually to expel them, and the door was slammed in the face of all their fellow countrymen, however cultured, whatever their status. By law it was declared that a Pherozeshah Mehta, a Krishnaswami Aiyer, a Gokhale, a Baig, a Gupta, an Ali Imam, should be forbidden entry into the sacred domain. It was not alone a case of "All ye who enter here leave hope behind." The notice had been nailed on to the entry gates, "No Asiatics admitted." Things have altered now, however; last May a provisional agreement was arrived at, whereby the Union Government, in exchange for the suspension of the passive resistance movement, undertook to repeal the humiliating Asiatic Act of 1907, which its sponsors had sworn never to do, and to remove the racial bar, as to immigrations, from the statute book of the province. To-day it is possible for India to hold up her head in the consciousness that the "bar sinister" of Lord Morley has been, at least to this extent, removed. That is a great gain. Greater still is the prestige gained by the Transvaal Indians, and indirectly by India, as a consequence of the struggle. General Botha, the Union Prime Minister has publicly admitted that his Government have been defeated in a bloodless fight by the unity, the determination, the selflessness of a small band of Indians, who had sacrificed and suffered to the uttermost to protect the honour of their Motherland. It was an honest confession of defeat and a high tribute to the moral worth and high character of the victors.

Nevertheless, the fight is not yet won. Early next year the Government have undertaken to introduce legislation giving legal effect to the present provisional arrangement. They may do this in one of two ways—either by the enactment of legislation applying solely to the Transvaal and specifically designed to regularise the situation there, or by means of a general immigration law affecting the whole Union. In the latter case, there is more than a suspicion that the Government will seek to compensate themselves for defeat in the Transvaal by an endeavour to deprive Natal and Cape Indians of existing immigration rights and privileges; or that the prohibitory class as to the Orange Free State will be re-enacted, thus imposing a new social bar that will be felt throughout the whole Union, and bring about a revival of passive resistance, probably on a greater scale than ever. True General Smuts is under written obligation to remove entirely the racial bar, but his hands may be forced by his more reactionary supporters. Possibly, therefore,

he will choose the simpler alternative of introducing legislation of provincial application only, waiting a more convenient time to deal with the wider problem.

Meanwhile, the difficulty as to Asiatic Immigration has actually been solved. That of Indian labourers under indenture who formed the universal majority of the immigrants, and were brought in against the will of their fellow countrymen to subserve the material interests of the European colonists has been entirely stopped since the decree of the Government of India took effect on July 1, and an evil chapter, alike in the history of South Africa and of India, has come to a tardy end. Free Indian immigration into the sub-continent has, to all intents and purposes, ceased these many years, owing to the administrative restrictions of the immigration authorities in the various provinces, who, however, in their constant efforts to draw tighter the net, are occasionally badly wrapped over the knuckles by the Supreme Court of the Union, a Court that may nearly always be relied upon to remind the Government that they are as much subject to the law as those against whom they seek to administer it hardly.

The Transvaal Indians are, however, face to face with another grave difficulty. The old attempt has been revived, to compel them to reside and trade in locations, an attempt that was checkmated in 1904 by the memorable decision of the Transvaal Supreme Court, which commented caustically upon the action of the British authorities in the Transvaal in endeavouring to reassert a position against which, for years, the British Government in England had in pre-war days, protested successfully. In reply to the late Sir Charles Dilke, Mr. Lyttelton had undertaken not to sanction Sir Arthur Lawley's proposed legislation to annul the effect of the Court's decision. In 1908, nevertheless, the Imperial authorities, with an incomprehensible weakness and lack of discernment, and in the face of the warnings submitted to them both by the Transvaal Indians and Lord Ampthill's Committee, assented to the Gold Law, followed by the Townships Amendment Act, the object of which is, on the one hand, to re-enact the old location law, and, on the other, to rob the Indians of their landed investments. So far, Supreme Court judgments have delayed the impending ruin to the community. But if these laws are enforced, and attempts to that end are almost certain to be made next year, the inevitable will happen, and the first step towards another compulsory exodus will have been taken. Before, however, that happens, South Africa will be the scene of another, and perhaps still more, embittered passive resistance struggle.

The £3 tax, in Natal, imposed upon all ex-indentured males of 16 years upwards and females of 13 years upwards, is having most demoralising results for the community. The women are driven to unchastity or are imprisoned for inability to pay, the men to crime and desertion of their families. It has been stated recently by the Natal planters that only six per cent of the time-expired labourers can afford to remain free in Natal and pay the tax, the remaining 94 per cent. being either forced back to India, with but nominal savings—a system of compulsory repatriation—or obliged to re-indenture, a system of perpetual bondage. The maintenance of this tax upon Indian liberty, chastity, integrity, and thrift is an imperial scandal, and South African Indians look to India to help to procure its repeal.

In Natal and the Cape Colony the licensing laws are being enforced with increasing rigor. Constant efforts are being made to convert renewals of existing trading licences into applications for new ones, and the protection of the Courts has frequently to be invoked at great cost. Applications for new licences and the transfer of existing ones are refused as a matter of course, and only recently a deputation of Colonial-born Indians waited on the Mayor of Durban to complain that trade was denied them as an avenue of occupation by reason of the systematic refusal to consider their application for licences. Efforts are now being made to extend the principle of the Cape and Natal licensing-laws to the Transvaal, with the object of depriving the Indians there of their present trading rights. And all over South Africa, an anti-Indian campaign is being waged, whose purpose is to make the continued residence of Indians intolerable. The new movement has been initiated in the Cape Colony, which, until the last few years, had adopted a more liberal policy. But the evil influence of the North is having its effect, and the Indian is almost without friends. One thing alone is staving off disaster—the fear of the white population that there may be a recrudescence of passive resistance, against whose invincible might they have realised their powerlessness. South Africa can never again affect to despise the resident Indian population as a community of "coolies," to be legislated against and oppressed with impunity, and if India would

but realise it, this is the greatest gain of all. Her prestige has been maintained at all costs, and it is no longer either safe or expedient thoughtlessly to harry Indians in South Africa. When the attempt was made, early this year, to withdraw the Natal poll-tax from Europeans, but to maintain it for natives and Indians, the Indian community of the Province at once threatened the Government and Parliament of the Union with passive resistance and, within 24 hours, the discriminating measure was withdrawn and replaced by one of general application. The significance of the incident needs no emphasis. But it is painful in the extreme to recognise that, at least in this portion of his Majesty's dominions, ruin of the Indian population is only withheld because of the perpetual fear, on the part of the white community, of the revolt of their Indian fellow-colonists. It is the fear of passive resistance and not a sense of justice that animates South Africans in their relations towards Indians there. What step will India take to relieve the tension and insist upon equal treatment of her pioneer children ?

The Indians of South Africa

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BY H. S. L. POLAK, Editor, *Indian Opinion*.

This book is the first extended and authoritative description of the Indian Colonists of South Africa, the treatment accorded to them by their European fellow-colonists, and their many grievances. The book is devoted to a detailed examination of the disabilities of Indians in Natal, the Transvaal, the Orange River Colony, the Cape Colony, Southern Rhodesia, and the Portuguese Province of Mozambique. To these are added a number of valuable appendices.

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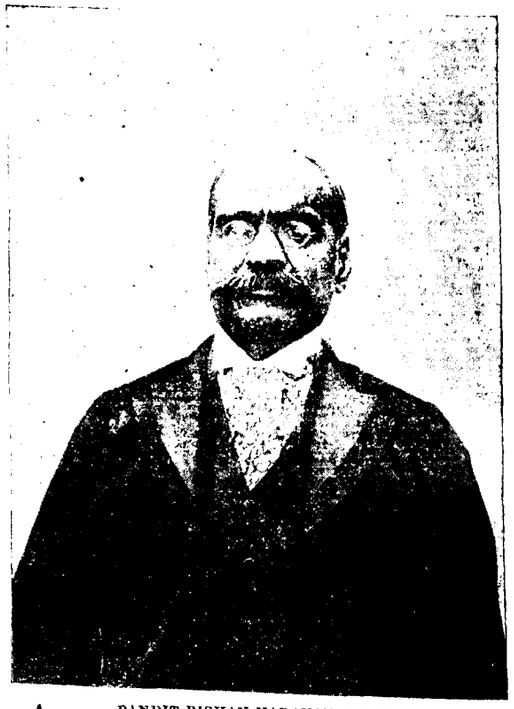
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The President-Elect of the Congress.



PANDIT BISHAN NARAYAN DHAR.

PANDIT Bishan Narayan Dhar, the President-Elect of the Indian National Congress, is one of the staunchest leaders of the Constitutional Reform Movement in India. Though not as well-known in Southern India as he undoubtedly is in Northern and North-Western India he is no stranger to the great assembly over which he has been called to preside. Born in 1864, of Kashmir Brahmin parents, at Barabanki, he is now only about 47 years of age. He received his early education at the Church Mission School, and joined the Canning College at Lucknow. After graduating at the Allahabad University, he went to England in the beginning of 1884, and there joined the Middle Temple to prosecute his legal studies. He was called to the Bar in January 1887, and returned to India in March following and began practising in the Judicial Commissioner's Court at Lucknow.

PUBLIC ACTIVITIES.

While in England, he interested himself in the discussion of political subjects. He also contributed several articles to the *Indian Magazine and Review* then edited by Miss Manning. On his return, a man like him could not but turn his serious attention to the political advancement of his countrymen. He was one of the first to recognise the importance of sound journalism in this connection and himself set the example by writing frequently to the Press both in India and England. Some of his more notable articles, written at this time, appeared in the *Westminster Review*. He was also for sometime Editor of the "Advocate of Lucknow," now edited by that veteran Hon. Mr. Ganga Prasad Varma.

CONGRESS WORK.

It is of some interest to note that Pandit Bishan Narayan joined the Congress Movement in 1887, at the first Madras Congress. He spoke effectively on the reform of the Legislative Councils. Though he followed such well-known favourites of the public as the late Raja Sir T. Madhava Rao, Mr. Surendranath Banerjee and Mr. Eardley Norton he made a great impression by the eloquence and dialectical skill he displayed on the occasion. The following is from the peroration of that speech.

> Let us aim, not to do good to one community or to two communities, to Hindus or Mahomedans, but to all the communities, and all the sects of India. That is undoubtedly the noble ideal, the national ideal that we have set before us, the realization of which will be the political, Kingdom of Heaven. The various races, sects, and creeds of India will blend together into one imperial whole, in which all a free-born British subject's privileges and rights will be obtained and enjoyed; not by one sect or creed, but by all, and thereby the British Government, so far from being weakened, will be strengthened beyond measure. (*Applause.*) For the link which will then join a happy and united India to England will not be the link of fear, will not be the link of servility, but it will be the link of affection and gratitude which no misfortune can sever, and which no calamity can shatter. (*Loud applause.*)

At the next Congress (held at Allahabad) he spoke on the same subject, and directed pointed attention to the fact that agitation, to rivet the attention of the British public on to Indian grievances, should be continuous and that once the conscience of England was awakened there was no doubt that she would carry the necessary reforms. He insisted on "loyal and constitutional" agitation in no uncertain manner.

He spoke again on the same subject at 1889 Congress held at Bombay, and raised considerable merriment by an apposite quotation from Sidney Smith—a quotation that gently but effectively criticised the then Government views as to reforming the Legislative Councils of India. In the following Congress, held at Calcutta (in 1890) he bitterly criticised Sir John Strachey's views that the real strength of the British position in India lay in the disunion between Hindus and Moslems. He stigmatised it an "immoral doctrine," and that he was right was seen from the open rebukes administered at the time by Lord Landsowne and Sir Auckland Colvin. In the 1892 Session he spoke with considerable feeling on the poverty of the Indian people and pleaded for a reduction of the cost of the administration and for the establishment of Agricultural Banks, &c. In combating the Government view that the present revenue demand was considerably less than that made during Hindu and Moslem times, he created no little sensation by quoting Anglo-Indian writers themselves against the views of Government.

At the Madras Congress of 1894, he spoke very effectively on the "Omnibus Resolution," and the speech he then delivered was quite characteristic of the man. Brief and pointed criticism mark it out as one of the best of the session, and the gentle raillery that runs through it adds to its excellence. Even more effective was the speech he delivered at the Amraoti Congress of 1897, at which he criticized the Sedition Law that had just been hurried through the Legislative Council of India.

The Congress of 1899, was held at Lucknow, largely through the enthusiasm displayed in the Congress cause by the late lamented Pandit Ajudhianath and Pandit Bishan Narayan Dhar. He wrote the introduction to that year's Report. At the Madras Congress of 1903, he spoke on the Official Secrets Acts of Lord Curzon and in doing so made a telling speech.

He spoke again, at the Benares Congress of 1905, on the Public Service question, and the speech, full of wit and sarcasm, was freely punctuated with cheers.

ILL-HEALTH AND INACTIVITY.

Since the year 1894, Pandit Bishan Narayan has not been enjoying good health and that has largely interfered with his public activities. But Indian political work can ill-afford to lose so valiant and wise a fighter as he is, and he had, despite his ill-health, to return to work ere long. At the Lucknow Provincial Conference of 1908, he made one of his best latter-day speeches on the Government of India's Reform Proposals, which were eventually given up. He also freely contributed to the Indian papers in the United Provinces journals and presided over the United Provincial Conference, held at Bareilly in 1909. Though he has been a severe critic of the recent coercive

measures of the Government, no more sincere lover of the British and their institutions exists in all India.

AS SPEAKER AND WRITER.

He is by disposition a calm, deliberative sort of man, and when he speaks, he knows where his hit will fall. He thinks deep, and speaks with vigour. Withal his language is simple, and his delivery, clear and impassioned. His knowledge of political institutions in the East and the West is almost profound, and his reasoning is in consequence, never laboured. He writes even better than he speaks. His English is chaste, and full of nerve, and the subject, whatever it is, receives adequate treatment (always with due regard to space and time) at his hands. His introduction to "India in England" and his pamphlet "Signs of the Times" show well his characteristics both as a writer and as a thinker.

IN PRIVATE LIFE.

In private life, Pandit Bishan is a most loveable man, a warm friend and a sincere fellow-worker for social betterment. He was the first to cross the *kala pani* amongst his community and he started on his return, an association to promote social reform in it. Whether in the social or in the political field he is for steady work.

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THE LATE SISTER NIVEDITA.*

BY

MR. M. SRINIVASA AIYAR, B.A., B.L.

"HOW can one begin to describe her? As a woman, a friend or an enthusiast? As a passionate votaress of beauty in art, literature or in life? As a religious mystic, or a political missionary of the fiery cross? As an orator whose voice was like a trumpet with a silver sound, or a writer able to charm new and noble cadences from the English tongue? As an interpreter between the West and the East, or a vehement champion of the East in all its aspects against the West? As an earnest advocate of all that is best in the modern woman's movement, or herself, the proud and spotless sum of womanhood? It will perhaps be best to deal simply with a subject so vast as this transcendent personality."

These beautiful words, written of the late Sister Nivedita (Margaret Elizabeth Noble) by an Anglo-Indian journalist may serve to convey to the reader some idea of the many-sided activities of the life that has just closed. Judge it how we may, we cannot but—unless, indeed, our judgments are fatally warped by prejudice—pronounce that life *sublime*. It was indeed one of those lives of stormy striving and perfect beneficence that now and then blossom in the midst of our sordid work-a-day world. Intellectually, the late Sister was cast in the mould of giants. None can read her books, her writings, without feeling that he is face to face with a singularly original, rich and powerful mind. But her splendid intellectual gifts were the *least* part of her greatness. It is not the encyclopædic learning, not even the surpassing literary skill, nor the glow of the rich poetic fancy that irradiates her writings, which gives them their peculiar and haunting power. What is it, then, that so profoundly stirs us in her writings, wherein doth their *inspiration* consist? The inspiration lies in their *soul*-elements. It is by their sincerity, their feeling for righteousness, their white heat of spiritual fervour as of deep calling unto deep, that her writings are glorified. And hence it is, that the reader is not merely pleased and fascinated, but also *ennobled*, purified and exalted. The writings of a person

* For a full account of her life, the reader is referred to the booklet on the Sister issued by Messrs. G. A. Natesan & Co., in their *Friends of India Series*. The booklet contains copious extracts from her writings and contains the views of the Sister on almost all matters agitating the public mind of India at present.

are after all but a meagre revelation of the author's personality. And the Sister Nivedita was far greater than her writings. How, indeed, can one's writings be expected to picture for us, adequately, a personality, so white in its purity, so radiant in its selflessness, so powerful in its agony of austerity and prayer, so transfigured by its passion for service and holiness of self-dedication? Only those who were privileged to come in close contact with her can ever know what she was and how much India and the world have lost in her untimely death. We have spoken of the loss that the *world* has sustained, and advisedly. For the most paramount need of the modern era is the interpretation of the East and especially of India to the world. It may be true that that task of interpretation should be undertaken only by Eastern people themselves. But the East has so long been prostrate—though there are signs of an unmistakable awakening—and has been so blinded by the strange glamour of the new forces with which it has been called upon to cope, that that interpretation is a necessity to the East itself more even than to the West. And we are guilty of no exaggeration when we say that Sister Nivedita was the truest and most refined interpreter that Indian life and thought have yet found in the West. It would be idle to deny that in the matter of interpreting India she enjoyed some exceptional advantages. Naturally gifted to an extraordinary degree and endowed with the rare faculty of penetrating beneath mere externals to the heart of things, she had the unique advantage of being the disciple of a Master who was, as many think, the very head and front of India's resurgence. But this fact does in no way minimise the greatness and arduous character of her own achievement. From the day she set foot in India, her life was one consuming effort to one herself with the Indian experience. It would be erroneous to suppose that her identification of herself with India in love and hope was a matter of no difficulty. On the other hand, it was at infinite cost to herself, infinite groping of way, infinite submerging of prepossession, that she was able to obtain that delicacy of insight, which made her not merely India's champion before the world, but also "a patriot among patriots and a messenger among messengers to the Indian peoples."

Verily, "a patriot among patriots and a messenger among messengers to the Indian peoples!" That is why all India mourns her loss to-day. "Day in and day out for more than fourteen years, she had made her spirit one with that of the land penetrating into every nook and crevice of the Indian experience for evidences of its greatness as fewest have ever done, searching for the powers and the self-recreating spirit of India. The result and the realisation is the idea and the coinage of the term, the national consciousness." There has been no life amongst us in recent times that has made more for national integrity and national righteousness. Like a clarion-call was her message to us, to shake ourselves free of parasitism and return to our own sources of being. "Recover the Indian spirit," she was saying, "but give it modern expression." "The new form *without* that old strength is nothing but a mockery; almost equally foolish is the savage anachronism of an old-time power without fit expression,"—these are her very words. So great was her love of India that she never spoke of her except as the 'Motherland.' With all her love for India and all her reverence for her past, she never believed that the future should be a mere repetition of the past in *form*. The spirit is one, but the forms are legion: To her the future of India was to be a *re-translation* and *re-application* of that strength to which her heroic past bore witness. In fact, she was as her Master had been before her, a great apostle of "Aggressive Hinduism." Why should Orthodoxy be always on the defensive, why should it always yoke itself to the car of a particular routine of outward conduct and form? Why should it not rather go forth in quest of unconquered realms, rejoicing in its own unassailable strength and fearless of new developments? It was some such inspiration that spoke to us, Hindus, through her. But in modernising ourselves, we are further to steer clear of blind *imitation*. The East and the West must exchange their *ideals*, and not their institutions. Such imitation by India of foreign *institutions*, she held to be death. "India cannot afford to imitate foreign institutions. Neither can she afford to remain ignorant of foreign ideals." It was because she was so firm in her grasp of essentials and so unflinching in her outlook upon the future, ever sounding the note of a great joy and victory, that her influence upon the national movement in India has been so great. She was, indeed, as has been so well said of her, "the great intellectual and moral force that had come to us in a time of great national need." Her life and achievements have been as a triumphant self-utterance given to India herself.

The Hon. Mr. V. Krishnaswamy Aiyar's Madras University Convocation Address.

Mr. Chancellor, Ladies and Gentlemen,

In obedience to the command of the late Chancellor and in accordance with the statutes of the university, I stand before you to-day to exhort you to conduct yourselves suitably unto the position to which you have attained by the degrees conferred upon you. It is more than two and thirty years since I sat for the first time in the body of this hall, beyond the rows of graduates of the year, watching with eager eyes the solemn procession of Chancellor, Vice-Chancellor and Fellows in robes of purple and crimson wending its way to this platform, to perform the academic function of placing their hall-mark of approval on hundreds of my seniors pronounced to be duly qualified. At the close of the ceremony, I saw the venerable figure of Bishop Caldwell weighed down with age and bearing the marks of forty years of strenuous work in the service of his adopted country, stepping forward to make an impassioned appeal for research in the domain of the natural sciences and for the earnest and fruitful study of the history, literature and archæology of the land. If somebody had told me then that I should one day be privileged to stand where he stood and to address an audience, a great deal larger than his, on themes similar to his own, I should have listened with absolute incredulity. My wildest dreams would have fallen far short of the reality of the present situation.

Ladies and Gentlemen,—All of you have turned the point in your lives beyond which "what was once a task becomes a pleasure." Some are at the threshold of technical studies for which their general culture has laid the foundation. Others are about to face the grim realities of life, faculty and training being sometimes in ill accord with the career about to be chosen. More often, perhaps, the guideless choice of a profession will harmonize with latent aptitudes. There is a growing variety of occupation at the present day, whether in official or business life, though the number of eager applicants jostling one another for the hand of Fortune is ever on the increase. It rarely happens that the adaptation of talent to vocation fails to achieve success in life. I have sometimes asked myself whether the time has not come for the creation of an Employment Office similar to the one attached to the Harvard university, whose business it is to procure suitable positions for under-graduates and all past members of the university seeking employment of any sort, and to recommend the best available Harvard candidate for vacant positions made known to the Secretary.

Many of you have probably been disporting yourselves in the flowery fields of miscellaneous studies. But the time has come when the demands of general culture and the distractions of multifarious knowledge should occupy a subordinate place in your minds and the needs of your occupations in life should claim your best energies. It is a thing of common experience, whether in the learned professions or in the official or commercial line, that the aspirant for success and future advancement does not give to his calling the best of what is in him. Dilettante labour is foredoomed to failure. If you follow the lives of the great ones of this or any land, you will be impressed by the truth of the poet's words, "No profit grows where is no pleasure taken. In brief, study what you most affect." Study and work both in full measure adapted to your calling in all its stages is the least price you have to pay for certain success. Thomas Carlyle has said, "All true work is sacred. In all true work, were it but true hand-labour, there is something of divineness. Labour, wide as the earth, has its summit in heaven." I would ask you to make what has been called working-power a matter of habit. The time when all knowledge was one's province is a past which can never return. Master thoroughly the fraction of possible things which you have marked for your own. But let it not be said of you in after life that your minds have been cribbed, cabinned, and confined, by the narrowness of your bread-winning pursuits, or the "specialism that leads to pedantry." Nor let the lot be yours of those who spend the evening of their lives in vain regret that their early years had no second interest, no field of intellectual labour or enjoyment other than the chosen occupation, to cheer and sustain when it no longer holds them. I have known distinguished Indians who have died in harness, unwilling to face the blank and joyless stretch of a vegetating life, but whose span of physical existence might have been lengthened for the benefit of the public, by retirement from salaried office or professional race.

Ladies and Gentlemen,—A mercantile view of education is inconsistent with the traditions of this country. Learning in this land has always had an exalted place. It marked out a whole class for pre-eminent honour and distinction. *Arthakaricha vidya*, learning which brings in gain, has doubtless been one of the aims of life. But a higher ground for the acquisition of knowledge was the Upanishadic teaching, "Whatever one does, if done with knowledge, yields greater results." "*Yadeva vidyaya karoti tad viryavattaram bhavati.*" The transcendental ideals of the Indian systems of philosophy which scorn the delights of a material world, the doctrines of Karma and Reincarnation dominating Indian thought and life, which reconcile the student to the indefinite postponement of all recompense for labour, and the overwhelming accumulation of ritual as a part of religion, have assigned to learning and its votaries a place in national life almost unapproached in the history of other ancient lands. The early period of life, extending over twelve to twenty-five years, was, in the case of every man of the regenerate castes, ordained for study with the teacher. The sciences and the arts were open to all, though on the Sudra their cultivation was not binding. The goddess of learning, wife of the Creator in the Divine Trinity, has an annual festival in her honour, observed by all Hindu castes and communities. "Knowledge for knowing's sake and not for the gain it gets, the praise it brings and the wonder it inspires," has been held aloft as the highest end and aim of education. Let not modern conditions of life darken the splendour of the ancient ideal of learned poverty, before which even the diadems of kings have rolled in the dust.

The University as a community of teachers and scholars and a nursery of lofty ideals and large aspirations is not a modern idea or one peculiar to the West. The *Parishads* of post-vedic times like the one in which Svetaketu Aruneya was, according to the Brihadaranyaka, confounded by King Pravahana's questions propounding problems of philosophy, the priestly congregations, in *Sangharamas* of Buddhist days like the great halls of Nalanda spoken of by Hiuen Tsang, the *Sangams* of the Tamil country whose fame lasted many centuries and the last of which sang the praises of the immortal *Kural*, the mutt organizations of more modern times dotted all over the country, were all gatherings of the most learned and thoughtful men of the day, engaged in religious, philosophic and scientific studies or discourses and centres of the highest culture.

Religion has always fed the lamp of learning. Cathedral and monastic schools pioneered the way to the mediæval *studia generalia* of Europe, parents of universities like those of Bologna and Paris. So in India the first born caste and the monastic orders in their quest of God and their search into the mysteries of the universe, gathered in groups in forest or mountain solitudes to learn and to teach. The temporal power stood aloof for many centuries from the cloisters of learning in Western lands. But it was the privilege and the boast of Kings in India to make their courts the arena of intellectual combat amongst the learned of the land and to proclaim themselves the patrons of poets, philosophers and sages. It often occured that Brahmins who had sought retirement and Kshatriyas who had renounced their sceptre, *Vardhake munivrithayah* in the words of sweet Kalidasa, attracted disciples by the boldness of their speculations and the sanctity of their lives. It has also happened that individual teachers of great renown established themselves in historic places of pilgrimage and gathered students around them from various parts of the country, who lived with their teachers and served them in humble ways during the period of studentship. Benares, of all cities the most sacred in the world, with a longer record as a centre of thought and learning than Athens, "the mother of arts and eloquence," or imperial Rome, long the seat of unparalleled temporal and ecclesiastical power, or historic Paris, of varied interest and widest culture, or London, the gate of the world's commerce, Benares has exercised the most powerful charm on the Indian mind for ages, not less for her illustrious roll of teachers than for her being the gateway to heaven for the pious Hindu who heaves his last breath on the holy ground enriched with numerous temples. The tragedy of King Harischandra's life which has indelibly impressed upon the hearts of Indians the Vedic formula that there is no religion higher than truth, *Satyat nasti paro dharmah* was enacted there. Gautama, the lord of the Sakyas, abandoning his royal heritage, sought within its precincts the way to salvation through all the learning of the age gathered on the spot which marked the confluence of the Ganges with the Asi and the Varuna. Sankara, perhaps the most profound of philosophers, ancient or modern, carried to Benares his daring speculations and the truths he saw "with vision divine" for the appro-

val of the mighty in intellect. Learning and knowledge have for centuries shed their radiance around from other famous seats as well, like Madura and Navadvip. The inheritors of a past so glorious, the descendants of generations to whom the cultivation of knowledge was a religious dedication, can need no other incentive to literary, scientific or philosophic pursuits than the conviction that knowledge is its own reward.

But the East had long to bear the reproach that its philosophy was unpractical and its religion a negation of beneficent activity. Mathew Arnold has aptly portrayed the quietism of India in verse "She let the legions thunder past and plunged in thought again." Sadasivendra, the poet-sage of Pudukottah, sang the ecstatic experience of the liberated soul "that feels no wonder at the cold rays of the sun or the burning beams of the moon or the downward flame of fire as mere illusion." The profound philosophy of the Gita has, however, told us that action is greater than inaction, "*Karma jyayohyakarmanah.*" You cannot lose your soul, it is true, even if you gain the whole world. But there are empyrean heights to which the many cannot ascend. They need the life-giving waters of practical knowledge which fits them for happy lives, honest citizenship and worldly distinction.

The universities of India were founded a little over fifty years ago to develop youthful capacity, to promote many-sided culture and to form, in the language of Lord Haldane "that priesthood of humanity to whose commands the world will yield obedience." Great work has been done, but far greater yet remains. The Universities Act of 1904 which came into force seven years ago from now, heralded the change from the purely examining and degree-conferring university to a partially residential and teaching corporation, though the change was only an accentuation of features not altogether absent from the earlier type. There is no concealing the fact that the new legislation was received by the Indian community with a considerable feeling of alarm, which I shared, as to its ultimate effects on the products of university culture and discipline. What were supposed to be dangerous elements in the changed constitution were doubtless present in the earlier enactments which regulated the universities. But rhetorical emphasis of defects in the older constitution and its numerous progeny exaggerated the popular fear of possible consequences to higher education. The strength of the Senate was reduced to a maximum of 100 and this gave rise to vague suspicion, though there was no statutory safeguard against indefinite reduction under the older law and though the present number of Ordinary Fellows of the Madras University which stands at 92 exceeds that of the London University by thirty-seven. Collegiate discipline that is painful to undergo but qualifies for command by teaching to obey is more in evidence now. Perhaps, the one feature which has a dark as well as a bright side was the limitation of the term of Fellowship to five years. If one were, however, to take stock of the beneficent changes wrought by the new Act and the regulations framed under it, one would feel bound to record the increased efficiency of teaching, inspections of colleges and equipment of laboratories, the institution of university lectureships and studentships for research, the greater specialization of studies in the Intermediate and B. A. courses to suit the needs of the country and the provision of greater facilities for the recognition of proficiency in oriental learning. The registration of graduates and the grant of the privilege of election to the Senate have drawn its *alumni* closer to the University in bonds of intellectual companionship. Larger grants of money than before have been made by Government, a university library of considerable dimensions, the first condition of original research at the present day, has been founded in close association with the Connemara library and new degrees and titles have been created to mark the distinction attained in particular departments of knowledge. Schemes of university extension which are a modern feature of some of the universities of the West like London and Cambridge have not been lost sight of, for provision has been made for men engaged in the business of life to attend university lectures with a view to widen their mental outlook.

Changes like these will bear fruit in the fulness of time. After-generations will reap the harvest. But there are other directions in which the university needs expansion. There are no travelling fellowships as in the case of the older universities of Aberdeen, Edinburgh and Harvard or the more modern ones of Sydney and Tokyo. The Kahn fund of 99,000 francs endowed for the purpose of enabling "professors, assistant professors and meritorious graduates" of Tokyo to observe the general conditions of foreign countries as well as the customs of their peoples, is an example of a foundation valuable in this country even if limited to the study of the variety of Indian condi-

tions. But private benefactions, which aggregate only to a sum of two lakhs of rupees and fall far short of the princely donations to European and American universities, in some cases yielding an annual income in excess of our capital, have to be largely supplemented by diversion of the time-honoured channels of philanthropy, to meet the growing wants of our university. I am sure that some of you will in your days of official or business eminence remember your *alma mater* in your wills that your successors may have greater facilities for intellectual training. To the Hindu world of orthodoxy, the *Smritis* of Yama and Brihaspati have proclaimed in no uncertain terms the spiritual merit of endowing learning. The prophet of Arabia has told the Muslim "whoso honoureth the learned honoureth me." Thomas A Kempis has taught the Christian "books speak alike to all though all are not qualified to be taught by them alike." Is it too much to hope that the wealthy men of culture in the country may follow the example of the founders of the excellent lectureships attached to the universities of England like those bearing the names of Halley and Romanes? I trust, I may be permitted by the authorities of the university to make a humble beginning in that direction by endowing a lectureship of the annual value of Rs. 250 in the honoured name of Sir S. Subrahmanya Iyer, the only Indian on whom the University has conferred the degree of Doctor of Laws for eminent services to the country.

Ladies and Gentlemen:—There are signs of dissatisfaction with some of the results of university training, which are manifest in the cry for new universities. That demand has been received in some quarters as a "a menace to the academic monopoly" of existing foundations. In others where a material civilization sets the sole standard of human progress, it has evoked uncompromising dissent. The followers of particular creeds have in modern times developed a breadth of vision and a charity of feeling which admit alien faiths to possess some saving virtues. But the men to whom all spirituality is bondage and civilization can be only of one type profess to see in the proposed universities merely the recrudescence of superstition. Opposition to Hinduism or Islam and the nightmares to which it gives birth are perhaps but a phase of their general attitude towards all religion. We can well afford to leave them in the company of their own reflections. The area of ignorance to be combated is so great, the historical conditions favourable to culture are so widely present, the departments of knowledge now are so infinite in variety that we may regard with complacency and even satisfaction the brilliant success so far achieved by the promoters of the new universities with ideals which cannot but be complementary to the culture aimed at by the foundations already in existence. If over a dozen universities are now engaged in drawing to a focus in centres of learning the intellectual and moral forces of the younger generation of the United Kingdom, how can the addition of two universities here to the present five, if adequately safeguarded from becoming "gloomy fortresses of sectarianism," be denounced as unsuited to the area or population or the varieties of Indian conditions, thought and culture? There are vast fields of historical, archæological, agricultural and industrial research or experiment in which little more than spade work has been done and which demand the assiduous labour of graduates trained along lines differing perhaps in part from those of existing institutions. Religion, morality and philosophy, dearer to the Indian mind than the natural sciences, need more attention than is bestowed in the existing schemes of studies framed on a too close adherence to the letter of the rule of religious neutrality. Let us hope, however, that the possible danger of narrow culture or dreamy studies may be avoided by regulations which, I confess, may appear at first sight to be quaint, though none the less justifiable in the conditions of the country, prescribing six months' travel to the various seats of learning in India as preliminary to the receipt of the university degree.

Ladies and Gentlemen:—Universities are not merely Halls of learning and culture. They are centres of research. Each batch of graduates leaving the portals of the university must put the question to themselves what shall be their addition to the sum of human knowledge. Our duty is to do not merely for our own benefit and that of those around us, but also for the good of those who shall come after us. The Buddha attained perfection that he might profit others. Fleets and armaments, a world-wide commerce, liberal political institutions and general material prosperity are as nothing to the conquest of new realms of knowledge. There are promising fields for study and untrodden regions to explore. The fraternity of knowledge constitute a free-masonry of mutual understanding which will, as the years

increase, become the mainstay of universal peace greater than Hague conferences and World's Race congresses.

The curse of intellectual barrenness is not upon us. But you cannot seek repose on faded laurels. The land that has produced in the realms of poetry, Valmiki, Vyasa, Kalidasa, Tulasidas and Kamban, to name only a few, in the region of abstract thought Kapila and Kanada, Sankara and Ramanuja, and in the practical sciences Panini and Patanjali, Charaka and Susruta, Aryabhatta and Bhaskara, the land on whose breast have walked the blessed feet of Krishna and, Buddha and a host of lesser saints and sages has no need to fear comparison with any quarter of the earth's surface. The illustrious roll is not exhausted. The fruitful womb may yet bring forth children of genius, the stalwarts of coming generations. The mighty stream of masterminds which filled the land with plenty may in a season of drought have thinned to a tiny channel, but signs are not wanting that it may swell again to a flood.

Original work in this country on modern lines, has many impediments. The difficulty of acquiring a foreign language of irregular grammar and more irregular orthography with a wonderful adaptability to the multifarious demands of modern knowledge and culture, a language which is our only medium for the advanced thought of the world, has got to be grappled with during some of the best years of the plastic period of youth. Costly libraries and laboratories and learned leisure which the needs of worldly comfort do not invade are lacking. The seats of learning in the Presidency are not yet fully permeated by the intellectual atmosphere which generates creative thought. The Hindu mind has always been wanting in the historical sense, the first instrument for the true interpretation of the records of the past. The achievements of former ages of varying merit differing by virtue of differences in time and the local colouring of geographical distribution have obtained an authority destructive of perspective and freedom of thought. It stands to reason that under conditions such as these the output of the golden ore should at present be meagre. The contribution of the East to the world's thought, the world has, however, not fully realised. In the words of Professor Macdonnel "the intellectual debt of Europe to Sanskrit literature has been undeniably great. It may, perhaps, become greater still in the years that are to come."

We seem to be in the throes of great births though the process is slow that brings them to the light of day. Groups of learned men devoted to one or other branch of knowledge are forming organized bands of workers, like the English Association, the Telugu Academy, the Tamil Sangam, the Mathematical Association and the South Indian Association which remind one of the celebrated academies of Europe for the advancement of knowledge. The Tata Institute of Research, that noble monument of high-souled philanthropy, is rearing its head on the hospitable soil of Bangalore. The summons has gone forth in every direction calling upon all to rise to the full height of their manhood. What you achieve depends less on the amount of time you have than on the use you make of it. Therefore study and work and organise with the aid of reason. The greatest book of wisdom yet known to the world, the Mahabharata, which threw out the bold challenge "what is not here is nowhere," *Yat nehasti na kutrachit*, has said that even Scriptures are not scriptures if they cannot stand the test of reason. Some of you may take your place amongst the glorious band that with uplifted torch illumine the recesses in which the treasures of nature lie buried. Let your motto be what the Emperor Asokavardhana proclaimed "Whatever I understand to be right, I desire to practise." With brains enlarged and hearts expanded, with character ever more valuable than intellect, with trained capacity greater than knowledge, "go ye, O brethren," in the language of the Mahavagga, "and wander forth for the gain of the many, the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of men." Go where you may and do what you will, treasure in your hearts that priceless refrain of Hindu sacred literature thrice repeated on every occasion to secure its virtue on three different planes of human endeavour,—Peace! Peace! Peace! (Santih! Santih! Santih!).

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ASPECTS OF THE VEDANTA.—By various writers. The book also contains the opinions of Max Müller, Dr. Goldstrucker, Schopenhauer, Victor Cousin and Dr. P. Deussen on the Vedanta. Second Edition. As. 12. To subscribers of the "Indian Review," As. 8.

G. A. Natesan & Co. Sunkurarm Chetty Street, Madras.

SIR ATRHUR LAWLEY.

BY THE EDITOR.

SIR Arthur Lawley, the late Governor of Madras, handed over charge to his successor on the 1st November. The day previous to his departure, he was the recipient of a grand farewell entertainment organised by his numerous friends and admirers, and Sir Subramania Aiyar spoke in appreciative terms of Sir Arthur's *regime*.

Sir Arthur Lawley, who was evidently deeply moved by the striking testimonies of warm affection displayed towards him, made a telling and touching reply, the last specimen of the charming eloquence which Madras audiences have been accustomed to hear from him. It has not been the practice of this journal to write anything like a quinquennial review of a retiring Governor's administration, nor do we propose to make a new departure on this occasion.

We feel bound to mention, however, that Sir Arthur Lawley from the commencement of his regime laboured under one serious disadvantage and that was his famous—now almost historic—pronouncement regarding the claim of the Indians in South Africa for equal rights with other British subjects in the terms of Queen Victoria's Proclamation. It must also be remembered that within a short time after he assumed office, "the new movement" made its appearance in India, and it exhibited itself in certainly undesirable forms in our Presidency. He had a very difficult task before him, and believing as we do that our best interests are bound up with the continuance of British rule in India, we cannot but express our approval of the attempts made to stamp out sedition and anarchy. In carrying out his policy in this direction, Sir Arthur's Government made one lamentable mistake—we refer to the prosecution of Mr. G. Subramania Aiyar. We were amongst those who strongly criticised this action of Government, but truth requires it to be told that when the right and correct view regarding Mr. G. Subramania Aiyar was placed before His Excellency by a distinguished non-official Indian Member of the Legislative Council, in whose sincerity and disinterested zeal for the welfare of the public he had unbounded confidence, the Government of Madras retraced their steps and withdrew the prosecution, and Mr. Subramania Aiyar was restored to peace and freedom, of which he should not have been deprived at all.

There are other acts of his Government which we have not been able to approve of. We would mention for instance, in passing, the treatment of the Transvaal Indian Deportees when they arrived starving in the streets of Madras. In regard to his attitude towards the Reform Scheme and other attempts made to associate Indians largely in the administration of the Empire, one should remember what is now a matter of common knowledge that no Provincial Government wholeheartedly supported them. We know, however, that on many questions affecting the welfare of the people he did take a broad and liberal view though one must say with regret, he did not assert himself sufficiently to see that his views ultimately prevailed.

In some well-known appointments Sir Arthur was unfortunate in his selection, but we do feel that the public are obliged to him for the appointment of the Hon. Mr. P. S. Sivaswamy Aiyar as Advocate-General, Mr. P. R. Sundara Aiyar as a Judge of the Madras High Court, and last but not least, the elevation of the Hon. Mr. V. Krishnaswami Aiyar to the office of Indian Member of the Executive Council. To have selected Mr. Krishnasamy Iyer to that post, knowing full the disadvantages and the adverse conditions under which a strong and fearless nature like his must always labour, undoubtedly did great credit to Sir Arthur Lawley's judgment and sagacity and his genuine desire to have the best Indian for that most important position. It is an appointment which will certainly redound to the lasting credit of Sir Arthur Lawley.

We know, and nobody needs assurance on the point, that Sir Arthur has left Madras with sincere feelings of regret, and the severance has been nearly a wrench to him and this feeling, we have no doubt, was reciprocated by his numerous friends and admirers, to whom his loveable personal qualities had endeared him. The British public takes at the present day an increased interest in Indian affairs and in the work of disseminating correct views on India, its people and its aspirations many retired Viceroys and Governors have done and are doing laudable work. We have no doubt Sir Arthur will when occasion arises, prove himself a true friend of the Indians.

WELCOME TO THE KING-EMPEROR.

BY

K. S. RAMASWAMI SASTRI.

A grateful people's glad applause
Is sweeter music than all lays.
But impelled by love's inner laws
I offer this tribute of praise.

Rejoice, my land, for now thy King
Is on thy sacred soil crowned.
Our winter shall now change to spring
And love's bright blooms shall us
[surround.

Thou too art crowned, my India dear,—
Fair England's rule thy diadem bright
Wherever king's love shines far and clear
A mytic Koh-i-noor of light.

I see a splendid vision dawn
On my prophetic inner eyes,
With all her ancient sorrows gone
Beneath Love's fair unclouded skies

Our India arm in arm doth go
With England o'er time's changing seas
Their foreheads lit with golden glow
From Sun of Universal Peace.

CURRENT EVENTS.

BY RAJDUARI.

ITALIAN TURKISH BELLIGERENCY.

SLOWLY but steadily Nemesis seems to be dogging the footsteps of Italy which has so unrighteously robbed Turkey of her African seaport. Though Tripoli has been captured the Italian Government has found to its bitter cost what it is to keep a dishonest property. The Turkish vineyard so stealthily filched has proved appallingly, nay, tragically, troublesome. Italy sowed the wind and is now reaping the whirlwind by way of the incessant attacks of the wild and fanatic hordes of Islam fighting from the hinterland. She considered the Turk negligible and deemed the Arab an element not worth reckoning at any cost. She hugged herself in the firm belief that the Arab, dagger-drawn with the Turk, will never help him. But truth is stranger than fiction and religion is as thick as blood. Whatever the relations ordinarily between the Turk and the Arab, after all they belong to a militant creed which has shown to the world from the days of Saracinic ascendancy and the Crusades what a power and an influence it is both for weal and woe. Italy seems, in the first flush of her unopposed triumph at the acquisition of Tripoli, to have wholly ignored Islamism. As a result, she finds herself to-day opposed tooth and nail from behind the might resistless of the desert Arab—he who is dreaded as the Bedowin. Horde after horde has gone forward from the hinterland to attack Italy's rear forces. These have met with a ferocity and vengeance which Italy can never forget for centuries to come. It may be that in the long run her arms of precision and her scientific mobilisation and strategy may overcome those fierce monsters of the burning desert which tried even the nerves of the greatest general of times ancient. All the same she has received already a foretaste of the bitter and bloody struggle that must ensue before her arms are ultimately victorious. Moreover, she has not advanced her European reputation for humanity and the civilised rules of warfare by the atrocities committed on these very Arabs at Tripoli. Europe has been shocked at the wholesale massacre of Arab prisoners in defiance of the war code! These barbarities, which are a shame to a nation, calling itself Christian and civilised; they are deeply resented; and therefore it is that we hear of the universal cry of Islam about war to the knife. Pan-Islamism has been aroused as no other constitutional organisation for years would have aroused it. The Moslem world on the globe has been stimulated to a pitch of virtuous indignation never before witnessed in the whole history since the great prophet preached his militant Jehad twelve hundred years ago from Mecca. This war will be remembered for generations. One-day or another, sooner or later, it is destined to be avenged and avenged with all the strength of the Avenging deity. As a matter of fact there has been a lull in active hostilities. Italy is gathering all her resources in order to concentrate them before finally vanquishing her foes. Unrighteous as her aggression has been it is to be devoutly wished that she may suffer a signal defeat—a just punishment of Heaven for her guilt. But that is still in the womb of time. Meanwhile see what a miserable and pusillanimous spectacle Europe presents to the world. Where, may it be asked, are the "leading" Powers? What have they done and are doing to bring Italy to her senses for the wrong she has deliberately and without provocation, inflicted on her neighbour? Absolutely nothing! Their stricken consciences have made each and all, cowards! They dare not intervene. They only indulge *in camera* in diplomatic correspondence which in reality means diplomatic nothingness. How may the "leading" Powers bring their combined influence on Italy when each of them is conscious of having in the near past grabbed other people's land without any compunctions of conscience, when even force and fraud were the principal instruments of their daylight buccaneering. This is Europe, aye, civilised and Christian Europe which in the past has incessantly tried to preach the sermon from the mount to all Asiatic and other "semi-barbarous" races! Well may the Asiatics retort, "Preacher, preach to thyself; Physician, heal thyself." After all Europe has only a veneer of civilisation. Scratch it out and you find the Tartar beneath the skin.

PERSIA.

To us it is most humiliating that free England, under cover of that hollow Anglo-Russian Convention is allowing herself to be a waxen tool in the hands of the crafty Muscovite who, by hook or by crook, wants Persia at this juncture to be blown to atoms so that she may realise the territorial ambition she has cherished for more than a century. The weakness of England is indeed most astonishing. Alas! for one day of Palmerstonian regime to put down the intrigues of the Muscovite in Persia! But where may be the statesmen of the Palmerstonian type who are sadly needed at this hour for both Italy and Persia? We candidly confess, to us the near future of Persia seems to be extremely dismal. Unless England in a firm tone, never to be mistaken, informs Russia that she cannot tolerate her ways in Persia and that she must desist from those subterranean intrigues by which she is daily and hourly harassing and bullying Persia, the Anglo-Russian Convention must be brought to an end, there can be no hope for Persia. Unless the United States intervene as *amicus curiæ* and allow Persia to bring about her own financial salvation which shall be the signal for the salvation of the people politically there is chance of Persia's independence.

CHINA.

Neither can we speak more hopefully or cheerfully of China. Here it is a civil war—a war to the knife between the hated Manchus and the indigenous population disgusted with their corrupt and effete Government. It is some comfort to notice that *at least for the present* the European Powers are holding themselves strictly aloof from the internecine struggle. Heaven forbid that they should intervene unless it be for the righteous purpose of conciliation and bringing about a stable government which shall be popular. Popular indignation in the majority of the Chinese provinces is most pronounced against the dynasty which has been reigning, not ruling, at Pekin these two centuries and more. The Mayors of the palace and their eunuchs and concubines—it is these who rule. It was tolerated because the Chinese are a most tolerant and patient race on the face of the globe. But the patience of these people is now exhausted. No wonder, they are striving their best to drive away this alien and incompetent dynasty and supplant it by an indigenous one. The Chinese are said to go at the pace of the tortoise only in the long run to overrun the hare. At present they have hardly begun to move even at the pace of the tortoise. But we may soon see an acceleration and then Heaven knows at what speed they may move. A dozen Yuenshi-Kais may not suffice to stem the advancing tide of revolution. The lustration of the Manchus will have to be performed in right earnestness. The Chinese will not be appeased till then. When the troops themselves are disaffected and make common cause with the revolutionaries in any country, it is the signal of the beginning of the end. The events of the last four weeks has clearly shewn that the revolution in China is neither spasmodic nor unprovoked. And now the army is befriending the revolution which clearly shows the temper of the vast population. China has learnt and unlearnt many a thing since the Taeping rebellion of 1860–61. It will be a mistake to fancy that the present revolution could be stamped out in the same way. Japan has awakened all Asia; and none has read so well the signs of the awakening as China. Japan herself will have to look to her laurels in the course of time. China victorious over the Manchus will mean later on a death struggle between her and her most powerful near neighbour. Events are shaping themselves which will soon make each intelligent unit a prophet as to what may be the future of China and Japan. Meanwhile let us possess our souls in patience and watch the drama which is unfolding itself in the Yangtse territory. It is full of portents not only for China but the world at large in the course of a century.

THE WORLD OF BOOKS.

[Short Notices only appear in this Section-]

The Streneous Life.—*By Theodore Roosevelt (Alexander Moring Ltd. London.)*

The volume comprises nineteen Essays and Addresses on national life and character by that strenuous statesman and public man, the late President of the American Republic. In this book his exposition of the strenuous life is briefly described in the following words: "I wish to preach, not the doctrine of ignoble ease, but the doctrine of the strenuous life, the life of toil and effort, of labour and strife; to preach that highest form of success which comes, to the man who does not shrink from danger, from hardship, or from bitter toil, and who out of these wins the splendid ultimate triumph."..."I ask only that what every self-respecting American demands from himself and from his sons shall be demanded of the American Nation as a whole". Mr. Roosevelt thanks God for "the iron in the blood" of the fathers of the nation who upheld the wisdom of Lincoln and bore the sword or rifle in the armies of Grant. If Mr. Roosevelt is insistent on progress on the material side of existence he is no less explicit and exhortatory on the necessity of a man,and a nation, living morally—a clean, honest and wholesome life. He protests in burning words against the "base spirit of gain and greed." "We must," he says, "demand the highest order of integrity and ability in our public men. We must hold to a rigid accountability those public servants who show unfaithfulness to the interests of the Nation....Alike for the Nation and the individual, the one indispensable requisite is character—character that does and dares as well as endures; character that is active in the performance of virtue no less than firm in the refusal to do aught that is vicious or degraded." We are tempted to quote largely from the glowing pages of this book which inculcates all that is ennobling and possible in life—and which dwells at considerable length and much force on civic helpfulness, national duties, Christian citizenship and fellow-feeling as a Political factor.

We cordially recommend the volume to the general public and to the publicist. It is intensely stimulating and informing. Mr. Roosevelt's words are glowing and convincing because he believes in what he says. The book is no string of mere platitudes loosely put together, but the convictions of a man who has exemplified in his own career the strenuous life he advocates.

A Study of Indian Economics.—*By Pramathanath Banerjea, M.A, late Professor of Economics, City College, Calcutta. MacMillan & Co.*

Economics of British India.—*By Jadunath Sarkar, M.A., Professor, Patna College, Price Rs. 3.*

These two books are pioneer attempts by Indian gentlemen at a systematic study of Indian Economics. The very first attempt of the kind was made by the late Mr. Ranade who in his essay on Indian Political economy ventured to differ from European Economic writers in the applicability of their conclusions to India. Mr. Ranade pursued his researches in Indian Economics in so far as they related to credit organisation, state help to agriculture and industry, Land Laws, Emigration, and Local Self Government and a collected edition of his writings was published during his lifetime and since then a cheaper edition has been brought out by Messrs. G.A. Natesan & Co., of Madras. So far Mr. Ranade's writings covered a chapter on general principles and a few select topics only. The two volumes befere us cover a much wider area and include almost all aspects of Indian Economics. Mr. Banerjea's book contains about 200 pages while Mr. Sarkar's is about 300. A good many topics of practical interest are dealt with in both the books. Mr. Banerjea has stated the *pros* and *cons* of each question impartially and promises a second volume on controversial topics. That is one reason why his book is a smaller volume. Mr. Sirkar on the other hand goes a little more into details and offers his opinions freely on the questions dealt with. Both the authors have used the best and the most authoritative information available. As guides to the student of Indian economics they are invaluable. It would be desirable to study Mr. Banerjea's book and then take up Mr. Sarkar's.

Divorce. *A few practical hints—(Fouche & Co. Poona.)*

This is a compilation, with a few practical hints, containing the law relating to dissolution of marriage in India (Act IV of 1869), maintenance of wives and children (Cr. Po. Code Sect. 488). and offences relating to Marriage (I.P.C. 494-8), and ought to be of use to laymen in these branches of the law.

Selected Poems.—*By Oscar Wilde (Methuen's Shilling Library).*

The student of English Poetry must feel thankful for the privilege of being enabled to study the poems of Oscar Wilde in a cheap volume of selections. The editor, Mr. Robert Ross, has selected the most widely appreciated of his poems, though within the limited length of the volume, it must be difficult to recognize all our favourites. It is enough that the ballad of *Reading Gaol* with its soul-piercing cry of anguish is there, with the shorter version which is sometimes useful for purposes of recitation. The attention of the reader must also be drawn to two other poems—full of genuine feeling and beauty *Ave Imperatrix* and the *Garden of Itys*. The former with its touching tribute of praise to the English soldiers who have sought their rest in India, must be of special interest in this country.

> For not in our quiet English fields
> Are these our brothers laid to rest,
> Where we might deck their broken shields,
> With all the flowers the dead love best.
>
> For some are by the Delhi walls,
> And many in the Afghan land,
> And many where the Ganges falls,
> Through seven mouths of shifting sand.

The Garden of Itys affords a vivid insight into the cult of beauty which had entered deep into the poet's heart—there is his well-known outburst of praise to Swinburne, Morris, Keats and Shelley, and his consoling assurance 'Beauty lingers still.'

School-Organization for Secondary Teachers: *By D. H. Vacha M.A., (Ramachandra Govind & Son Bombay, Rs. 3; Cheaper Edition Rs. 2).*

We are glad to see that an Indian Educationist of great experience has come forward to instruct Secondary School Teachers in Organization. In an exhaustive treatise on the subject, he has entered into almost all details connected with the work. There is a commendable attention paid to the practical side of questions. The author does not indulge in vague generalisations. There are also model questions at the end.

Laghu Paniniyam: *(By Professor A. R. Rajaraja Varma M. A. Published by B. V. Book Depot, Trivandrum. Price Rs. 3).*

Genuine Sanskrit scholars like the author of the work before us cannot realise how a dead language like Sanskrit can be studied to any purpose without a close study simultaneously of its wonderful structure and grammatical system: And the work of sage Panini is at once an indispensable and a stupendous treatise, which cannot be mastered without spending an age upon it at the feet of a proficient. Few have the time or the patience to do this. The *Laghu Koumudi*, already extant, is too much of an abridgment to be of much use to learners. Professor Rajaraja Varma is therefore to be congratulated on the production of a concise treatise based upon Panini, which is simpler than the *Sidhanta Koumudi*, and is worked on a more improved plan. The important topic of verbs is given an earlier place, and *Tadhitas* (Derivatives) are carried to the end. The author's numbering shows that out of 3386 aphorisms devoted by Panini to classical Sanskrit, 1765 or over half have been utilised by him in the preparation of his compendium. The special features of the work are the lucid explanations of the Sutras and the large number of illustrative examples. We would strongly recommend the work for study to all students of Sanskrit, in Colleges and outside.

Vedanta Desika: *His Life and Literary writings by M. K. Tatachariya B. A., printed at the Ananda Press.*

This small work of about a hundred pages contains a good deal of information about the great "Lion of poets and Logicians," known as Vedanta Desika. This prolific writer was a great religious teacher of the Vaishnavites and was a contemporary of Vidyaranya Swami, minister of the Vizianagar Kings in the middle of the 14th century. Mr. Tatachari writes appreciatively of the great author and gives a fairly full sketch of his life's work. In part II of the book before us, the author has described the excellences of the literary works of Vedanta Desika of which the chief are the *Yadavabhyudaya*, the *Hamsa Sandesa*, and the *Paduka Sahasra*. The sketch before us does justice to the literary merits of Desika's works, and is sure to lead readers to a study of the works themselves.

Poetry and the Ideal.—*By Avary H. Forbes* (*Ralph, Holland & Co.*).

This booklet of Mr. Forbes attempts to analyse the spirit of poetry and it must prove eminently useful at least for the historical sketch it gives of the conception of Poetry in various ages of criticism. The task of defining Poetry is profitless as the author himself points out and he might have avoided making an addition to the numerous definitions existing: "Poetry is the making in language of beautiful analogies or the liberation in language of beautiful comparisons." We have however great pleasure in recommending the book to all lovers of poetry and criticism.

Transactions of the Adyar Educational Conference (*The Theosophist Office, as. 8*).

This interesting pamphlet consists of several essays by well-known Theosophical educationists on subjects which have been engaging the attention of the educational world in India. We confess the first two papers on 'Education and Emotion in the Light of Theosophy' are of no great aid to the educationist in solving the difficult problems he has to face, but Mr. Telang's paper on the *Teaching of Sanscrit* is a contribution of very great value urging the desirability of introducing rational and improved methods of teaching the language and pointing out its superior advantages as an intellectual discipline.

Eastern Stories and Legends.—*By Marie L. Shedlock.* (*George Routledge & Sons, London.*)

This is a collection of the stories of the Buddha selected and adapted by Marie L. Shedlock for the use of young boys and girls at the most impressionable period of their lives so that they will sink deeply into their minds. As Prof. Rhys Davids, who contributes a preface to the book, says it is not on sharpness of repartee, or on striking incidents the charm of the story depends. "But their attraction lies rather in a unique mixture of subtle humour, cunning, make-belief, and earnestness; in the piquancy of the contrast between the humorous incongruities and impossibilities of the details, and the real, serious earnestness, never absent but always latent, of the ethical tone."

Wordsworth's Prelude.—*Twelve lectures by the Hon'ble Sir Justice N. G. Chandavarkar.* (*Arya Bushan Press, Bombay*).

Whatever might be the value of Wordsworth's *Prelude* as the exposition of a philosophical system it is not a popular piece of literature. Sir Chandavarkar's learned lectures, which are full of his characteristic intellectual vigour and lofty spiritual fervour, are bound to rouse the interest of his readers in the great poem. We have no hesitation in saying that Indian students of Wordsworth will find the brochure a really valuable aid in their work.

Stranger than Fiction.—*Being tales from the byways of Ghost and Folklore by Mary L. Lewes* (*William Rider & Son, Ltd. 3sh. 6d. net*).

Supernatural stories have always had a deep charm for the Indian mind and the present collection of ghost stories is bound to command the interest of a large number of readers in this country. The book begins with an introductory study of the belief in ghosts and there are a large number of anecdotes relating to the appearance of spirits. Most of them are unfortunately based not on the writer's personal experience but on reports handed down by neighbours and acquaintances. Phenomena relating to psychic research afford matter for interesting study, but we are not sure if any useful purpose is served by the exaggerated accounts given perhaps by people of no culture, who might not possess the critical faculty in any appreciable degree. We are afraid there is also a monotony about the nature of the visitors from the other world, who are, however, described with power and vividness.

Trevor Lordship.—*By Mrs. Hubert Barclay* (*Macmillian's Colonial Library*).

Trevor Lordship raises a problem of domestic love which has a direct bearing on some aspects of Hindu social life. It deals with the inspiration of love between husband and wife who had been married for some years. There is a yawning gulf between them due to a series of misconceptions and happiness is at last restored when they understand each other properly. Mrs. Barclay must be given credit for her mastery over psychological analysis which is fairly powerful and convincing. We have great pleasure in recommending this novel to all those who are interested in solving this old problem of conjugal love form a fresh standpoint.

TOPICS FROM PERIODICALS.

—(:o:)—

Mr. K. G. Gupta on "India's Future"

The forthcoming number of the *Hindustan Review* will contain the full text of the paper on 'Indian history and British Indian administration' read by Sir Krishna Govinda Gupta at the Crystal Palace, on a recent occasion. The concluding passage of the paper is full of significance. It comes from an 'unsuspected' (to quote an adjective recently employed by Lord Morley of another eminent Indian) member of the Indian Council, but it may as well have come from a President of the Indian National Congress. We need make no apology for prominently reproducing it in full notwithstanding its length:—

I have purposely dwelt longer on the early Hindu period, because the history of that period is so little known or studied, and yet the first essential to good government is a knowledge of the genius and traditions of the people governed. There is a tendency, especially in self-governing colonies, to cast the Indians in the same fold with the savage races who dwell in them, forgetting that Indian civilisation goes back to a time when the present nations of modern Europe were steeped in ignorance and barbarism, and that it reached an eminence which, in many respects has not yet been surpassed. India is the birthplace of two great religions, and its people have ever been famed for their spiritual culture and the high ideal of life that they have always kept in view, as against the materialistic tendencies which are at the root of the social and economic troubles of the present day. The Indians are a sensitive people, proud and tenacious of their past achievements, and the colonists would do well to remember that to deny them the ordinary rights of citizenship is not the way to lessen the difficulties of ruling the Empire. British rule has made India safe against external attack, introduced peace and order within, and is doing much to spread and foster education. An ancient nation is being gradually roused to a sense of its own greatness and of its future possibilities. While there is a growing consciousness of the inevitable drawbacks of alien rule, there is also a widespread conviction that national salvation is to be attained under the fostering care and guidance of Great Britain and the best minds among Indians, of all races and creeds, eagerly gaze towards the goal which will bring them on a level with the self-governing colonies, so that India may take her proper position in the British Empire, not as a mere dependency but on terms of equality and co-ordination. The great and beneficent work which Britain has commenced in India has already begun to bear fruit, and the best British statesmen have not failed to realise that the permanency of the British connection can only be secured by more largely associating the Indians in the government of their country. To that venerable and clear-sighted statesman, Lord Morley, is due the credit of introducing far-reaching reforms in the proper direction, and it will, I have no doubt, be the duty of his successors to extend and amplify his policy of trust and confidence. The presence of the anarchists is a danger and a menace to all, but all appreciable accession to their ranks will be effectually prevented by making the people feel that Britain holds India in trust, in order to fit her for self-government. That task is a gigantic one and cannot be accomplished in a day. Education must reach the masses so that they may give up racial and religious animosities and be inspired by a lofty sense of patriotism. In the meantime, Britain must continue to prove the sincerity of her intentions by larger and larger association of Indians, not merely in the administration of the country but also in its defence; and Indians as such should not remain excluded from any public service, whether civil or military. It should be remembered also that the advantages are not all on one side, The British dominions would cease to be an empire without India; and it was the possession of that great dependency that induced the late Queen Victoria to assume the title of Empress. The population of India exceeds three hundred millions. As a market for British goods India stands unrivalled, and it is also the training ground of Great Britain's best soldiers and civilians. A large number of Britishers find profitable occupation in the various services in India and on retirement, enjoy comfortable pensions at home, for India liberally pays for all the work that is done for her. The approaching visit of the King-Emperor has been acclaimed with delight all over the country, and it is the earnest prayer and hope of us all that it may be productive of the best results in increased loyalty to the throne and in drawing closer the bonds that unite the Empire.

THE REFORM PROPOSALS

The Reform Proposals:—A Handy Volume of 160 pages containing the full text of Lord Morley's Despatch, the Despatch of the Government of India, the Debate in the House of Lords, Mr. Buchanan's statement in the House of Commons, and the Hon. Mr. Gokhale's scheme presented to the Secretary of State for India and also the full text of his speech at the Madras Congress on the Reform Proposals.

Select Notices

"Will be found invaluable as works of reference by all who try to follow current events in India, and they are sure to find a ready sale."—*The Empire.*

"Messrs. G. A. Natesan & Co., Madras, have performed a distinct service in publishing a handy volume of 180 pages "The Reform Proposals" containing the full text of Lord Morley's Despatch; the Despatch of the Government of India; the Debate in the House of Lords with the speeches of Lord Morley, Lord Lansdowne and Lord Macdonnell; Mr. Buchanan's statement in the House of Commons; the Hon. Mr. Gokhale's scheme presented to the Secretary of State for India and his speech at the Madras Congress on the Reform Proposals."—*The Capital.* ***Price As. 8. Reduced to As. 4.***

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

Education in Ancient India.

Mr. P. Chatterjea, M.A., leads with a very learned and interesting article on the subject of Education in Ancient India in the *Modern Review* for October. After giving a brief description of the Varnashramas and the four stages of life of the twice-born, he enumerates the principal events of a student's life, beginning with the initiation ceremony which was usually the 8th year for a Brahmin, the eleventh for a Kshatriya and the twelfth for a Vaisya, the latest periods being 16th, 22nd, and 24th year respectively. A lower garment, a mantle, a girdle and a staff of appropriate material were assumed by the student when he approached the teacher who then formally initiated him by saying: "Under my will I take thy heart, my mind shall thy mind follow; in my word thou shalt rejoice with all thy heart. May Brihaspati join thee to me.....A student art thou. Put on fuel. Do the service. Do not sleep in the daytime. Restrain your speech." "Thus," says Mr. Chatterjea, "an intimate union is established between the teacher and his pupil by a solemn ceremony, a union cemented by implicit trust and obedience of the pupil on the one hand, and love and affection of the teacher on the other. Under such conditions teaching becomes a labour of love and learning an agreeable occupation".

The Sudras were ordained to serve the other three castes, and there was no religious education for them. But no blame attached to those of them who chose to learn. On the contrary they were praised. But, generally, the class was precluded from the acquisition of all religious knowledge and the treatment accorded was, judged by modern ethical standards, anything but fair. "We must confess to our shame", writes Mr. Chatterjea, "that the education of these classes of men never engaged the serious attention of our law-givers in ancient times and in consequence of this neglect we find to day a large number of men in India belonging to the depressed classes, sunk deep in ignorance and general moral depravity".

The student was subjected to the strictest discipline. Manu says:—

"Every day, having bathed and being purified he must offer libations of water to the gods, sages and manes, worship the gods and place fuel on the sacred fire."

"Let him abstain from honey, meat, perfumes, garlands, substances used for flavouring food, women, all substances turned acid and from doing injury to living creatures."

"From anointing his body, applying collyrium to his eyes, from the use of shoes and of an umbrella, from sensual desire, anger, covetousness, dancing, singing and playing in musical instruments."

"From gambling, idle disputes, backbiting and lying, from looking at and touching women and from hurting others."

"Let him always sleep alone, let him never waste his manhood, for he who voluntarily wastes his manhood breaks his vow."—*Manu* II, 176. 177, 178, 179, 180.

"Thus," says Mr. Chatterjea, "a Hindu student in ancient times was required to lead a simple and humble life carefully guarded against all influences that might lead him astray, strictly devoted to his studies and scrupulously attentive to the duties prescribed by his teacher. Avoiding all places of amusement and of pleasure, restraining his senses, he used to go out every morning to beg for food from the charitable householders in the neighbouring villages. Whatever food he thus obtained, he placed before his teacher and took his meals after the teacher had taken his. Every morning he swept and cleaned the altar, kindled the fire and placed the sacred fuel on it. Every evening he washed his teacher's feet and put him to bed before retiring to rest."

The greatest attention was paid to the treatment meted out to pupils by teachers. The qualifications of Acharya, and Upadyaya are:—

"Created beings must be instructed in what concerns their welfare without giving them pain, and sweet and gentle speech must be used by a teacher who desires to abide by the sacred law."

"He forsooth whose speech and thoughts are pure and ever perfectly guarded gains the whole reward which is conferred by the Vedanta."

"Let him not even though in pain speak words cutting others to the quick, let him not injure others in thought or deed; let him not utter speeches which make others afraid of him, since that will prevent him from gaining Heaven."—*Manu II*, 159, 160, 161.

CONDUCT OF A TEACHER TOWARDS HIS PUPILS.

"Loving him like his own son and full of attention, he will teach him the sacred science without hiding anything in the whole law."—*Apastamba*, 1, 2, 8—24.

"And he shall not use him for his own purposes to the detriment of his studies except in times of distress."—*Apastamba* 1, 2, 8—25.

"A teacher who neglects the instruction of his pupil does no longer remain a teacher."—*Apastamba* 1, 2, 8—27.

The subjects of study in the very early times were the four Vedas and the six Vedangas. Later on, however, different Vedic Schools were set up with other subjects of study cognate to them. An idea of the various subjects may be had from the following passage in the Chhandogya Upanishad in which Narada speaks of the extent of his knowledge to Sanatkumar:—

"I have learnt Rig Veda, Yujur Veda, Sama Veda, as the fourth Atharvana, as the fifth Itihasa, Purana (legends and cosmogonies) and Grammar, Pitrya (rules of sacrifices for the ancestors), Rasi (the science of numbers), Daiva (the science of omens), Nidhi; (the science of time), Vakovakya (the art of reasoning), Ekayana (ethics), Devavidya (etymology), Brahmavidya (pronunciation, ceremonial and prosody), Bhutavidya (the science of spirits), Kshatravidya (the art of the soldier), Nakshatra vidya (astronomy), Sarpa vidya (the science of serpents and poisons), Devagana vidya (the science of making perfumes, dancing, singing, playing and other fine and mechanical arts.)—(*Chhandogya Upanishad*, VII. 1. 2.).

The principal features of the ancient system were (1) The existence of certain definite ideals which all students strove to attain; (2) residence of the pupil with his teacher; (3) taking the vow of celibacy and charity during student life; (4) relation between master and pupil; (5) respect shown to teachers and (6) cheapness of education which was almost free. As regards the last subject Mr. Chatterjea observes:

Education was very cheap and practically free in ancient India. It was considered disgraceful for an *acharya* to take fees from his pupils. In modern times, on the other hand, cheap education, is discredited and the tendency is to make education, especially higher education, as expensive as possible. It is said that cheap schools do not promote the cause of sound education, that they lower the standard of discipline, and that education which is paid for is better valued than free education. The history of education in ancient India, does not, however, support these theories. In ancient times, to impart education free of cost was considered to be one of the highest acts of charity. It was better than feeding the hungry or clothing the naked or removing any temporary cause of physical suffering. To refuse education to a willing and deserving boy on the score of his poverty is considered to be a shameful thing in all civilized countries.

The Moslem University.

The *Asiatic Quarterly Review* for October publishes a paper on the proposed Moslem University, read by Mr. M. T. Kaderbhoy (Hon. Secretary, London All-India Moslem League) before the East India Association, London. From it we gather that in the proposed university special stress will be laid on religion and technical education, while the physique of its alumni will receive particular attention. The university will be open to non-Moslems. The paper dwells with justifiable pride on Islamic achievements in Spain. Mr. Kaderbhoy writes:—

It is but natural that a fresh awakening should come to every Moslem who cherishes the glorious traditions of the past. Did not Islam in its plamy days establish seats of learning in Spain? Was it not from this centre that intellectual light added its irradiating beams to the lamp of learning, which was practically extinguished in the rest of Europe? "The taste for science and literature,' says Renan, in his "Averroes," "had established in the tenth century in this privileged corner of the world a tolerance of which modern times can scarcely afford us a parallel. Christians, Jews Mussulmans? spoke the same tongue, sang the same songs, shared in the same literary and scientific studies. All worked in the same spirit to promote a common civilization. The mosques of Cordova, where students were reckoned by thousands, became the active centres of scientific and philosophic research."

The Significance of Mahayana Buddhism.

In the October, November and December numbers of the *Buddhist Review* there is an article on "The Significance of Mahayana Buddhism." Buddhism has two schools of thought, Mahayana and Hinayana. Both schools acknowledge the same moral teaching, the Law of Karma, the Four Truths, the Nidhanas, or Chain of Causation, and the doctrine of Dukkha, Anatha and Anicca. The writer thus considers the Mahayana doctrine and its relation to Hinayana.

Firstly, Mahayana maintains that there is one reality, Spencer's 'Unknowable,' in which the subjective and objective worlds are as waves of the sea. The material world is declared to be "cunya," void—form is emptiness, emptiness is form. In the Pali books we read that in this span-long body are all forms, colours and sensations. All things are formed of atoms, and the atoms themselves are but right and left-hand charges of electricity. The modern scientist may say truly, "form is emptinesss, emptiness is form." Kobodaishi, "the Diamond of Universal Enlightment," declared that to the Buddha intelligence all atoms appear as spiritual entities. He also held that plants and even atoms can acquire merit—a doctrine wonderfully forestalling the most modern Western research.

Nagarjuna, the founder of the Madhyamika School of Mahayana, admits only two forms of truth, truth relative and truth transcendental, but the Yogacara School of Asanga admits three stages:—

(1) The stage in which sense perceptions are not duly mentally assimilated to the categories of the mind. This is the stage of fetishism and all animistic forms of religion.

(2) The stage in which all the sense impressions are duly assimilated to the mental categories, and men are no longer led by mere outward appearance. This stage represents materialism—or, in its more advanced form, agnosticism, and (3) The stage in which appears the Infinite, all-pervading consciousness of a Buddha, the goal of education; the cosmic consciousness.

The writer then proceeds to discuss the problem of Nirvana. On this important point there is no difference between the Mahayana and the Hinayana attitude. Both agree

That the Buddha was in full enjoyment of Nirvanic bliss after the enlightenment beneath the Bo-Tree. The reason why the Blessed One has not described Nirvana is, that being beyond the world of particulars, it is beyond human speech to describe; for in describing anything in earthly language we must compare it with something else, but Infinity can be compared only with itself. Both schools of Buddhism agree that the Lord Buddha commanded his disciples to look for him in the Dharma; that is, he becomes the essence of Truth, and in the Great Law of the Kosmos we see the Buddha.

Indian Methods of Evangelisation.

The leading article in the October issue of the *East and the West* is from the pen of Mr. K.T. Paul, B.A., Secretary of the Indian National Missionary Society on the subject of 'Indian Methods of Evangelisation.' The object of the contribution is to find out what methods of evangelisation should be adopted in India by Christian Missionaries with the greatest possible chances of success. The rapidity with which Buddhism and later, Sankaraite Adwaitism spread in India was due to the methods pursued by the votaries of the respective faiths. The order of celibates went from village to village healing diseases and teaching the truth. "The external marks of their friarhood secure for them a welcome; their piety, learning, and the ability to cure diseases promote their influence in the ratio of their worth." The method used was argumentation. The characteristic methods of Indian evangelisation were:— (1) The agency was purely indigenous; (2) It was voluntary and unpaid; (3) It was an order of celibate wandering friars; (4) They were drawn from the people and continued to the end to think and feel and suffer on the same plane of life; (5) There was no public lecturing or preaching; (6) The mutts secured the possibility of equipping the friars with the knowledge and discipline necessary for successful argumentation; (7) The order of friars was being continually recruited by those who felt an irresistable call to service and sacrifice. In the Tamil country, in addition to the above factors, there was the fact that the wandering friars had also the gift of poetry and song from the time of the Tiruvasagam down to the days of Ramalinga Pillai in this half-century. If Siva Siddhantism is popular it is largely because of its devotional poetry." The brotherhood of the imitation of Jesus is following this method, but it is yet too early to draw any conclusion as to the success of the experiment. Various difficulties confront European Missionaries in their adoption of these methods, Christians being looked down upon as out-castes, and it being rather very difficult for European missionaries adopting the garb of Indian Sanyasis. The striking fact is that those cults which have pursued the Indian method have met with success, while those which have not followed them, have failed. The Brahma Samaj and the Prarthana Samaj used the method of European Missions with the result that only a small fraction of the English knowing population have so far accepted them. The writer says: "More significant even than this is the failure of theosophy. This cult, calling for no sacrifices, offering on the other hand every possible allurement that can appeal to orthodoxy and conservatism, is still a monumental failure. Go to any mofussil town, the only theosophists in it are the few who gather around the tennis-court in the evening. The man in the street is untouched by it, is unaware of it." On the contrary the Arya Samaj has remarkably succeeded because it pursued a method which was akin to that of Sankaracharya.

Speaking of Hindu art the writer says:—

We should be extremely grieved to see Hindu art effaced, the primary reason being that it is unique of its kind, more particularly that of architecture—not like English, the copy of the Greek or some other style, but because it is purely indigenous, making allowance for universal salients in the distribution of parts and common to all architecture. All its ornamental forms is culled from external Nature, and its naturalism is the very opposite of the Greek, which reflects their idealism. And we have in Hindu architecture not alone distinctive racial traits or national character, but much that is distinctive in the history of Hindu civilization—the family spirit as distinct from Western individualism, and, above all, the religion of the people. It is a veritable history of Hindu civilization. When we look at an architectural column, we have to notice, not only the beauty of the ornament, so different from our own, but because it preserves the memory of the Hindu epic in its capital, or the war of the Pandu Brothers.

We have heard the lighting of a Hindu building found fault with, and yet we know that when the Emperor Baber visited the Gwalior Palace, he was not only impressed with the coolness of the subteranean chambers, constructed on the same principle as in Babylon, but he declared that, after he had got accustomed to these chambers—*i.e.*, after a few minutes—he saw clearly! It was the practice of the Hindus, full of the poetry of the East, to admit light into a palace or tomb through double corridors of beautiful perforated screen-work, and its effect at the mystic hour of sunset, with the light thrown in diminished quantities into a tomb, is one that no one of appreciation can forget. And yet, strange to say, a Philistine of a subordinate in the "Public Works" thought he might improve Hindu acoustics by supplying the Gwalior Palace with English panes of glass for windows, forgetting that the object of an Indian architect in a warm country ought to be that of diminishing both the light and the heat. The great Karli, or Buddhist cave temple, on the Poonah Road has not only been described as a fine illustration of lighting from the ceiling, but the parent of "the dim religious light" subsequently introduced into the Byzantine Church and the Gothic cathedral of Europe. And yet there are men who deny the Hindus originality in their ideas and thought!

Here is a significant passage:—

We have reason to believe that the Mahomedans derived much of their medical knowledge from the Hindu, and it is well known that the Hindu quarry became a convenient quarry for them, in the same way as the Greek temple did to the Romans. The Moslem has his own virtues, but the majority of our countrymen, whose knowledge of India commences with the period of Mahomedan rule, are inclined to take a perverted view of Hindu art; and for the reason that their sympathies lie with a ruling and conquering race, like themselves, celebrated for administrative talent. At the present day it is the rule to praise the Mahomedans at the expense of the Hindus, but it is fitting to remind our countrymen who rely so much on the Moslems, that "Mahomedan" is the name for a religion, not of a race, and that a large portion of the so-called Mahomedans are the descendants of Hindu converts to Islam, many of whom, as we can testify, preserve Hindu customs.

The writer is of opinion that outside a few applied sciences India has not borrowed anything from Europe in past centuries, and that Hindu originality is evident in many departments of knowledge. He writes:—

Outside a few applied sciences, what has the Hindu borrowed from Europe in past centuries? More-over, it is in the experience of everyone who has studied the history of Egypt, India, or Greece, that the moment these countries came into contact with their surroundings they evolved an art purely Egyptian, Indian, and Grecian. Nor is it altogether correct on the part of Sir Henry Maine to have written that Greece is the only country where art was endemic. We must not judge India by our own Saxon civilization, which borrowed from all quarters, and has been doing so in modern times, as witness Archbishop Trench's "Slang Dictionary." We are the authors of a great and monumental work in India, but our fatal mistake has been to undervalue indigenous power.

Essays on Indian Art, Industry & Education

BY E. B. HAVELL

Late Principal, Government School of Arts, Calcutta.
"Author of Indian Sculpture and Painting," etc.

All these Essays deal with questions which continue to possess a living interest. The superstitions which they attempt to dispel still loom largely in popular imagination, and the reforms they advocate still remain to be carried out. * * *

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SELECT OPINIONS.

The Englishman, Calcutta.—Mr. Havell's researches and conclusions are always eminently readable. * * * His pen moves with his mind and his mind is devoted to the restoration of Indian Art to the position it formerly occupied in the life of the people, to its reclamation from the degradation into which Western ideals, falsely applied, have plunged it, and to its application as an inspiring force to all Indian progress and development. * * * It is full of expressions of high practical utility, and entirely free from the jargon of the posturing art enthusiast.

The Modern Review.—We may at once express our emphatic conviction that it is a remarkable book, destined to leave its impress on the current thought of India, and to guide her efforts into new channels, to her great glory and honour. Crown 8vo., 200 pp.

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The Religion of the Sikhs.

The Rev. J. Carpenter, D. D; D. Litt; Principal of the Manchester College, Oxford, in an illuminating review of the famous work on the Sikhs, in six volumes, of Mr. Max. Arthur Macauliffe, contributed to the latest issue of the *Hibbert Journal*, has given a succinct, and interesting account of the rise and development of the Sikh religion. The *Adi granth* was practically unknown to the outside world till Dr. Trumph, a German scholar, published, under the auspices of the Indian Government, an English version of large parts of it. It was, however, very imperfect, and the credit of having given to the world a serious and authoritative description of the religion of the Sikhs belongs to Mr. Macauliffe who undertook the task at the request of several Sikh societies. Mr. Macauliffe has treated the subject in the form of a series of lives of the ten teachers.

After the fall of Buddhism, several leaders of religious thought sought to rescue the Hindu religion from the outgrowths which had gathered round it and Sankara, Ramanuja, Kabir and Chaitanya established separate schools, each with a distinctive feature. The two latter preached 'a religion of inwardness which recognised an identity of experience under varieties of form. The differences of sects dropped away, outward practices, such as bathing in rivers, lost all value, caste simply disappeared.' Especially, under the influence of Chaitanya, personal religion gained the upper hand and ritual was put aside.

It was under such an atmosphere that Nanak (1469-1538) was born who exhibited a deeply religious temperament even in his early youth, which was illustrated when he turned agriculture and other common subjects into parables. Attempts to make him take service and lead the ordinary, uneventful selfish life were in vain, and he began to preach a personal religion in which caste restrictions, and unmeaning rituals had no place. He went from place to place, gathering disciples, and composing hymns and expounding them.

The teacher demanded of them freedom of mind from the distractions of sense, pious discourse and devout praise, instead of holding up an arm, standing on one leg, living upon roots, or scorching amid five fires. They must associate with holy men, serve those who were superior to themselves, expel all evil from their hearts, renounce slander, pride, and obstinacy. In token of humility, the custom arose of drinking the water in which the Guru had washed his feet. That act of reverence made a man a Sikh.

It was only in the hands of Nanak's successors that a scripture was created and side by side, worship was organised and a temple founded. The successor of Nanak wrote down many of the Prophet's hymns in a modified Punjabi dialect, and the fifth Guru, Arjan (1581-1606) formally compiled the *Granth* with the assistance of both Hindus and Mohamedans. It was only now that the religion of the Sikhs became a book-religion, and the first step towards a new formalism was taken, because "to study the granth became more than a duty: it was a passport to salvation: 'Even if an ignorant man read the Guru's hymns', said Har Govind, 'all his sins shall be remitted'." The fourth Guru, Ram Das, established the hereditary principle of succession, and though he preached, just as his predecessors, the doctrine of the universal presence of God, at the same time he provided a cult and an ecclesiastical centre. A temple known as the 'Pool of Ambrosia' was built at Amritsar and constructed a well there as an object of pilgrimage, to preserve the Sikhs from perversion by Hindus. A second well was built at a place about thirty-two miles from Lahore. It was given out, quite contrary to the granth, that whoever bathed in Amritsar and worshipped God there, attained spiritual and temporal advantages. And thus ceremony began to creep into the religion of the spirit.

This was soon followed by a military organisation, mainly owing to the persecution by Mahomedans which began with Jehanghir. Har Govind (1606-1645) for the first time organised the force and this was completed by the last Guru (1675-1708) whose ambition was to create a national movement in North-West India with a view to achieve which he organised a church militant, the Khalsa, the 'pure.' Thus a sect was converted into a nationality.

As for the future of Sikhism, Dr. Carpenter says:—

"The Sikh of to-day may establish newspapers, and colleges, and associations; these devices will hardly restore the ancient hardihood. The lengthy devotions of three centuries ago are irksome to the modern spirit: against the austerity of their ritual many Sikh women prefer the colour and festivals of idolatry; there are men who no longer wear their hair uncut, and are hardly distinguishable from Hindus. The present revival, like the corresponding revival of Buddhism, may for a while quicken the decaying energies of faith. It appears doubtful whether it can serve the imperial ends in which Mr. Macauliffe would gladly see it enlisted. With the gradual spread of the modern spirit the claims of its Gurus will fade, and its truths will no longer stand apart from pieties that are diffused all round the globe. But its witness will then have done its work; and if its separateness disappears, it will only be to merge in that far-off goal when "the earth shall be full of the knowledge of the Lord as the waters cover the sea."

The Poverty of India.

Mr. K. C. Kanjilal writes a vigorous article in the *Hindustan Review* on the subject of Indian poverty and the following remarks of his deserve attention:—

Indian poverty has so many phases and is due to so many causes, both direct, and indirect, that any attempt at an exhaustive account and complete mastery of the subject is just like grappling with the hydra-headed monster. These causes are two-fold, some traceable to the habits and customs of the people and some to Government administration. The most important thing to be attended to is that as agriculture forms almost the sole occupation of the mass of the population, no remedy for present evils can be complete which does not include the introduction of a diversity of occupations, through which the surplus population may be drawn from agricultural pursuits and led to find the means of subsistence in manufactures or some such support. In order to enable the people to carry on their manufacturing and other industries successfully and profitably, facilities should be afforded them for obtaining scientific and technical education. In the next palce these industries should be carried on on a large scale by means of co-operation. The advantages of conducting agricultural and manufacturing operations on a large scale are manifold. These advantages as compared with those of individual or minor concerns, amount to this, that by means of divison of labour and the extended use of machinery labour can be made to work with greator efficiency, and capital can be applied with greater effect, while the labour of superintendence forms a smaller item. The question of all questions is, where the requiste capital is to come from. Such capital would be easily forthcoming if the Government systematically follows a policy of retrenchment. Government must be prepared to face a complete change of policy,—not only to practise cheese-paring in details but to reorganise the whole method of administration upon a new and cheaper basis. It is incumbent upon it, if it is really serious in its economical professions, to place the internal administration more and more in the hands of the Indians.

The "Indian Educational Service."

We are glad to find that the question of the ostracism of our countrymen from the superior branch of the Educational Service is continuing to attract attention in the Press. Under the heading of "An Official Joke" the current issue of the *Modern Review* thus delivers itself on the subject:—

In 1895 our Education Service was re-organised. There was a proposal that natives of India who possessed European degree should be appointed by the Secretary of State. But if that were done, they would be entitled to the same rank and pay as their white fellow-graduates. To avert this contigency, the Government of India, in its letter No. 351, dated 11th December 1895, made the following recommendation:—

"We are of opinion that Native candidates in England for employment in that (The Imperial Education) Service, who possess European degree, should be referred to the authorities in this country for appointment, since a well-qualified candidate of the kind is certain to be welcomed for any vacancy which he may be suited to fill."

The nature of "the welcome" which "the authorities in this country" give to a "well-qualified Native of India" is illustrated by the case of Dr. P. C. Roy. As a chemist, he enjoys a European reputation, and as a teacher he has few superiors; but he has been still kept in the lower or Provincial Service, while every European appointed is placed in the superior (playfully styled Indian) Education Service. The Bengal Government has recently declared in the Legislative Council that it has made no proposal for his promotion to the Superior Service,—evidently because the warmth of its "Welcome" varies inversely with the pay! So cordial has been the "Welcome" accorded by his appreciative masters to this native savant that after 20 years of service he is still a Provincial, while every beardless white graduate who has been appointed during these years has taken rank above him as an Imperial officer. Let us summarise for the benefit of the uninitiated the nature of the "Welcome."

(i) A Provincial begins service on Rs. 150, (recently raised to Rs. 200) a month; an Imperial on Rs. 500, *i.e.*, on a salary $3\frac{1}{3}$ times as high.

(ii) An Imperial gets an annual increment of Rs. 50 for 10 years as a matter of right, while a Provincial's pay remains the same for years and years, until there is a vacancy in the next higher grade. After 10 years, the former is sure to get Rs. 1,000 a month, the latter may draw Rs. 300, or even Rs. 250 only.

(iii) An Imperial gets a personal allowance of Rs. 100 a month if, after 15 years of service, his pay does not exceed Rs. 1,000. There is no such favour for a Provincial.

(iv) Every Imperial, however low his pay, is officially superior to all the Provincials even on a higher salary than his own. Thus a Provincial on Rs. 700 like Dr. P. C. Roy, is "junior," to the latest joined European Imperial on Rs. 500, and must take his orders from the latter!

(v) The highest pay of a Provincial is Rs. 700, and that of an Imperial is Rs. 2,500 a month.

"And such is the perversity of the natives that they are agitating against this sort of "Welcome"!

The Hindu Musalman Problem.

Khan Bahadur Fazl Rubbee converts to Hindu Mussalman problem in the September number of the *Muslim Review*, is of opinion that the problem is not difficult of solution and he gives the reason why. He says:—

"The Hindus participate in the merriments of the *Shabrat* and in the mourning of the *Moharram*. The Maharaja of Gwalior, among others, celebrates the mourning with pomp and pathos. The *Dassara*, *Dewali*, *Holy* and the *Basant* are occasions of merriments to many Mussalmans. The Emperors of Delhi used to observe the festivities with *eclat*. These are the results of mutual goodwill and friendship. These never go to show the influence the Hindu ladies exercised over their Muhammadan husbands, nor do they warrant the conclusion that Hindu gods and goddesses have taken a firm hold in Muhammadan households and refuse to be ousted. These days the approach of X'mas is looked forward to with delight by the Indians and they heartily enjoy the festivities of the occasion. And those who are in Christian countries associate themselves with the ceremony. What has the learned writer of the article in the Behar magazine, to say to this? Nandlel and Sanwalia are cited as examples of the possession the Hindu gods and goddesses have taken over the Muhammadan mind. *Nandlal* means a beautiful baby and *sanwalia* a beautiful, dark creature. These words are entirely divested of their metaphors and are accepted in their literal sense. Besides, the kind of songs in which words like these find a place are sung by the low-class Hindu and Mahomedan women. Indian songs are always tuned to Indian tune and time and Indian words are generally used in them.

It is quite possible that Hindu converts to Islam still adhere to some of the customs of their forefathers. But the Mussalmans generally do not follow the Hindu customs. In places where the Hindu influence preponderates, the Mussalmans may have adopted some of their ways. The Mussalmans have lived in India for about a thousand years side by side with the Hindus. This long association, having tied them together in bonds of friendship and love, must necessarily lead them to follow and to give in return such customs and habits as are not against their respective religions.

Antiquity and Originality of Hindu Civilization.

The October number of the *Asiatic Quarterly Review* contains a very important article on the above subject from the pen of Major J. B. Keith, who writes as one imbued with a profound respect for Hindu Civilization. The author admits that it would take a whole volume to vindicate the antiquity and originality of Hindu civilization. He therefore deals only with certain specific cases of fallacy and misrepresentation regarding it. The article is a long one and deserves to be read in its entirety. Of the many instances the writer gives in defence of Hindu Originality we quote one:—

As you examine a Buddhist monument and observe the singular powers of observation that enabled a Hindu workman to note every insect and creeping thing, to depict plants in all stages of growth, from the Chrysalis germ to the matured state, your natural remark is "What students of Nature, and how well qualified to be discoverers!" Nor does this conviction leave you when you become acquainted with Hindu art whether in the plastic form or in Hindu literature, religion, or philosophy; for you are abreast of powers that display a singular mastery over analysis, reflection, with no mean logical aptitude. And not only is preparation for mental study elaborate in place, posture, and manner down to breathing through the nostrils (not mouth), but you find yourself in presence of an amount of definition, classification, and refinement, that show the Hindus to have been not only close but subtle thinkers. We can picture a Rishi retiring to a forest or cave under the canopy of heaven, and searching for the "Atman" in an esoteric revelation—*i.e.*, Him that is beyond all and above all. And whatever we think of their terminology and copious use of numbers and terms on every line, their repetition, manner of contrast, and even contradiction, when discussing the most profound and subtle questions regarding Creation or cosmology, we are bound to confess that Hindus are a singularly original people not merely capable of elevated thoughts, but who, to use our own words, do everything in a manner different from the European, and who look at everything from a different standpoint or aspect. So that when the European psychologist refers to the human mind, "the same under every age and clime," he is thinking of the "universal aspect," not of the "diversified" one, with which he has perhaps little acquaintance. Moreover, the law of universality itself entirely exonerates the Hindu from being a copyist.

SWAMI VIVEKANANDA. This is a lengthy and interesting sketch of the life and teachings of this eminent Indian saint, with copious extracts from his speeches and writings. *With a portrait.* As. 4.

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Mrs. Besant on "Indian unrest."

Mrs. Besant's fifth (and apparently concluding) article on "Indian Unrest" appeared in the "Christian Commonwealth" of October 18. In it she discusses the 'remedies for the unrest' in the following terms:—

Many of the remedies for Indian unrest leap to the eyes by the mere statement of its causes. They may readily be summarised.

RELIGIOUS EDUCATION AND MORAL INSTRUCTION.

1. The introduction of religious and moral teaching into Education, the teaching to be according to the religion of the pupils.

EQUALITY OF OPPORTUNITY.

2. The opening of all posts under Government control to Indians and English on equal conditions, and the removal of examinations for the Indian Civil Service of India. The rightful ambitions of Indians to fill the highest posts in the service of their own country should be recognised and gratified. Colour should cease to be a disqualification for any post, and the Proclamation of Queen Victoria in 1857 should at length be carried out.

3. The abolition of the unfair burdens imposed on Indian manufacturers, as on the cotton mills of Bombay, and the employment by Government, wherever possible of Indian made articles in preference to foreign made.

ENCOURAGEMENT OF EDUCATION.

The encouragement of private effort in the foundation and endowment of educational institutions, up to universities; instead of the official opposition now encountered.

PUNISHMENT OF ROYAL OFFENCES.

5. The severe punishment of all outrages committed by Europeans on Indians, and exclusion of all found guilty of such outrages from all official functions and hospitalities.

A ROYAL VICEROY

6 The encouragement of the sentiment of loyalty innate in Orientals by the placing of a member of the Royal Family on the Viceregal Throne, surrounding him with a Privy Council of the first class Indian Princes, giving him a Ministry of Indian and English statesmen to be appointed by himself, and a Legislative Council elected by electorate in which no special religion was given any advantage.

THE FREEDOM OF THE PRESS.

Such are a few of the changes which would go far to remove unrest. As the violent side of this unrest disappear freedom should be restored to the press with a law of libels applicable alike to Indian and English newspapers which should protect private persons.

She concludes:—

Let me close this series by affirming my belief, based on eighteen years of close companionship and work with Hindus, that there is nothing in Indian conditions to cause us to fear for the Empire and that if India should break the bond the fault will be with England rather than with India.

Questions of Importance.

THE DURBAR OF 1911, PROGRAMME.

A ROYAL PROCLAMATION.

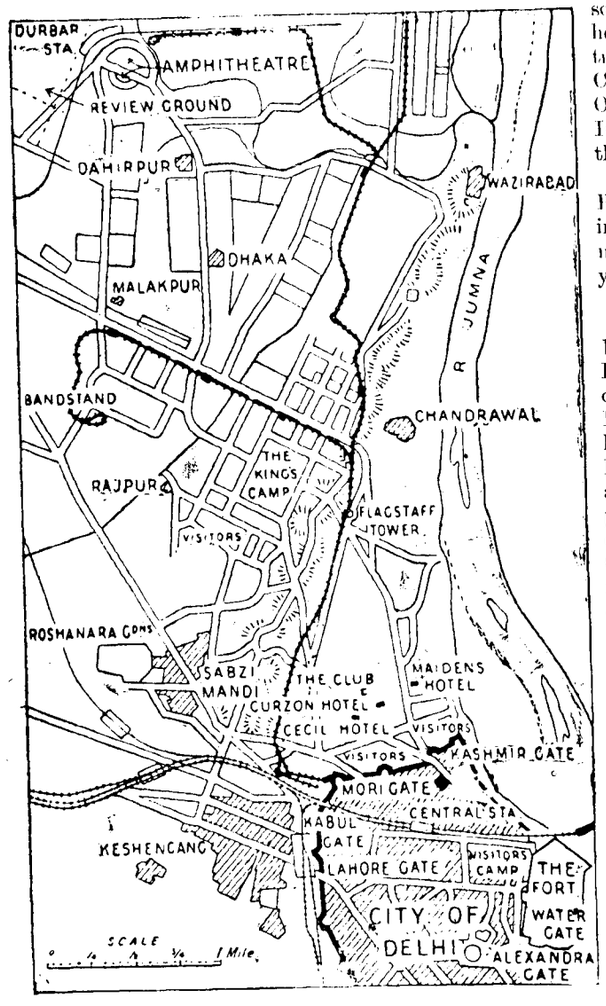
A *GAZETTE Extraordinary* published on the 22nd March contained the following Royal Proclamation by the King-Emperor for appointing a day for the celebration in His Majesty's Indian dominions of the solemnity of the Coronation of His Majesty:—

"Whereas upon the death of our late Sovereign of happy memory King Edward, upon the sixth day of May in the year of Our Lord one thousand nine hundred and ten, We did ascend the Throne under the style and title of George the Fifth by the Grace of God, King of the United Kingdom of Great Britain and Ireland and of the British Dominions beyond the seas, Defender of the Faith, Emperor of India; and whereas by Our Royal Proclamations bearing date the nineteenth day of July and the seventh day of November in the year of Our Lord one thousand nine hundred and ten in the first year of Our Reign, We did publish and declare Our Royal intention by the Favour and Blessing of Almighty God to celebrate the solemnity of Our Royal Coronation upon the twenty second day of June one thousand nine hundred and eleven; and whereas it is Our wish and desire to make known to all Our loving subjects within Our Indian dominions that the said solemnity has so been celebrated and to call to Our presence Our Governors, Lieutenant-Governors and others of Our officers, the Princes, Chiefs and Nobles of the Native States under Our protection and representatives of all the Provinces of Our Indian Empire, now We do by this Royal Proclamation declare Our Royal intention to hold at Delhi on the twelfth day of December one thousand and nine hundred and eleven an Imperial Durbar for the purpose of making known the said



AH ME!:—"They've boycotted me! and I so honest, so true and trusty, so loyal! And you, Curzon Saheb, you haven't a word to say on my behalf, on behalf of an old friend who served you so well in the past! Have you so soon forgotten.

It has been decided that there will be no Elephant Procession at the Delhi Durbar next December, as there was during Durbar of 1902-03.



solemnity of Our Coronation and we do hereby charge and command Our right trusted and well beloved counsellor Charles Baron Hardinge of Penshurst, Our Viceroy and Governor-General of India, to take all necessary measures in that behalf.

Given at Our Court at Buckingham Palace this twenty-second day of March in the year of Our Lord one thousand nine hundred and eleven and in the first year of Our Reign."

ORDERS OF THE GOVERNMENT OF INDIA.

The following resolution dated Simla, 11th August, has been issued:—In a Royal proclamation dated the 22nd day of March, 1911, His Majesty the King-Emperor declared his Royal intention to hold at Delhi on the twelfth day of December one thousand nine hundred and eleven, an Imperial Durbar for the purpose of making known the solemnity of his Coronation. The Governor-General in Council is now pleased to issue the following orders for local celebrations of this unique, most solemn and auspicious event throughout the rest of His Majesty's Indian dominions, except the cities of Bombay and Calcutta, on the abovementioned date. In accordance with the dictates of fitness and the wishes of the Governments of Bombay and Bengal, the celebrations at Bombay and Calcutta will be timed to coincide with the presence in those cities of Their Majesties.

The Governor-General in Council directs that Thursday the 7th December, 1911, the date appointed for the State entry of Their Majesties into Delhi and Tuesday the 12th December 1911, the date appointed for the Imperial Durbar shall be notified as public holidays throughout India under the Negotiable Instruments Act. In view of the fact that the Christmas holiday from December the 23rd to the 1st January will follow so closely upon the celebrations at Delhi and that Their Majesties' presence in Bombay and Calcutta will be celebrated by other public holidays in those cities and throughout the Bombay Presidency and the Province of Bengal, the Governor-General in Council considers that the notification throughout India of any other days than the two specified as holidays under the act would result in serious dislocation of public business and inconvenience to the mercantile community and to the large number of visitors to India who may be expected on the occasion. His Excellency is, however, pleased to direct that subject to the condition that arrangements are made for the despatch of urgent business all public offices under the Government of India except those which must remain open for the proper transaction of commercial business, shall be closed on the dates intervening between the State entry of

Their Majesties into Delhi and the celebration of the Imperial Durbar, namely the 8th to the 11th December inclusive, and desires local Governments and Administrations to issue similar orders with regard to the offices under their control.

It is the wish of the Governor-General in Council that the local celebrations of the most auspicious occasion of Their Majesties' visit to India should in the matter of the enjoyment of the holidays directed above be concentrated upon the solemn date of the Imperial Durbar, the 12th December, and that some formal celebration of this unique occasion should as far as practicable be held in every village of the Indian Empire. With this object it is directed that the Royal Proclamation, which will be read at the Imperial Durbar at Delhi and which will be communicated to local Governments and Administrations in due season shall be publicly read out not only at the headquarters of each local Government and Administration and at each district headquarters, but at the headquarters of each sub-division, tahsil and taluq and as far as practicable at every village throughout India. The Proclamation shall be read in English and the Vernacular by the Senior Civil Officer present at midday on the 12th December 1911, at the headquarters of each local Government and Administration and of each district and sub-division and in the Vernacular at the headquarters of each taluq and tahsil by the officer in the administrative charge thereof. In villages it shall be read in the Vernacular by the patwari or the head-man of the village to be selected in this behalf by the local authorities. The Governor-General in Council desires in this connection to commend to the consideration of local Governments, a suggestion which has been made to him, that a portrait of His Majesty should be supplied to the reader of the Proclamation in each village, who should be directed to exhibit it to the people assembled at the time.

At the headquarters of local Governments and of districts and wherever else this can conveniently and suitably be arranged (possibly for instance at the headquarters of sub-divisions and in some cases of Tahsils and Taluqs), the reading of the Proclamation takes place in a formal Durbar to be convened and arranged by the officer reading the Proclamation and at this Durbar, any honours that may have been conferred on residents of the locality by His Majesty the King-Emperor or His Excellency the Viceroy and Governor-General should be announced. The Governor-General in Council desires that the occasion should further be remarked by the distribution at such Durbars of certificates of honour to be granted by local Governments and Administrations in the form annexed to this resolution to Indian gentlemen of distinction. These certificates should as on the three previous occasions when they have been granted be distributed with discriminations and be reserved for those who have actually rendered services meriting recognition by Government and capable of being distinctly specified in the body of the certificates at the time of the reading of the Proclamation.

A Royal salute of 101 guns should be fired wherever this is practicable.

The Governor-General in Council directs that on the evening of the 12th December the districts and Court houses, telegraph offices and post offices and so far as this is practicable all Government buildings throughout India shall be illuminated and invites all local bodies to arrange for the illumination of their public buildings. At the same time His Excellency is confident that private persons will readily co-operate in this respect and will use every endeavour to illuminate their dwelling houses and business premises in a manner fitted to mark the great occasion.

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UTTERANCES OF THE DAY.

Lord Minto on India's New Ambitions.

Lord Minto was entertained by the Manufacturers' Corporation at Galashiels on October 12. In responding to the toast of his health, the ex-Viceroy said, in reference to his Indian administration :—

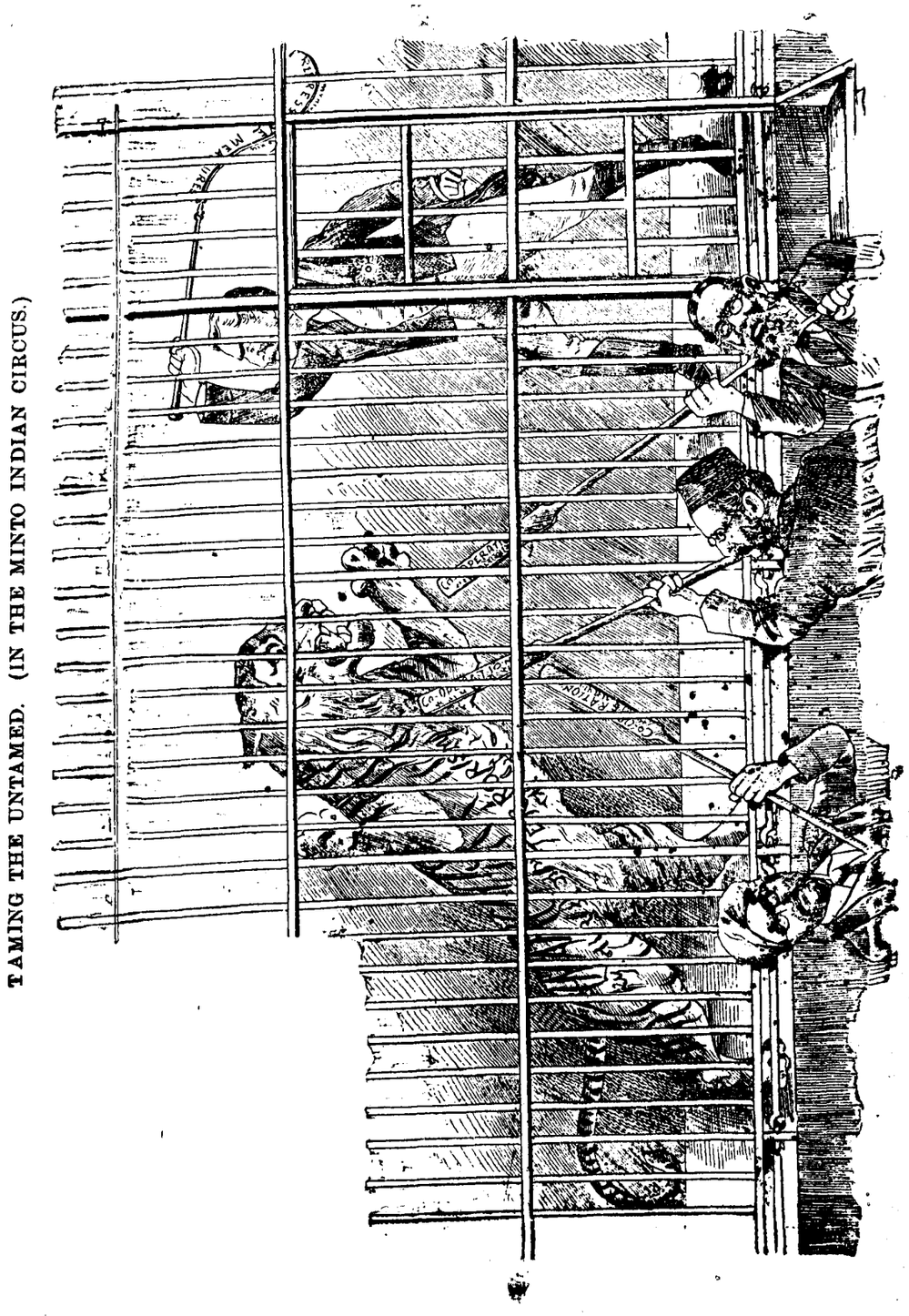
It was his lot when he took up the reins of Government in India to land upon very difficult times. There was a great deal of seething unrest. Much of that was perfectly justifiable. It was the result of the education that we had introduced on the lines that Lord Macaulay advised. Naturally it gave rise to the birth of new ambitions and the birth of new hopes. One was bound in justice to recognise them, and in his opinion to smother them, to put their foot down upon them, would have resulted in disaster, and disaster alone. (Hear, hear). He was proud to think he had some share in those reforms which were initiated in India. A great many people who were loyal at heart were sitting on the fence. There was much anarchy—anarchy that was directed very largely, he was sorry to say, from Europe, for the anarchy that unfortunately found foothold to some extent in India was not of Indian creation. It was the creation of the Western world. When the reforms were initiated the people who were doubting but wished to be loyal came down on the right side of the fence. They had succeeded, as he had always tried, in dividing the sheep from the goats, and getting anarchy on the one side and bona-fide political agitation on the other.

But they must not deceive themselves. The education we had initiated in India had brought with it difficulties which our ancestors had not to face. It had brought with it great problems, upon the correct solution of which the future place of India very largely depended. The inauguration of the Legislative Councils on a more representative basis had done an enormous amount of good. The whole political atmosphere had changed. It had also enlarged very much the representation of Indian opinion. Questions would come to the front of which the British public had hitherto taken little notice, and Indian interests would be brought to the front, and pushed to the front, and claims would be made on behalf of Indian interests which might perhaps not be entirely in accord with great interests at home. They might affect economic questions in India which would not find great favour with great interests in this country. All he could say was that he hoped the British public and the British Parliament would recognise the difficulties of these questions, and be inclined to deal with them generously on behalf of the future prosperity of the people of India.

He was not one of those who believed in dangers in India. He believed that India was perfectly loyal. (Applause.) He believed it was intensely loyal. (Applause.) He believed that reverence and respect for the Throne was almost a superstition amongst its people. (Applause.) But on the other hand, amongst the educated classes there were new ambitions and hopes which could not be disregarded, and as years went on, and as the results of education increased, these hopes and ambitions would become stronger and stronger unless we were prepared to recognise them and deal with them liberally and in a broad sense, and to disregard the teaching of many distinguished people, who were accustomed to the old order of things, and to look at things from a proper point of view, we would have trouble. (Hear, hear.) His heart had been very much in India, and would continue to be. Now that the King-Emperor was going out, he hoped the reception he would receive and the splendid testimony of affection and reverence to the Throne which was perfectly certain to be offered to him would tend still further to cement that reverence and respect for the King-Emperor which had always been so prominent. (Loud applause.)

In this connection the following extracts from Lord Minto's Speech prior to his departure from India will be read with interest :—

["But the reforms have done much more than this. They have immensely cleared the air. They have helped to define the true intentions of different political factors. Moderate political thought has throughout India rallied to their support. The representatives of extreme views have been located in their own camp, the machinations of anarchy have been disclosed, a line has been distinctly drawn between the supporters of political change and the instigators of political outrage. The Government of India, the leaders of Indian thought, and the Indian public can now judge much more correctly of surrounding conditions. The depressing suspicion and apprehensions of mysterious influences have largely disappeared. A happier feeling is abroad. I am far from saying, gentlemen, that sedition has disappeared or that we have seen the last of political crime. It would be culpable to disregard the information at our disposal. But I absolutely deny that should further outrages occur they can be taken as symbolical of the general political state of India or that they can justly be assumed to cast a slur on the loyalty of the people."—*Lord Minto's speech at dinner held in his honour at the United Services Club.*]



TAMING THE UNTAMED. (IN THE MINTO INDIAN CIRCUS.)

INDIANS OUTSIDE INDIA.

The Anti-Asiatic Agitation.

MARSHALLING THE FORCES AGAINST INDIAN TRADERS.

We take the following from the report, read by the Secretary, Mr. James, at the half-yearly meeting of the Krugersdrop Chamber of Commerce, held on the 18th instant :—

In connection with the anti-Asiatic section of work, your Chamber, in conjunction with other Chambers, approached the Government on the question of the legal occupation of stands by coloured persons, held under the Gold Law and the Crown Grants Acts, and this matter is still under consideration, and receiving the attention of your Committee. Further legal opinion is being taken, which it is hoped will be favourable to more definite action.

A conference on the whole subject has been arranged to be held in Potchefstroom on the 31st instant, to which your Committee is sending delegates. A quantity of necessary details has been collected, proving that the support of the Asiatic trader is contributed by persons of all sections of the community, which calls for the rousing of public interest on the subject. Your Committee propose circularising the town and neighbourhood, and hopes that all those who have the true interests of United South Africa at heart will not only themselves abstain from contributing such support but will use moral influence to induce others to do the same. There was published in May the text of the agreement between General Smuts and Mr. Gandhi. This agreement can only be satisfactory if the administration of its various clauses is in accordance with the previous attitude of the former; the statutory provisions suggested promise no guarantee against a renewal of the Asiatic immigration in an aggravated form. It is impolitic to give publicity to much of the detail work of your Committee in this connection, but it is hoped that the expression of a strong public opinion will enable the matter to be dealt with in a bolder manner.

THE CHAIRMAN'S REMARKS.

Speaking on the above subject the Chairman remarked :—

"As regards Asiatics, you will all agree that this is a very important matter. The Asiatics are encroaching on the business of this town. Since the present year there has been fresh Asiatic competition, and I am told that very shortly another Asiatic store will be opened here. This is a very important matter, and we as a Chamber in this town must take up a very strenuous and very uncompromising attitude towards any further invasion of Asiatics. Personally my own feeling is that while those Asiatics who have been domiciled here should be dealt with fairly and along principles of British justice, and nothing in the shape of persecution should be meted out to them, we should insist that the Government put into operation the laws passed dealing with Asiatics. We all know that it is the common experience in this Colony, as in other British Colonies, that Western civilisation and Eastern civilisation will not blend and as we are determined to have Western civilisation predominant in South Africa, we must insist on the Government carrying out the laws. These laws exist, but are to a very great extent a dead letter. If we don't make our Chamber a live and really vigorous one we shall be practically disfranchised as far as the Government is concerned. Therefore I hope that every member of this Chamber will do his very utmost to impress upon those not here this evening the urgency and importance of this matter, and with any white traders not members they must use their utmost endeavours to get them to become members. There is a very great fight ahead of us, and it is my feeling that if we don't win this fight it will be very disastrous to South Africa. It is not a matter which concerns only the commercial community. If it were it would not perhaps assume such great importance. It concerns the whole population, the agricultural, industrial and commercial community, and, therefore, it behoves us as members of this Chamber to do everything in our power to make this Chamber a really strong and representative body of the white trading community of Krugersdrop.

KIMBERLEY AND HARRISMITH.

At the last meeting of the Kimberley Divisional Council (says the *Rand Daily Mail*) a letter was read from the Port Elizabeth Council asking the Council to join in action being taken to impress upon the Government the urgent necessity for common legislation being passed to effectually deal with Asiatic traders. In the opinion of the Port Elizabeth Council it was imperative that drastic measures should be taken to stop the evil referred to, as the result of which the European trader was being gradually eliminated, and the Council was asked to petition the Premier on the subject.

British Indians in Malaysia.

We have received from Kwala Lumpur (Federated Malay States) a copy of a letter which has been addressed to Mr. Harcourt, Secretary of State for the Colonies, by Indian residents in Malaysia.

It will be remembered that on July 31 of the present year Mr. Ingleby, the Conservative Member for King's Lynn, enquired of Mr. Harcourt whether, in view of the number of natives of India residing in the Federated Malay States, the Government would grant them a representative in the Federal Legislative Council. Mr. Harcourt's reply was in the negative. Whereupon Mr. Ingleby asked whether there were not 172,000 Indians in the States who had brought a considerable amount of money into the country, and whether, as the Chinese were represented on the Council, the Secretary of State would, however, not go beyond the length of admitting that there were a large number of coolies in the Federated Malay States.

Mr. Harcourt's correspondents now write to point out that of the total of 172,000 Indians only 43 per cent. are coolies, and the remaining 57 per cent. is made up of men of large landed interests —contractors, merchants, clerks, artisans, and the like. On a closer examination of the local conditions it will be found, further, that the proportion of Chinese labour is hardly less than that of the Indians to their respective general population, though China is represented on the Federal Council. Indian labour is largely employed on rubber estates, and the Chinese in the tin mine. Moreover, accepting the position that there is a large number of coolies among the Indian population, does that fact (it is urged) supply any reason for not allowing them a representative on the Council? The powerful planting interest have theirs: why should it be denied to those whom they employ? There need be no apprehension that competent Indians cannot be found to fill the position. The Chinese representative on the Federal Council owes his position on it not so much to the intellectual attainments of the community as to the money they are masters of. There are such men of wealth amongst the Indians as well.

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The Case of Mr. Galbraith Cole.

The Hon. Galbraith Cole, second son of the Earl of Enniskillen, was deported from British East Africa on the ground that his presence excited racial enmity.

Mr Galbraith Cole was born in 1881. During the South African war he served in the 10th Hussars. Afterwards he joined his brother-in-law, Lord Delamere, who owns a great tract of land in British East Africa. Mr. Cole has worked there as a farmer for the last eight years.

Mr. Cole was recently charged at Nakuru with the murder of a native suspected of sheep stealing. He did not deny that he shot at the man. He said that he frequently lost sheep, and that the catching of the thieves had become hopeless. On April 10 it was reported to him that a sheep had been stolen in a certain place. He went there, and saw three natives plucking wool from a sheepskin. They ran away. He shot twice, and with the second shot hit a native named Sionga, who fell in the bush. Another native was left to look after him. Sionga died. "I did not know he was dead," said Mr. Cole, "until the constable told me. I did not report him as seriously hurt, as I did not wish to go to any further trouble over the matter." Mr. Cole was found not guilty by a jury of nine, and was released from custody.

On July 12, in the House of Commons, Mr. Harcourt, the Colonial Secretary, said that the Governor of the East Africa Protectorate was sending him a full report of the case. On August 9, Mr. Harcourt said he was in communication with the Governor by telegraph, and that he thought members interested in the question would have no reason to be dissatisfied with his action.

An Indian Cooly Severely Beaten.

An Indian, employed by a well known resident of Durban, alleges that he has been severely beaten by his master. He is employed as a milkseller and he says that he was thrashed by his master because he sold milk without receiving the money at the time of sale, the parties explaining that they would pay the next day. Our representative was present when the man related his story and he was shown the severe wounds, made evidently by a stick, on the body of the poor fellow. It is also stated that this man's indenture expired some seven months ago but his employer refuses to release him. As the case will come before the Court in due course, we refrain from making further statements for the time being.—*The Indian Opinion.*

General Botha on the Asiatic Problem.

We have seldom seen a more convincing testimony to a public movement than the following quoted in *Indian Opinion*, from the Prime Minister of the South African Union, to the passive resistance movement of British Indians: "Speaking at Reitfontien on Tuesday, General Botha (says the *Transvaal Leader*) said he had received a petition asking that Asiatics be deported, but that was a "tall" order. He gave the history of the question, and said that though he had previously advocated deportation and the compensation, it now appeared that a fearfully big amount was involved. It was difficult to suggest a remedy though he would like Asiatics sent away. General Smuts had wasted away to a shadow—(laughter)—when, as the result of his incessant efforts to settle the question, the gaols were filled. The difficulty was that under the British flag they had to act according to British principles." Thank to God for the British flag!

Natal Delegate to the Congress.

A meeting of the members of the Colonial born Indian Association was recently held at Durban. The object was to discuss the advisability of sending a delegate to the forthcoming Indian National Congress at Calcutta, as also to watch South African Indian interests at the Delhi Durbar. By reason of the unanimity that prevailed in favour of such a delegate, there was a show of much enthusiasm and little in the nature of a discussion. Mr. J. Royeppen, B. A. (Cantab), Barrister-at-Law, was unanimously elected to the important office. The delegate elect will lay before the Motherland in Congress assembled, the Indian Government, and, if possible, before the King-Emperor, the grievances of His Majesty's subjects in this Province of the Union. The delegate elect will particularly address himself to the matter of the refusal of licences in this Province to Colonial-born Indians, to the hardship of the £3 tax upon time-expired men, women and children, and to the question of Indian Education.

India and Canada.

The announcement that there is a possibility of the introduction of a steamship service between India and Canada will be welcomed as a new trade departure that should be of great assistance in the development of both countries. The fact that the Canadian Pacific Co., is behind the scheme will be a sufficient guarantee that the opportunities presented must be considered of an attractive nature. In none of the recent Indian trade returns does the name of Canada appear, and it is probable that the amount of goods exchanged with the Dominion indirectly is also practically *nil*. Yet Canada imports yearly large quantities of goods both in raw material and manufactured, with which India could supply her—cotton, tea, sugar, silk, flax and jute, oils and tobacco. In return we could take from Canada manufactures of various sorts, and articles of food. Apples were recently brought to Bombay from Australia in cold storage and there is no reason why the orchards of Canada should not send fruit to India. There might also arise a trade in horses, especially now that the Australian exports seem to be dwindling. It is, of course, a question whether the Canadian-bred animal would thrive in the Indian climate but that would be ascertained. Another matter for consideration is the length of the voyage and the cost of the freight. By the route suggested—Montreal and St. John eastwards either through the Mediteranean or round the Cape to Calcutta—between six and eight weeks would be occupied. The length of this journey raises the query as to whether the C. P. R. would not be better advised to open up a Far Eastern route, which should be shorter; in fact the distance could be done from Vancouver to Calcutta in under five weeks. Then again there is the mail service which might be developed by this route both to the west coast of Canada and the States.—*Empire*.

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FEUDATORY INDIA.

The New Nizam.

THE STATE BANQUET AT HYDERABAD.

The Hyderabad State banquet took place at Chow Mahalla Palace on the 17th October. After the toast of the King, H. H. the Nizam proposed the health of the Viceroy and in the course of his reply His Excellency said:—

"The circumstances which have led to my visit to Hyderabad at this juncture must fill the hearts of all present here with sadness and melancholy. The sudden and unforeseen loss of Your Highness's father in the prime of his life came upon India with a great shock, and though I did not myself have the honour and privilege of his personal acquaintance, I felt that by his unexpected death a pillar of the fabric of the State had been abruptly removed, for it is no mere idle flattery to say that the late Nizam left behind him a reputation for liberality, loyalty and sagacious statesmanship which has not been advertised or published abroad, but is a matter of common knowledge to those who came into personal contact with him, and especially so to all who have been concerned with the Government of India. In these circumstances I felt that I should like to take the earliest possible occasion of visiting Hyderabad, not only as a mark of respect to the late Nizam, but also to pay Your Highness my earnest and sincere condolences in the loss that has befallen you, and to stretch out to you the hand of friendship and support on the threshold of the great task that lies before you in administering to the peace and contentment of the thirteen millions of people whose destiny has now fallen under your control.

THE NEW RULER.

"Gladly therefore did I welcome the kind invitation which Your Highness extended to me, and my only regret is that my stay in this great and interesting city must be short. But it is my hope that the opportunities I have had, and shall have, of personal association with Your Highness may form the basis of a friendship between us which will not only prove a lasting source of pleasure to us both, but may furnish a bond of mutual affection and esteem the strength of which shall be apparent in all future relations between your State and the Imperial Government of India.

WISE COUNCILLORS.

"This is not an occasion on which I could have any desire or inclination to thrust advice upon Your Highness, and I will only say that I have read the speech you made at your Installation Durbar with much interest and pleasure. You said you would follow in your father's footsteps, and in doing so you will do wisely and well, but you must remember that the world does not stand still and that the business of Government requires constant and strenuous effort, and that without the personal interest, such as only the ruler of the State can show, there is always the danger of abuses creeping into the administration. You will be wise to look into things for yourself, to be easily accessible, to be ready to hear all sides, to choose your advisers with the greatest care; and when you are satisfied with your choice to give them your fullest confidence and support."

H. H. The Late Nizam.

The October number of the *Baptist Missionary Review* contains an appreciation of His Highness the late Nizam from the pen of Mrs. J. S. Timpany who has resided for many years in Hyderabad. Mrs. Timpany tells us something about the cause of His Highness' sudden death which is as new as it is interesting. She writes: "Various rumours as to the cause of his sudden death were current. That one which seems to be correct in itself exemplifies one of his chief characteristics—his love for his people. For many years, at great expense, he had succeeded in keeping plague out of his capital, and, in fact, the greater part of his plast dominions has, through the efficiency of his vague department, enjoyed immunity from this scourge. On August 28th, news was brought to His Highness of an outbreak of plague in a thickly populated part of the town outside the city walls. On receiving the information he exclaimed "Oh, my poor city!" then silently brooded over the calamity that threatened his capital. He summoned and conferred with the head of the plague department, but the news had given him a shock from which he was not able to rally. He steadily refused food and all efforts to rouse him were in vain. Gradually he sank into unconsciousness."

The Maharaja of Cooch Behar.

A pleasant ceremony was gone through on the 8th November, when the Maharaja of Cooch Behar was installed. In his speech, the Lieutenant-Governor made eulogistic reference to the late Maharaja, whose death in England had been received with feelings of the deepest sorrow by a wide circle of his friends both in India and England. Mr. Duke said that throughout his life His late Highness was conspicuous for his loyalty to the British Empire. As a soldier he regarded the honorary rank as no mere empty honour or showy decoration. He was created a Companion of the Order of the Bath by Her late most Gracious Majesty Queen Victoria for his services in the Tirah campaign. He ruled Cooch Behar with conspicuous wisdom and success. A State Council was established under which the revenue, civil, and criminal administration of the State had been placed. His Honour said that the present Maharaja had been appointed to the Council to get an insight into the work of the administration, and was thus prepared for the task which had now fallen to his lot. The late Maharaja following the example of the Secretary of State and the Government of India, had enlarged his Council by appointing five non-officials to represent the different communities. Mr. Duke drew the new ruler's attention to and advised him to follow in his father's footsteps which had proved a success in the past. He said that the present prosperous condition of the country testified to the assistance of the late Dewan Rai Calica Das Dutt, Bahadur, C.I.E., under whose supervision and care the present prosperous condition of the people had been attained. The linking up of Cooch Behar with the railways of Bengal was a step forward. Besides developing the resources of the State it yielded a good commercial profit on the capital of 20 lakhs. With the income thus enhanced, the late Chief had been able to promote the welfare of his subjects. He was a promoter of higher education and established the Victoria College. The need for hospitals and dispensaries was fully recognised, and expenditure under this head was more than doubled during his reign. One of the last acts of His late Highness was the establishment of the Raj Mata Hospital, after his mother. In conclusion His Honor exhorted the young Maharajah to follow in the footsteps of his predecessor.

His Highness, in replying, expressed his appreciation of the great honour done him by the Lieutenant-Governor in installing him as the Chief of the Cooch Behar State. He realized the great responsibility which would rest on his shoulders. He said that he would do his best to discharge his duties and follow in the footsteps of his illustrious father. His Highness gave his assurance of his devotion and loyalty to His Majesty the King-Emperor.

The Ruler of Indore.

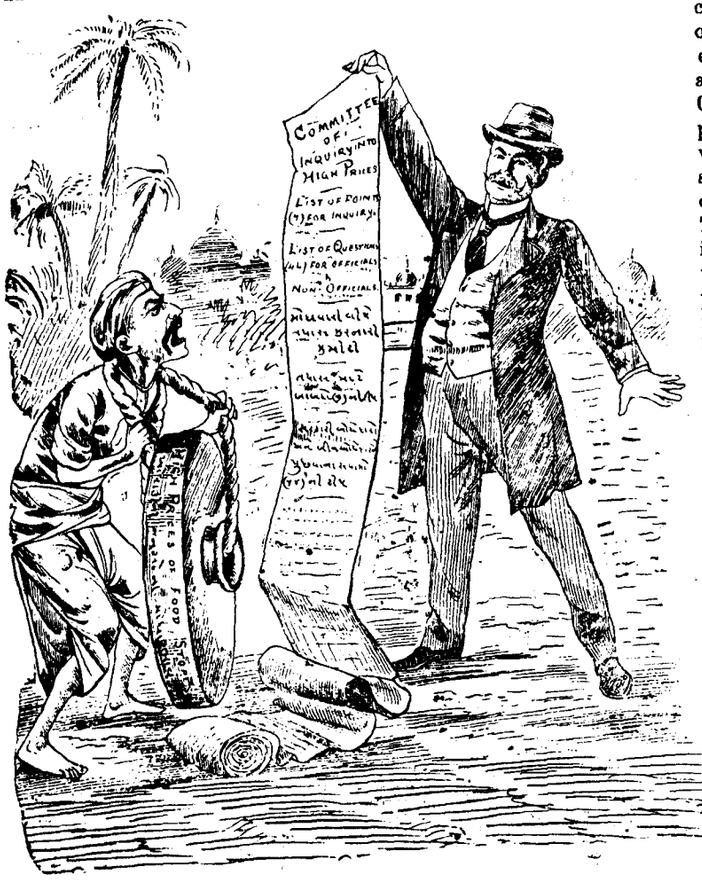
The Hon. Mr. M. F. O'Dwyer, Agent to the Governor-General in Central India formally invested the Maharaja Holkar of Indore with full powers on the 6th November. A Kharita from the Viceroy was read and the full ceremonial was observed. His Excellency wrote:—"My honoured and valued friend,—It is with great pleasure that I address your Highness on the occasion of your investiture with full ruling powers in your State which I have authorized Mr. O'Dwyer, my Agent in Central India, to conduct. I offer Your Highness my cordial congratulations on your assumption of the duties, responsibilities and privileges attaching to your high position. I am confident that you will administer the State wisely and to the benefit of your subjects and use your best endeavours to prove yourself worthy of the trust now reposed in you. As His Majesty's Secretary of State has already informed you, you will be expected for a time to consult the Resident in important matters and not to act contrary to his advice without further reference to my Agent in Central India, especially in matters involving the reversion of the decisions of the Council of Regency. Rest assured that in times of doubt or difficulty you can count upon my friendship and support, and in all circumstances you will be able to turn for advice and assistance to my Agent in Central India and to your Resident."

The Maharaja, in replying, expressed his warmest acknowledgment of His Excellency's gracious message, tendered his sincere thanks to the Government for the successful result of the administration during his minority and offered loyal assurance of his devotion to the Throne and of his earnest desire to discharge worthily his duty to the people and to the Government.

INDUSTRIAL AND COMMERCIAL SECTION.

Enquiry into Prices.

Mr. Datta, officer on special duty for Enquiry into Prices, visited the Karachi Chamber of Commerce on the 15th November to discuss with the members the list of questions already circulated by him for that purpose. The Honble Mr. Webb, Chairman, after welcoming Mr. Datta referred to the 18 questions propounded to the Chambers of Commerce by Mr. Datta and said that so far as the Karachi Chamber was concerned, he was sorry to say that they have been unable to see their way to give any collective answers because not only did many of the questions involve matters of a highly controversial character, but half of them were quite impossible of exact replies such as they were asked to give. How were the Chamber of Commerce to explain the probable effects of variations in the prices of necessaries of life on different sections of the community (question 10)? The climax was perhaps reached in the last question of all, when they were asked to state in what proportion, as compared with rupees, sovereigns would circulate in India if they were available to a large extent. Never before, he was sure, had any Chamber of Commerce been seriously asked to give a reply to a hypothetical riddle of this character. He said that practically every question now asked by Mr. Datta had been already asked and answered with wonderful wealth of statistical detail by Mr. Atkinson, Accountant-General of the United Provinces, only two years ago.



OH, SIR?

THE INDIAN POOR—This is becoming daily heavy and heavier! Relief, Saheb, relief! when will relief come?

FINANCE MINISTER—All in good time, my man! You see we're not idle. We're collecting opinions and facts and figures and statistics, and with them, the relief you need will come. By and bye!

THE I. P.—Will it? Before I'm dead and gone?

Mr. Datta replied very briefly to the principal points raised by Mr. Webb. He said the object of the present enquiry was not to do the work of a Commission such as Mr. Webb seemed to contemplate but merely to collect statistical data, such as would enable Government to consider whether a commission of the larger sort ought to be appointed, and, if so, upon what terms. With regard to Mr. Atkinson's work, it was not for

him (Mr. Datta) to discuss much less to disparage, what Mr. Atkinson had done, but from the fact that Government with Mr. Atkinson's work before them had appointed him (Mr. Datta) to carry out the present enquiry, the inference was permissible that Government did not accept Mr. Atkinson's conclusions. Perhaps it would be more correct to say, Mr. Atkinson's conclusions were based upon statistical data which Government did not admit to be wholly correct or reliable. As regards the 18 questions, he had not framed them in a purposeless way but had designed them expressly to enable him to answer the terms of the Government's reference. Mr. Datta then read the instructions of Government prescribing the scope of the enquiry with the object of demonstrating to the Chamber that the questions which he asked the Chamber to answer were in substance, questions which Government asked him to answer. Mr. Webb had objected that the questions were difficult. Of course they were difficult. The problem of high prices itself was most difficult. That was why he was enquiring into it.

After some desultory consideration, the Chairman in bringing the proceedings to a close remarked there was no intention to reflect on Mr. Datta or on Mr. Datta's capacity to investigate the subject of high prices.

Mr. Datta thanked the chairman and expressed the hope that in preparing answers the Chamber would try to be helpful and not to pour any more ridicule upon him.

Jail Industries.

The Punjab Chamber of Commerce recently considered once more the question of competition of Jail manufactures with private enterprise. The subject was raised by a communication from the Upper India Chamber of Commerce, but the Punjab Chamber resolved to take no action. The Punjab Chamber expressed its views on the subject in the following terms:—"While the Committee of this Chamber is prepared jealously to guard interests of private enterprise against the competition of State manufactured articles in the open market, it is of opinion that when a Government finds it convenient and economic to utilise its convict labour to manufacture articles required by its own Departments and the manufacturing is calculated to develop the intelligence and elevate the character of the convict, it is reasonable and in the public interest that it should do so."

Co-operative Movement.

To a recent issue of *The Collegian*, an All-India Journal of University and technical education issued from Calcutta twice a month, Mr. K. N. Bhattacharya, M. A., contributes an article on the Co-operative Movement. The increase in the material, moral and intellectual condition of the members is the real benefit of co-operation. India is essentially an agricultural country and the aim of our countrymen ought therefore to be to see what co-operation can for the agrarian interest. The following are the special advantages which agriculture may receive from co-operation:—(1) The collective buying of manure, seeds, machines and all other things used in agriculture, (2) the collective sale of agricultural produce, (3) to facilitate work by the use of machines purchased and owned collectively, (4) by the establishment of co-operative banks to obtain credit on the best terms and, (5) a better organisation for effecting the various insurances against loss.

Viewed from the economic stand-point, the co-operative movement must be begun in the village.

A co-operative concern in every village, embracing both productive and distributive co-operation, should be, as far as practicable, started in every village. This will be something like the old village community reformed to suit the new conditions. The village stores in a district may combine to open a central store in the principal trading place of the district. These district stores may similarly combine and establish big wholesale concerns in the chief commercial centres of the country, and thus facilitate exchange between the different districts. Our villages require, besides, co-operative credit societies and dharmagolas which may be of immense use in relieving the chronic indebtedness of our agriculturists, saving villages from frequent visitations of famine, and solving the problem of mass education by financing vernacular schools out of their reserve funds. They may thus indirectly improve the sanitation of the villages, and save millions annually from the jaws of malaria and other diseases.

The New Artificial Leather.

The artificial leather of Louis Gevaert, a Belgian, who has been awarded a prize of 5,000 francs, consists of heavy cotton cloth impregnated with substances containing tannin and albumen. Shoes from this material are claimed to have the elasticity, resistance and durability of natural leather, and the cost is less than half.

The Co-Operative Movement.

SPEECH BY MR. SYED HASSAN IMAM.

In the course of the Presidential address delivered by Mr. Syed Hasan Imam at the South Behar Co-operative Credit Societies Conference, held on 11th November, at Bankipore he said:—

Co-operation as a defined method is no doubt of recent origin and is born of the well-regulated intelligence of Europe, but its genesis may well be traced back to the time when instinct was created. Founded as co-operation is on instinct its success in its course of regulated action can be predicted. Co-operation is but the abandonment of individualistic isolation and the banding together of energies which if left alone to work are powerless but when ranged in united action are powerful.

Count Alexander Karolyi has defined the aim of all co-operation as the attainment of greater social force through co-operation, greater economic knowledge through practical instruction and a higher moral development through the need of being equitable. And he has spoken with the conviction born of knowledge and experience. Thus we who require the uplifting of the masses in a much greater degree than the nations of Europe stand in much greater need of co-operative credit societies to redeem the masses to social obligations, knowledge of thrift and moral elevation. Though the dawn of a democratic era in this country is distant we yet see a faint streak in the horizon indicating that it will come and if the enveloping gloom is slow to be dispelled co-operation will expedite the day. Co-operative credit societies, by timely advances to the agriculturer and the artizan, are sure to exercise the influence that financing commands in all social grades, and if the societies are governed and controlled by honest, zealous and good men they will prove the potentiality of co-operation for good beyond our dreams. The advent of these societies will mean the disappearance of the usury of the village money-lender and in their wake will come the prosperity to the agriculturer and the artisan that they do not possess now but which they are entitled to. I do not run down the village *Bania* for he has had his usefulness so far in the absence of a better system. I do not shut my eyes to the *Banias'* justification for usurious rates, for where there is slender security a loan becomes a speculation and what he stands to lose by one debtor he tries to make out of another. With many bad debts if the *Bania's* accounts are examined he is not such a gainer as we give him credit for. The *Bania* by himself cannot inculcate in the people the merit of thrift, but a combination of the best men of the village will not merely exercise a moral force by reason of their numbers but will also restrain extravagance of every kind by power born of financial control. The societies are intended for the mutual benefit of the community and a condition precedent to membership or, to the receipt of benefits is the possession of excellence of character. Thus where the members of a community see how their daily life is made pleasanter, how the arduousness of their daily life is made pleasanter, show the arduousness of their daily toils is lessened through the medium of these co-operative credit societies, they have every incentive to cultivate excellence of conduct. Financial bankruptcy, whether in the affairs of State or in our domestic concerns, no one favours and it is this that we wish to save each individual agriculturer and artisan from. In the affluence of the tenants the zemindar perhaps imagines a danger to his interest. But danger there is none. It is the common experience of us all that the turbulence of the tenantry is in the ratio of its indigence. The more affluent tenants are always less anxious to provoke a quarrel. Supply to the agriculturer the means of fulfilling his obligations and you will find him perhaps even more moral than most mankind. Distracted as he at present is between the usury of the money lender and the dues of his landlord, he is impelled to dishonest courses, but help him to harvest his crops without the ominous shadow of the money lender's grabbing fingers, you will find him most willing to render to the landlord what is his and will that not lessen petty litigation as well? The one fruitful source, it is said, of the agriculturers' abiding poverty is his tendency to rush to law courts, but I venture to say that he has no such tendencies engrafted in him by nature. He is but a mere creature of circumstances as we all are and he is no worse than the rest of mankind. Given the same circumstances I doubt if the critics themselves would behave better. It is these circumstances we want to alter, to reform and to improve. I believe that if co-operative credit societies and the scheme for arbitration were joined, they, while mutually helpful, would make a firm foundation on which the prosperity of the agriculturer and the artizan could be built.

All India Industrial Museum and Bank.

It is needless to say that in industry lies our salvation; and the greatest problem—one might almost add, the problem of problems—which awaits solution is the revival of our industries. At one time India was the foremost among industrial countries; European nations came to trade with her, not for her raw produce, but for her fine silks, her beautiful muslins, and other products of manufacturing industry. Those days indeed are past and gone; and industrially India is now one of the most backward countries in the world. The recent movements have however given birth to an industrial awakening, and there are signs on all sides of a revival of our industries which are full of immense possibilities.

But there are drawbacks in respect of the growth of industrialism in India. They are, want of sufficient funds, and want of proper medium for pushing the sale of home-made articles, in other words, want of facility for consumers and manufacturers to meet.

It is the duty of the leaders of the nation to afford infant but promising industries such help as would enable them to achieve success. The public do not know the measure of success attained by our industries, while the manufacturers themselves do not know where to find a market for the sale of their products.

Besides, there is at present no organisation in our country where people may come and have some idea as to how far our country is able to meet the increased demand for country-made goods, and know what indigenous articles are available in the country. People have some vague idea that many articles are at present manufactured in our country, but as there is no medium through which people may know where all these articles from different parts of India can be seen the cause of industrialism is suffering a great deal.

Manufactures of different provinces are also very scantily advertised in the papers, and when so advertised, they convey very poor idea about their quality and competitive price; hence it is natural that customers hesitate before they make their purchases; and the result is, that people cannot purchase country-made goods in spite of their strong desire to do so; consequently, our industries do not thrive properly.

To remove these defects and drawbacks, and to give a healthy stimulus to our industries and for the interest of both the manufacturer and the customer the establishment of a museum with an agency attached to it, an industrial bank and industrial directory, and a manufacturers' association are imperatively necessary. It is necessary that something like a big sample room, preferably called a museum, should be started, where samples of all the manufactures of India, be they of cottage industries or of big industrial concerns, can be accommodated with the names and addresses of the manufacturers and a short description of such manufactures with their prices labelled on them for the inspection of the wholesale and retail dealers as well as for the general public; so that when they come from far and near to make their purchases in the city, they will find in one and the same place a most comprehensive collection of indigenous goods of all descriptions, that India is capable of producing just now. This house will also furnish visitors with all necessary information about any particular industry or manufacture.

An agency should also be started in connection with the said museum which will put intending purchasers and manufacturers into communication, book orders from dealers and purchasers, and transmit them to manufacturers, and use every effort to introduce the manufactures in the market.

INDUSTRIAL DIRECTORY.

A monthly journal in English, Bengalee and Hindi languages exclusively devoted to trade, commerce, and industry, should be published in this connection with a very large circulation, which will contain detailed description of all Indian industries and manufactures, and give the very latest and up-to-date information about them. This will practically serve the purpose of a comprehensive directory of indigenous goods.

THE BANK.

In this connection it is necessary to start an industrial bank for the benefit of Indian manufacturers and traders. Every one knows, that at present the manufacturers and traders find it extremely difficult to thrive, as there is no bank behind them to advance money from time to time, to push on their trade, or tide over an occasional crisis. There are again many successful industries that are struggling hard for want of funds; a little timely lift may help them greatly to tide over a crisis: but as there is no bank or organisation in our country to give such help to the struggling industries, it very often happens, that many industries of great future and immense possibilities have to be wound up in their infant stage. The contemplated Industrial Bank will remove a great desideratum.

MANUFACTURER'S ASSOCIATION.

The establishment of a Manufacturers' Association in our country, which may gradually develop into a Swadeshi Chamber of Commerce is also very necessary. The importance of such an association can hardly be over-stated: every day, on all sides of us, with the growth and expansion of Swadeshi trade we are feeling the importance and necessity of such an association. Among the Indian manufacturers there is at present no controlling agency like that of the Chamber of Commerce that can settle trade disputes, promote the interest of traders, stimulate healthy influence among them, and generally guide and control the different branches of trade and industry in the country. For want of such a controlling body many traders find it extremely difficult to push on, and a sort of unhealthy competition comes into existence among them. The result is that many honest traders suffer considerably and many more have to abandon their business altogether. The proposed Manufacturers' Association will safe-guard the interests of all, and build a sort of trade-guild to promote the interests of Indian manufacturers and traders.

We are very happy to be able to state that all these projects are within measurable distance of realisation, as Babu Krishna Kumar Mitter, a distinguished and successful businessman of the metropolis, and Managing Director of the Ganesh Cloth Mills Co., Ld., has come forward and personally undertaken to take up the whole responsibility in successfully carrying them out.

We have every confidence in his capacity as a businessman and a financier, and we are sure, that when he has undertaken the responsibility he will carry the scheme through very successfully.

A very suitable plot of land in the business centre of the metropolis, has been selected for the aforesaid purpose, and arrangements are being made to build the Museum on an Oriental design.

Now we have to request the manufacturers of India to communicate with Babu Krishna Kumar Mitter at No. 33, Canning Street, the temporary office of the Museum, Agency, Directory, and Bank as to the particulars of their manufactures with full details.

SURENDRANATH BANERJEA.
KRISHNA KUMAR MITTER.
RADHA CHARAN PAL.

AGRICULTURAL SECTION.

The Plantain in Bengal.

The best recommendation for plantain cultivation on a large scale is the comparatively insignificant capital outlay that is necessary. The swampy plains of Bengal are its natural home, and like the cocoanut, no part of the plantain tree is wasted in the economy of life. This is evident to any one who cares to peep into the Bengali household. There you find not only the ripe, luscious plantain eaten with relish, but the green fruit, too, is an important constituent of the vegetable curry. The big leaves, also, are sold by the thousand all over the Provinces, and they serve the purpose of dishes and plates, not only among the poorer classes, but among the well-to-do and even the rich as well. The latter often find it difficult, nay, impossible when inviting their friends and relations to dinner on big occasions, such as weddings and *pujahs*, to provide, say, 500 to 1,000 sets of plates of the same shape, size and material, and custom has taught them, in such cases, to seek the aid of the plantain tree, the big leaf of which is divided equally lengthwise in the middle, so that one leaf yield "dinner-plates" for two, large enough to hold most of the solid edibles that generally constitute the "menu." This is a remarkably simple, economical arrangement, which could not be dreamed of in the West, but is almost as old as India itself. It can easily be imagined, therefore what a revenue it would bring to the lucky person, who could buy up all the plantain trees in Bengal. The other parts of the tree also figure largely in Hindu dietary, and if we mistake not the old Ayurvedic system of of medicine, which still competes pretty successfully with the Surgeon's knife and the most modern European methods of treatment, prescribes the plantain with success in a variety of diseases, not excluding tuberculosis, which has been claiming its victims in increasing numbers in Bengal.

The fruit of the plantain tree has a thousand and one uses for the Hindu, from birth to death. Indeed, there is no ceremony in which it is not required. It has, therefore, got a sort of religious value as well, and as religion plays an important part in the life of the Hindu, the trade in the fruit must be considerable. In Bengal, there are about thirty varieties of plantain trees, each one of which has a special use, physical, religious, or medicinal. Not, much skill or science is required in planting the tree, and once it has taken root it

dives pretty hard. As a manure for fields not very favourable for the growth of other plants and trees the roots and withered leaves of the plantain are almost unsurpassable. It will grow anywhere, and it has been calculated that a modest Hindu family can jog on fairly well on the sale proceeds of the daily yield of a plantain field covering an area of two or three bighas. A visit to any of the village market-places not very far off from Calcutta will convince any one of the enormous trade in this fruit alone, and it is a common sight to see 10,000 to 15,000 plantains brought and sold in each of them. It is a pity Bengalis have not even now, in spite of the fierce competition raging in all walks of life, realised the importance of agricultural pursuits—*Commerce.*

The uses of the Pine Apple.

One of the most largley used and, at the same time, one of the most insipid table fruits in India is the pine apple. Fairly good pine apples are to be had in places (in these Provinces Philibit enjoys a high reputation) but such are dear and the exception to the general rule. Most of the fruit that find a market in India is of the kind that is used for cattle fodder in countries in which really good pine apples are grown. In the one cause the pines are carefully cultivated on scientific lines from the best varieties of stock in India they are mostly allowed to grow wild and the question of improving the crop never seems to enter the heads of the bulk of the growers—one can scarcely call the "cultivators." But the Americans have discovered a method by which even indifferent pineapples may be converted into good ones and be used all the year round into the bargain. Like most good recipes, the one from across the Atlantic is simplicity itself. It merely consists in cutting the fruit into slices, partly drying them, and then treating them with about 13 per cent. of their weight of powdered sugar, which is absorbed by the slices in about sixteen hours. The net result is that "the dried product is soft, sugary, and delicious in flavour, retaining full the aroma and taste of the pineapple." Placed in airtight bottles or jars this product is said to keep well.

This recipe, simple as it is, was not discovered till numerous experiments had been carried out. The secret lies in the partial drying, preferably in and out. The secret lies in the partial drying, preferably in an apparatus heated by steam coils, or in any other equivalent manner. This drying process not only diminishes the quantity of sugar required, but prevents the fermentation that usually ensues when undried slices are employed, and it should be carried on till 65 to 75 per cent. of the original weight of the slices has been lost. After the addition of the sugar redrying may be necessary till the slices are fairly firm, but slightly moist. But it is by the sale of by-products that most industries make their profits and this pine-apple industry—if it may be so called, though it does not appear to exist at present—has a valuable by-product for which there is a ready-made market. The addition of sugar to the slices results in the formation of a yellow syrup, rather acid in taste, but "so delicious" as to find ready purchasers. In fact it has often been the custom to express the juice from the pineapple and discard the pulp; but, by the present method, both are turned to account. It is in sugar that the Indian pineapple is so deficient, but as a condiment it would probably meet with general favour and give rise to still another minor industry requiring but little capital and promising a satisfying return on one's money and labour.—*Pioneer.*

Volume I. of the *Agricultural Statistics of India*—26th issue (1909-10), compiled in the office of the Director-General of Commercial Intelligence—has just been published by the Superintendent, Government Printing, India, 8, Hastings Street, Calcutta. Its price is Rs. 2-8 or 3*s.* 9*d.* (excluding postage). This volume presents statistics relating to total area, areas cultivated and uncultivated, culturable and unculturable, area irrigated, areas under different crops, agricultural stock, incidence of land revenue assessment on area and population, transfers of proprietory and occupancy rights in land, and average yield per acre of certain principal crops in each district and province in British India.

Rice Crop Prospects in Lower Burma.

The area under rice cultivation in the fifteen principal rice-growing districts of Lower Burma is reported to be 7,345,892 acres. This is 102,757 acres less than the area actually cultivated last year. The decrease is confined to five districts, Hanthawaddy, Ma-ubin, Amherst, Thaton and Toungoo, in all of which floods have caused widespread destruction of crops. The total flooded area is estimated to be 435,897 acres, more than double the area reported at this time last year. The floods have subsided so late that it is improbable that much of this will be successfully replanted. The fallow area is estimated to be 604,119 acres and is 50,000 acres less than the area actually fallowed last year. Sowings were late in three districts only. Standing crops are healthy.

Departmental Reviews and Notes.

LITERARY.

INTELLECTUAL LIFE IN JAPAN.

In a recent issue of the *North American Review* Mr. Paul S. Reinsch discusses Japanese literature of to-day. He says, in the past authorship was almost always anonymous, and while learning was respected, authorship never had the position in Japan that it has enjoyed in the West. He describes some publishers and writers of the present day, one of whom, Fukuzawa, although a very poor man, who knew poverty and danger, wrote books on European civilisation which brought the light of Western thought to the educated people of Japan. Of one of his books seven hundred thousand copies were sold within five or six years of its publication. No writer of Japan wielded greater influence:—

The Japanese mind will excel in the future in many directions, but the greatest development may be expected in those activities for which racial and social experience has best prepared the intellect. A strong but selective realism in literature, delicate word-painting, the successful search for mastery over the forces of Nature, a grasp of social and political relationships—these are among the things we may expect from the Japan of the future.

"THE STAR OF THE EAST."

We have received a copy of the "Star of the East" published at Melbourne in the interests of the Ramakrishna Society. The object of the paper is to promote a study of Hindu literature throughout the world as well as a study of the Indian arts, sciences and industries. The number under notice (Sept. and Oct.) contains articles on "Law:—Roman and Christian"—"Creeds"—"Unity of Religions"—"Open letter to the Orthodox Clergy"—"Conundrums for the Clergy"—"The First Law of Life"—"Appeal"—etc. The Magazine is edited by Sister Avabamia.

A NEW JOURNAL.

The *Ceylon Nation* is the title of a weekly paper which will issue from November next under the editorial management of the Anagarika Dharmapala, the well-known indefatigable Buddhist worker. The purpose of the journal is explained to be "to compel recognition of the nation in Ceylon," "to arrest the national decay of the inheritors of Lanka's ancient civilisation," and to advocate the policy of "self-government under the British flag." The paper, it is added, "will be openly pro-native, without being at all anti-European."

THE COLLEGIAN.

A new magazine "The Collegian," which adds the second title of "The All-India Journal of University and Technical Education," has just made its appearance. It is intended, "to embrace wholly the educational movement in India" and "to furnish news of the Indian Universities and higher education in general." It will also embody the activities of the college world in India, and it is hoped, establish an inter-collegiate relation between the various educational institutions. Among its other objects are those of keeping its readers in touch with the educational progress of Europe and America and to inform the friends of India abroad of the real educational needs of this country. The first number contains, among other interesting papers, articles upon the Hindu University and the Sibpur College of Agriculture and an appreciation of the late Mr. Harinath De, by the Hon. Dr. A. Suhrawardy.

ENGLAND AND INDIA.

I

England! 'tis meet that or for weal or woe,
In calm or storm, our chosen place should be
Where honour calls us by the side of thee,
Thy friend be friend to us, our bitt'rest foe
The trait'rous knave who schemes thy overthrow
For like to Israel in captivity,
We once were thralls till thou didst set us free
And give us peace unknown from long ago.

Aye, peace unknown! when we were sore bestead,
And grievous were the burdens that we bore;
But now if peace there be and rest divine,
Goodwill 'tween men and peace, and all that's bred
Thereof when lawless might is feared no more,
To thee we owe them all, these gifts are thine.

II

And we have shared thy travail and thy toil,
And followed thee to feast and fray, and done
Thy bidding, and our stalwart sons have gone
Death-ward for thee in many an evil broil,
And with their blood have moistened many a soil,
Rearing thy dauntless banner in the sun,
And flank to flank with thee much glory won,
To thy bright crown a not unworthy foil.

Nay judge not harshly, England! if there be
That think not coward shame to rend their troth
With treason's bodkin, an unworthy crew
Shackled in heart, though thou hast set them free,
Whose valour weareth out in wordy froth:
Forgive them all, they know not what they do.

WASITI.

EDUCATIONAL.

THE HINDU UNIVERSITY AMALGAMATION SCHEME.

The news from Benares will be received with the utmost satisfaction throughout Hindu India, and, as among those who have unswervingly been for the amalgamation of the two schemes of Mrs. Besant and Pandit Malaviya, for joint action on the part of the two leaders and for the incorporation of the Central Hindu College with the Hindu university, we are naturally very pleased at the issue. In the interval between April 8, when an informal meeting between the two leaders and a number of prominent gentlemen took place at Allahabad it was agreed that amalgamation should take place subject to the approval of the supporters of either side, and October 21 when that tentative decision was definitely and finally confirmed, there was an amount of unfortunate controversy which filled well-wishers of the Hindu community with regret; but now all can afford and ought to throw a veil over it and unite in common action for the success of what has become the common object. (And after all, who will undertake to say that the controversy itself did not help to some extent to bring about the present understanding?) Pandit Madan Mohan Malaviya has, by dint of intelligent, devoted and persevering exertion, succeeded in rousing unprecedented enthusiasm among the people who have responded to the appeal for funds with a readiness and liberality to which there is no parallel in our country. The Government of India have agreed to sanction the establishment of the university subject to certain conditions, which of course will be accepted. Thanks to Mrs. Besant's consent, the trustees of the Central Hindu College will agree to hand over the institution to the authorities of the new university. The Maharaja of Durbhanga too has not only fallen in line but made the largest contribution that has yet been made by any single individual. Distinguished Hindu representatives of learning and distinction, such as Sir Gooroo Dass Banerjee, Dr. Rashbehari Ghose and the Hon. Pandit Sundar Lal, are taking a keen interest in the movement. The prospect thus is most cheering, and by the grace of God success will crown the greatest effort recently made by Hindus for their community's advancement.—*The Leader.*

AN INDIAN INSTITUTE OF SOCIAL SCIENCE.

The following appeal in aid of the establishment of an Indian institute of social science has recently been issued:—

The objects of the institute are to promote study and research in the following subjects: Sociology, ethnology, politics, political history, history of civilisation, archæology, philosophy, political economy and economic history, statistics social and economic, history of Indian literature and thought, philology, and other sciences connected with history, by establishing a good library and a museum for the purpose. Either some of the existing libraries or museums will be used or new ones created, as may seem necessary.

There will be a number of professorships, instructorships, and scholarships created for various subjects, but there will be no sharp line drawn between students and teachers.

Courses of lectures will be organised by the officers of the institution. These will be open to the students of the institute, and some of them to the general public also.

The language of the official correspondence and records will be English.

The institution will in the main be devoted to the instruction of the graduates of Indian Universities who desire to do research work. Graduates of foreign universities of equal rank will also be admitted. Students who are not graduates of the Universities, but who in the opinion of the officers of the institution are competent to undertake work will also be admitted.

The institute will undertake to publish the researches of the teachers and the students in the form of bulletins.

After the completion of the studies under the direction of the officers of the institution, and after a satisfactory presentation of them, a degree, diploma, or other kind of distinction will be conferred on the students.

Special provision will be made for foreign students in the way of preparatory training to enable them to take advantage of the institute.

The promoters will welcome advice from educationists and contributions from those who sympathise with the movement.

Communications should be addressed to Shridhar V. Ketkar, M.A., Ph.D., at 21, Cromwell Road, S.W.

LEGAL.

LAWYERS AND THEIR CLIENTS.

The Punjab Legislative Council Khwaja Ahad Shah asked what benefit was meant for litigants by introducing the system of paying fees to lawyers in advance when—(*a*) most lawyers show apathy in conducting cases on behalf of their clients after realising a fee in advance (*b*) some lawyers recover from their clients an additional amount of money after decision of cases, under the name of "Shukrana" or "honorarium."

Mr. Tollinton, in reply to (*a*) said that it did not appear quite clearly what the intention of the Hon. member was in asking that question. If his intention was that the "back fee" system should be reintroduced he was afraid he had raised the question in the wrong place. The Full Bench of the Chief Court had in *Punjab Record* No. 61 of 1907 held that such agreements were 'contrary to public policy, and legal practitioners entering into such agreements were therefore guilty of professional misconduct and rendered themselves liable to the disciplinary action of the Court." Back fees could not then be introduced.

Mr. Tollinton, in reply to (*b*), said that part of the question implied that back fees were still taken under another name. He was assured by the President of the Bar Association that he would gladly co-operate with his Hon. Colleague in bringing any such cases to notice. It was not for him (Mr. Tollinton) to say what disciplinary action the Hon. Judges would see fit to take. He was informed that in a similar case the Bombay High Court suspended a legal practitioner for life. Sub-clause (*a*) of the question appeared to imply that those practitioners who did not take back fees made no efforts to win their cases. Every profession had its black sheep, but he could not believe that the Hon. member was unaware that a legal practitioner built up a practice by his practical success in the Courts, and surely the desire to secure that must be as strong an incentive as the prospect of a back fee (Hear, hear).

PROFESSIONAL MISCONDUCT.

Mr. Khwaja Ahad Shah asked whether it was not illegal and professional misconduct for legal practitioners to practice in Courts whose presiding officers were related to them, especially when, as a matter of fact, that relationship was instrumental in bringing them cases in those Courts? Was it not against the interests of the litigant public and also opposed to the traditions of the legal profession?

Mr. Tollinton in reply said it was not for the Government to lay down what was illegal or what amounted to professional misconduct. It was for the Courts to find judicially what was illegal and for the Hon. Judges in their disciplinary capacity to enquire into allegations of professional misconduct. He felt confident that if proximity of relationship between members of Bench and Bar gave rise to any of the undesirable results alluded to or hinted at in the question, the Hon. Judges would either take disciplinary action or would move the Government to effect a transfer of the Judge or Magistrate concerned. In any case the Hon. Judge should be moved in the first instance.

GLIMPSES INTO THE LAW AND POLITY OF ANCIENT INDIA.

We have reproduced in this issue a trial scene from one of the earliest Sanskrit dramas. To a lawyer it will give a fair idea of the Court house, of the Judges and their conception of duty, of the constitution of the Court and the duties of its officers and other functionaries, as also of the procedure followed at the trials, which all point to the advanced state of civilization that India had attained in those days. The artistic sensibilities of the cultured and even of the commercial classes of this distant period would also be quite a revelation to the modern artistic world. Charudatta's defence in the murder trial was that when he could not touch even a blooming creeper lest it should get hurt, was it possible for him to lay a violent hand on a beautiful woman? But above art and poetry what is most remarkable in this drama of the actual human life of the day is that law was even then no respecter of persons. The most respected, popular and benevolent citizen in the Kingdom, and a Brahmin too, whom all the sacred texts had placed above capital sentence, was found guilty by the judges on the strength of circumstantial evidence and the King condemned him to death. The popular regard for the law and justice quite fits in with the natural sequel of this charming episode. The high-caste but tyrannical Monarch is deposed and a plebeian is acclaimed King by the populace and then the curtain of this exquisite drama drops leaving us to muse and meditate if life even in ancient India was in reality at all times as Manu and the other sacred law-givers wished it to be—*Calcutta Weekly Notes.*

MEDICAL.

ALL-INDIA AYURVEDIC CONFERENCE.

The much-expected All-India Ayurvedic Conference called "Vaidyaka Sammilan" was held at Allahabad during the 27th, 28th and 29th September last with Delegates from all parts of India.

The following are from the resolutions adopted.

That this conference considers it necessary that such an All-India Ayurvedic Conference or "Sammilan" should be held every year in India and that a standing committee should be formed to make the necessary arrangements.

It was decided that the standing committee shall consist of 101 members representing the different provinces of India.

That this conference considers it necessary that a Board of Ayurvedic Education be formed with a view to define the curriculam of Ayurvedic studies and to hold annual Ayurvedic examinations and to confer Ayurvedic titles.

That this conference requests every Ayurvedic physician of India to collect rare and unpublished works of Ayurveda and to identify important Aurvedic drugs with a view to found a great Ayurvedic museum of rare books and drugs for All-India.

It was decided that an exhibition of such drugs and books will be held along with the next "Vadiya Sammilan."

That this conference exhorts every physician and every lover of Ayurveda to do their best to start Ayurvedic hospitals and charitable dispensaries with Ayurvedic schools attached, in every important city of India.

That this conference considers it desirable that old Ayurvedic text books should be carefully rescinded and correctly edited and new text books written and the different branches of Ayurvedic studies, *viz.*, Surgery Midwifery, Toxicology, etc., should be developed according to the present needs and on proper scientific lines.

That this conference urges the necessity of founding model Ayurvedic Colleges all over India according to the ideal of the present day.

That this conference notes with much regret and dismay the decimation of the population of India during the last century by malaria, plague and cholera and urges every Ayurvedic physician to investigate the causes and treatment of these comparatively new disease, in India.

Veteran Ayurvedic Physicians bore testimony to the fact that malaria and cholera were not known in their present destructive from 50 or 60 years ago and plague was quite unknown to them until lately.

That this conference regrets to note that in certain cities of India such as Delhi, Lucknow and Cawnpur the Ayurvedic physicians find it difficult to procure certain vegetable and mineral poisons for medical purposes owing to over-strict police regulations and whilst fully alive to the responsibilities of the authorities as to the safety of the people, this Conference holds that properly qualified Ayurvedic physicians should not be debarred from getting supplied with quantities of poison required for medical purposes.

The Conference lasted three days.

It was proposed that the next All-India Ayurvedic Conference and Exhibition would be held at Cawnpore in the winter of 1912.

CURE OF INSOMMIA.

The evils of sleeplessness can be mitigated and avoided by various methods, which should be experimented upon until one or other is found to suit the requirements of each individual case. To many constitutions a warm bath taken immediately before going to bed is very soothing and produces drowsiness, while an apple eaten the last thing is equally effective. Apples are easy of digestion, and can be taken with impunity by those who would not otherwise venture to eat but late at night.

The suporific powers of hot milk are well-known but care should be taken that the milk does not quite boil, as it is then less easy of digestion. A Swedish method of inducing sleep is to wring out a handkerchief in icy cold water and lay it across the eyes, when it is said to act like magic.

THE BITE OF THE COBRA.

According to Professor Maurice Arthus, the poison of the cobra acts by causing paralysis of the respiratory muscles, so that the patient really dies from asphyxia, and consequent stoppage of the hearts action. This, he points out, is also the effect of curare poison, and from this he draws the conclusion that cobra poison is really a curare and that, since artificial respiration has been found to act beneficially in cases of curarization it should be applied in cases of cobra bite also. The serum antivenimeux supplied by the Pasteur Institute a Lille is, he considers, sufficiently in its action if used in the cases of adult human beings within three hours: but artificial respiration enables this period to be prolonged, and gives the heart the time in which the serum can develop its full action.

SCIENCE.

ECONOMY IN MOTION.

A surprizingly large part of the cost of anything comes from moving it or its various parts about, whether in transportation of the raw material from source to factory and of the finished product to the market, or in the numerous complex movements executed during the processes of manufacture, or in assembling the finished parts. In his interesting book on motion-study, (already mentioned in these colomns) Mr. Frank Gilbreth has shown that almost every workman executes useless movements in doing his work. In other words, he is tiring himself out for nothing, and his employer is paying for passes in the air that do not add to the world's resources. The same thing is true of mechanical operations on a large scale. When we buy an article we are paying for a great number of these useless motions. In this case "every little motion" is far from having "a meaning of its own." Many of them are both meaningless and useless. By eliminating them both manufacturer and consumer will save money and no one will be the poorer. Says a writer in *Cassier's Magazine*.

MR. EDISON.

Mr. Edison has taken a holiday and is seeing Europe with his family. His remarks on the various phenomena are extremely interesting. Black cigars are his favourite smoke and incidentally he abhors cigarettes. "It is the cigarettes" he says, "that causes degeneracy everywhere in France. It is not the tobacco; it is the paper wrapping. The curse of absinthe is nothing to that of the cigarettes, which are more than poison. The Latins are the greatest cigarette smokers and they are the most degerneate of the European nations."

As to war, he says, Germany will never face again what it cost, her to march up, but not through the Arcade Triomphe in Paris. The education of the last ten years has caused the individual common sense to revolt against war. He thinks Americans have the quickest brains and are natural inventors. He does not think much of the English, but admits they have the best practical brains. Their institutions are all right, and he admires how the country is run; but the trouble is the English are lazy. They talk of loving sport but the real reason they take so much exercise is that "overeating compels them to work off the beef and porter, they consume." And this after all our dieting.

It has been demonstrated, he says, that an American can guard sixteen locms while an Englishman can look after only twelve, a German ten, an Italian eight and a Chinaman only three. He says this test is scientifically accurate and describes well the mentality of these races.

We are glad to note that Mr. Edison expects to live to 100, and he is not dyspeptic. There is no need of exercising the body, if one is spare in one's diet. He eats little just enough to oil the machinery of the body and his system is never clogged with superfluous fuel. Any one, he adds, can live to 100 if he takes proper care of himself.

ELECTRICAL TREATMENT OF OBESITY.

Laquerriere (Journal de Medicine de Paris) mentions Bergonie's electrical method of treating obesity by exercise of the various muscles, the surface of the body being covered with large electrodes, so that all the large muscular masses are affected. The operator then applies a tetanizing faradic current through the electrodes, in such a manner that there is a rhythmical action, the excitation lasting half a second and the interval of repose a-half second. The current should be strong enough to cause marked muscular contractions. During this treatment, the body becomes covered with sweat, but the patient feels no disagreeable sensations, only the contraction of the muscles. The heart and respiration are increased in frequency, in response to the need of increased oxygenation in the contracting muscles. There is no appreciable fatigue when the sittings are properly managed; the appetite is increased and sleep is improved; blood pressure is lowered as it is after simple exercise. One gets general active gymnastics, but involuntary ones, and without the interference of the psychic centers. It is difficult to find any other system of gymnastics that approaches this in the general action of all the muscles. This form of exercise may be used even for persons who are persuaded that is bad for them. Since the movement is involuntary the nervous system does not become fatigued. In the fearful and the neuropath one may get the benefits of exercise without their having any of the inconveniences of it. Bergonie has obtained brilliant results by this method in the obese, but the method may be employed also in all the nutritional troubles. This method is both preventive and curative, since, it increases the musculature of the patient, and he will not again fall into the hygienic faults that have caused his obesity.

PERSONAL.

BANKIM CHANDRA CHATTERJI.

A biography of Bengal's greatest novelist has appeared at last. Educated Bengal had long been waiting for it and though the work we refer to is not up to the mark, it certainly is a very readable book the publication of which we hail with great delight. It is from the pen of Babu Sachis Chandra Chatterji, a nephew of the illustratious deceased himself. It goes without saying that being of the same family the biographer has had unique opportunities of studying the private life of his distinguished uncle far more closely than an outsider could do. Babu Sachis Chandra has utilised these opportunities to the fullest advantage and as a result of this we have got a highly entertaining biogrophy in the work under notice.

It is an ennobling tale—the story of the life and lifework of Bankim Chundra Chatterji. The story of the Bankim's life is the history of the development of modern Bengali literature. The author has presented before us a life-like picture of how his great uncle lived and died, but he has hardly done justice to his literary productions which will remain for ever the priceless heritage of the entire Bengali race. However that may be, we have considered the work as it is and have found it to be a highly valuable publication. Bankim's novels are to be found in every Bengali household where there is a literate member and we do not see why a copy of his biography, written by his own nephew, should not likewise be found on the book-shelf of every patriotic Bengali.

Babu Sachis Chandra has executed his self-imposed task in a brilliant manner. His language is elegant and his style impressive. He knows how to relate a story effectively. We cannot be too highly thankful to him for the great public service he has done by bringing out this splendid biography of his revered uncle. The printing and get-up of the book are simply superb. The price (Rs. 2 per copy) is nothing in comparison with the intrinsic merits of the work. It can be had at 56-1, College Street.

The book abounds in delightful anecdotes one of which we cannot resist the temptation of reproducing here. Mr. E. V. Westmacott was the Magistrate of Howrah when Bankim was transferred to that station as Deputy Magistrate from Jajpur. In a very short time they fell out. At this time the Magistrate sent to him for trial a railway case in which the Government of the day was greatly interested. One fine morning the Magistrate heard that Bankim had acquitted the accused. Mr. Westmacott flew into a rage and forthwith appeared at the court over which Bankim was presiding at the time. The Magistrate took off his hat and said :—

"Bankim Babu, you have let off the accused in the railway case!"

"What of that," asked Bankim.

Magistrate.—"You ought to have convicted the accused."

B.—"Yor are uttering what constitutes contempt of court. I now represent Her Majesty."

Magistrate.—"You have done wrong, and you ought to be told so."

Without a moment's delay, Bankim took up his pen and began to draw up contempt proceedings against the Saheb. Mr. Westmacott was a clever man and he discovered instantly that the Brahmin Deputy was a hard nut for him to crack. So he entered an unqualified apology and made off.—*The Bengalee.*

THE LATE MR. MEREDITH TOWNSEND.

The death is announced of Mr. Meredith Townsend, journalist. Mr. Meredith Townsend was a son of Mr. William Townsend of Bures, Suffolk, and was born in 1831. He came to India as a very young man, in 1848, and was for twelve years sub-editor, editor and proprietor of the *Friend of India* at Calcutta. After an active career in that sphere he returned home in 1860 and joined the *Spectator* as joint-editor, which position he filled from 1861 to 1905.

SWAMI TRIGUNATITA AT THE WORLD'S SPIRITUAL CONGRESS.

The world's Spiritual Congress of Long Beach, Calif, U. S. A., sat in the Sun Parlor, a large public auditorium with a capacity to seat five thousand people, on Aug. 6, 1911. It continued for twenty days. Many noted speakers were invited to talk on different religions.

The announcement that Swami Trigunatita, the great sage and philosopher, would deliver his first lecture on "The Essential Doctrines of Hinduism," says the Long Beach *Daily Telegram* (10-8-1911) brought out a large audience, which expected to hear something of unusual interest, as the fame of Swami has preceded him here; but no one realized that the lecture would be of such intense and instructive nature, and at the close of it he was cheered continuously for several minutes until he was forced to come forward and deliver another brief address.

POLITICAL.

ANGLO INDIANS AND INDIA.

A remarkable speech was made by General Sir Edmond Barrow recently at Ootacamund, on the occasion of the fifty-third anniversary of Founder's Day at the Lawrence Asylum. He said :—

As regards your future, let me offer you a few words of advice, not the outcome of my own experience or wisdom, but the inspiration of the noble example left us by the life and teaching of Sir Henry Lawrence. Most of you are destined to spend your lives in India, and necessarily in close contact with the natives of the country. In your relations with them be guided by the generous and large-hearted principles which actuated Sir Henry Lawrence throughout his career in his attitude towards all Indians high and low. Sympathy, courtesy, toleration and justice were the main-spring of all his actions in relation to natives, and verily he had his reward in their admiration and respect. In the difficult times ahead of us I foresee the possibilities of much trouble between Europeans and Indians, but you each in your own humble sphere can do much to mitigate such discord and to foster amicable sentiments and relations between the two races.

We are often told that the spirit of sedition is abroad in India. I fear that spirit is partly due to the intolerant and offensive attitude of many Europeans towards their Indian fellow subjects. Believe me, you will lose nothing by politeness and friendly sympathy. Indeed, you will rise in their esteem, while the rough word or the rude action will only engender bitter feelings and make enemies not only for yourselves but for all our race. No one likes or admires a bully, and I fear many of us are bullies who presume on the weakness or docility of those around us. The moral of all this is that when you leave this asylum, which has done so much for you, you carry with you that memory of the noble principles followed by Sir Henry Lawrence. Endeavour always to be courteous, sympathetic, tolerant and just, so that in the next generation Englishmen and Indians alike may regard each other as friends and fellow citizens in a great empire. This is the least you can do in the grateful memory of the man to which you in a large measure owe your training and education.

CABINET CHANGES.

It is officially announced that the Cabinet has been reconstructed as follows :—

Earl Carrington becomes Lord Privy Seal.

Mr. McKenna, Home Secretary.

Mr. Churchill, First Lord of the Admiralty.

Mr. C. E. Hobhouse, Chancellor of the Duchy of Lancaster.

Mr. Runciman, President of the Board of Agriculture.

Mr. J. A. Pease, President of the Board of Education.

The following appointments outside the Cabinet have been made :—

Mr. McKinnon-Wood, Financial Secretary to the Treasury.

Mr. Acland, Foreign Under-Secretary.

Mr. A. Emmott, Under-Secretary for the Colonies.

Lord Lucas, Parliamentary Secretary to the Board of Agriculture.

Mr. Whitley will be proposed as the successor to Mr. Emmott as Deputy Speaker.

The above appointments involve by-elections in Oldham, South Somerset and East Bristol.

Mr. Emmott and Sir E. Strachey will receive Peerages.

TURKISH NATIONAL ANTHEM.

The Ottoman patriotic hymn, of which the following lines are a literal translation of the first two stanzas, was during the last reign, rigorously tabooed. On the Proclamation of the Constitution, however, the tune to which it was set was everywhere performed by military bands to enthusiastic crowds, composed of Christians as well as of Moslems, and errand boys filled the streets of the capital with its whistled strains :—

To the glory of our country dear are
all our efforts vowed;
On the ashes of her sons is built each
frontier fortress proud;
Yes, as Ottomans we live, or die, our
badge the crimsoned shroud.

Chorus: As martyrs on the battlefield, our hearts' desire we gain;
We're Ottomans, our lives we give high
glory to attain!
Still the blood-stained sword unscabbarded our banners blazoned bear;
The fear of death upon our hills and
valleys walked hath ne'er;
But a lion at each corner of our Empire watcheth e'er.

Chorus: As martyrs, etc.

This Ottoman National Anthem forms part of the Turkish dramatic poem, "Silistria," by Kemal Bey, founded on incidents of the Crimean War.

GENERAL.

THE KING-EMPEROR.

Rai Sarat Chandra Das Bahadur, of Tibetan fame, recently said at Darjeeling :—

India's golden age is coming. It has not passed away as many Hindus believe. The *Kali Yuga*, the age of feuds and fighting, is indeed a thing of the past. It came with Muhamud of Ghazni in 1001 A. D., and vanished at the very commencement of Lord Hardinge's administration, *i.e.*, after a stay of about 910 years in India. The present era of happy omens may be christened as the Georgian era from the Coronation of His Imperial Majesty at Delhi, *Indraprastha* of old, where many *Raja Chakravartti* (King-Emperor) had been crowned long before Europe awoke and Rome rose in power. Thousands of years before *Indraprastha's* fame was heard, there reigned in Ayodhya a Raja-Chakravartti named Rama whose exploits, both civil and military, form the subject of the oldest Sanskrit epic, the "Ramayana." What was the position of the much maligned Brahmin at that early period, to whom all Hindus trace their origin, may be gathered from the following episode, mentioned in the "Ramayana" :—

The great Rishi Agastya, the first Aryan sage who crossed the Vindhya-Range and settled in the Deccan, got a gem of great value from Prince Sveta. This he offered to Rama for his acceptance. Rama hesitated to accept it on the ground that, as a Kshatriya, he was debarred from taking presents from a Brahmin. To this Agastya replied asserting that, as a Raja-Chakravarti (King-Emperor), he (Rama) was superior to the Brahmin and cited the following authority from the Shastras :—

In *Satya-Yuga* (age of perfection) when the gods were happy in having Indra for their king, the dwellers of this Earth flayed to Brahma to give them a Raja-Chakravartti (King-Emperor). Brahma created such a king and investing him with the powers and attributes drawn from the gods said, "Here is your king. He will rule the Earth from the power that is in him from Indra. From those of Varuna he will support the people and contribute to their nourishment. He will keep them under his control with the virtues of Dharma Raja (Yama). From the attributes of Kuvera with which I have invested him he will give them wealth." Agastya added, "The king being so constituted and possessing the virtues of the gods is a deity in flesh on Earth. He is, therefore, superior to a Brahmin." Submitting to Agastya's wish Rama accepted the present.

Our present King-Emperor George V is like Ramachandra, a Kshatriya Raja Chakravartti. Within His Imperial Majesty's dominion the sun never sets. So all India, including the Brahmin the most high-born of the land, should pay their respectful homage.

THE SECRET OF INFLUENCE.

In the October number of the *Chamber's Journal* the Right Hon. James Bryce considers the secret of influence. Instances are not wanting, the writer says, that there are persons whose gift for attracting others is greater than their power of intellect or force of will seems to account for.

The writer says that "when a man appears, so conspicuously fit to lead and rule that he succeeds in all he undertakes, a man like Trajan, or Constantine, or Richelieu, or Cromwell, or George Washington, or Bismarck, not to speak of such extraordinary beings as Julius Caesar or Napolean Bonaparte, the mere fact that he has been successful and that he actually exerts immense power dazzles the eyes and subjugates the wills of other men, whether or not, they come into direct contact with them. They are ready not only to obey them, but to believe that what he does is right and that what he says is true, just because he says it and does it. Such is the prestige of success; and to achieve this success a man must, of course, be possessed of a dominating will as well as an unusually vigorous mind."

What are the elements of strength that give a man a direct personal influence. Firstly, "intellectual independence and the thing we call initiative, by which I mean the power of thinking for one's self instead of following the advice of others"; secondly, tenacity of purpose, the capacity to adhere to a view once adopted or a decision once taken; thirdly, sound judgment, fit to forecast the results of action and the last, sympathy, *i.e.*, having the capacity for entering into the thoughts of others. The writer thus concludes :—

Force, fervour, intensity—these are the qualities which have given their power to great leaders in all the movements by which the world has been swayed. Sometimes they have been present in men who left so little written memorial or whose efforts were so foiled by adverse circumstance that we can note only the fact that they must have been remarkable because their contemporaries admired and followed them. They possessed the secret of influence, though we cannot tell how they manifested it. They are among the riddles of history.